



THE
EMPERANCE
MOVEMENT



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2 Miss JESSIE A. FOWLER, Hon. Secretary 1879-1892.

3 Mrs. L. STEWART,

London, Treasurer 1878-1892.

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THE
TEMPERANCE MOVEMENT
AND ITS WORKERS.

A RECORD OF SOCIAL, MORAL, RELIGIOUS, AND
POLITICAL PROGRESS

BY

P. T. WINSKILL,

Author of "A History of the Temperance Movement in Liverpool and District;" &c.

WITH

AN INTRODUCTION BY

DR. F. R. LEES, F.S.A.Scot.,

Author of "The Temperance Text Book;" Alliance Prize Essay; &c.

ILLUSTRATED WITH NUMEROUS AUTHENTIC PORTRAITS.

VOL. III.



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LIST OF PORTRAITS.

VOL. III.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION OFFICIALS, -	-	-	Page <i>Frontis.</i>
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AGENTS OF THE UNITED KINGDOM ALLIANCE, -	-	-	8
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JOHN HILTON, Superintendent Agent 1856-1892.			
TEMPERANCE WORKERS IN SCOTLAND, -	-	-	20
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WILLIAM QUARRIER, first President of the Scottish Band of Hope Union.			
SCOTTISH TEMPERANCE LEAGUE AGENTS AND OFFICIALS, -	-	-	32
JAMES STIRLING, Glasgow, First Agent of the League.			
WILLIAM JOHNSTON, Glasgow, Secretary 1864-1892.			
THOMAS DUNNACHIE of Glenboig, Agent of the League 1874-1892.			
GEORGE EASTON, Agent of the League 1851-1884.			
JAMES FINLAYSON, Glasgow, Editor of the <i>League Journal</i> 1861-1892.			
AGENTS OF THE BRITISH TEMPERANCE LEAGUE, -	-	-	60
RICHARD HORNE, Leicester.	THOMAS HARDY, Manchester.	J. C. BOOTH, Bradford.	
JONATHAN SMITH, Leeds.	REV. J. S. BALMER, United Methodist Free Church, Blackpool.		
PROMINENT MEMBERS OF THE IRISH TEMPERANCE LEAGUE, -	-	-	70
H. C. KNIGHT, Belfast, President 1885-1886.	T. B. HERRING, Agent and Lecturer.		
WILLIAM WILKINSON, Secretary.	L. A. BROWNE, Chairman of Executive.		
JAMES HAUGHTON, J.P., Dublin, Writer, Speaker, ex-President, &c.			
JOHN GRUBB RICHARDSON, J.P., ex-President, Founder and Proprietor of Bessbrook.			
TEMPERANCE WORKERS IN THE ARMY AND NAVY, -	-	-	82
MAJOR-GENERAL SIR HENRY HAVELOCK, K.C.B., an earnest and zealous Teetotaler.			
ADMIRAL SIR W. KING-HALL, K.C.B., a Temperance Reformer among Seamen.			
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MAJOR-GENERAL SIR CHARLES JAMES NAPIER, K.C.B., Governor of Scinde.			
SCOTTISH PERMISSIVE BILL AND TEMPERANCE ASSOCIATION, -	-	-	96
JAMES M. McCULLOCH, M.D., Dumfries, Vice-President, and Champion of Prohibition in Scotland.			
EX-BAILIE JAMES TORRENS, J.P., Glasgow, First President.			
EX-BAILIE DAVID LEWIS, Edinburgh, One of the Founders, Author, Honorary Lecturer, &c.			
EX-BAILIE JAMES L. SELKIRK, J.P., Glasgow, Chairman of Executive 1884-1892			
JAMES MITCHELL, Glasgow, First Secretary of the Association 1858-1862.			

REPRESENTATIVES OF CHURCH OF ENGLAND TEMPERANCE SOCIETY, 148

REV. CANON HENRY JAMES ELLISON, Tetsbury, Chairman of Executive 1862-1891.
 VEN. FREDERIC WILLIAM FARRAR, D.D., F.R.S., Archdeacon of Westminster.
 RIGHT REV. ANTHONY WILSON THOROLD, D.D., Bishop of Winchester.
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PULPIT AND PLATFORM ADVOCATES, - - - - - 194

REV. CHARLES H. SPURGEON, Baptist, Metropolitan Tabernacle, London.
 REV. JOHN M'NEILL, Evangelist, Scotland; late of London.
 REV. HUGH PRICE HUGHES, Wesleyan, Editor of the *Methodist Times*.
 REV. WILLIAM BOOTH, London, General of the Salvation Army.

SUPERINTENDENTS OF THE UNITED KINGDOM ALLIANCE, - - - 206

REV. DAWSON BURNS, D.D., Author, London Correspondent of *Alliance News*.
 J. W. KIRTON, LL.D., Birmingham and London, Author of *Buy your own Cherries*, &c.
 AMOS SCHOLEFIELD, LL.D., London, Author, Lecturer, &c.
 HECTOR DAVIDSON, Leeds, an Authority on Licensing Laws.
 ALDERMAN ROBERT SWAN, the Sunderland Champion of Temperance and Prohibition.

TEMPERANCE WORKERS IN IRELAND, - - - - - 228

HENRY WIGHAM, Dublin, Hon. Sec. Irish Association for the Suppression of Intemperance
 WILLIAM CARTY, Dublin, Hon. Sec. Hibernian Band of Hope Union.
 NICHOLAS CLUSKY, Dublin, an active Worker in Halston Street Father Mathew Society.
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 BERNARD MAGENNIS, Dublin, Poet, Novelist, &c.
 RICHARD COLLINS, Salford, Manchester, the Octogenarian Irish Temperance Missioner.

NOTABLE AMERICAN TEMPERANCE WOMEN, - - - - - 252

MOTHER STEWART, Ohio, a remarkable Worker in the "Women's Whisky War."
 MRS. E. J. THOMPSON, Hillsboro, Ohio, Originator of the "Women's Whisky War."
 MRS. SUSANNAH E. PECK, New York, popular Temperance Advocate.
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 MISS FRANCES E. WILLARD, Illinois, Corresponding Sec. Woman's Nat. Christian Temp. Union.
 MRS. MARY H. HUNT, Boston, Massachusetts.

TEMPERANCE WORKERS IN AUSTRALIA, - - - - - 266

PETER M'LEAN, Vice-President of the Brisbane Total Abstinence Society.
 GEORGE WILLIAM COLE, Adelaide, one of the Founders of the Adelaide Total Abstinence Society
 EDWARD J. H. KNAPP, J.P., Hon. Sec. Local Option League, New South Wales.
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 HON. SYLVANUS J. MAGAREY, M.D., B.S., M.L.C., President of the South Australian Alliance.

TEMPERANCE WORKERS IN AUSTRALIA, NEW ZEALAND, &c., - - 278

THOMAS JAMES CROUCH, New Norfolk, the veteran Pioneer of Temperance in Tasmania.
 JOHN M'FARLANE, M.L.A., Ipswich, Queensland, Leader of Temperance Party in Legislature.
 SIR WILLIAM FOX, K.C.M.G., ex-Premier, New Zealand, Leader of Local Option Party in Colony.
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 PETER FACY, Hobart, one of the Founders and Treasurer of the Tasmanian Temperance Alliance.

* * * For references to Biographical Notices of those whose Portraits are given, see Index at end of Work.

CONTENTS.

VOL. III.

CHAPTER XXXVIII.

MINISTERIAL PIONEERS OF TEMPERANCE. 1846-1850.

	Page
Annual Conference, British Temperance Association—Edmund Thompson—T. B. Thompson—Rev. Dr. Thomas Raffles—Rev. Dr. John Campbell—Ministerial Temperance Conference at Manchester—Revs. James Towers, Canon James Bardsley, Thomas Spencer, M.A., W. M'Kerrow, J. P. Chown, &c.—American Opinion of English Ministers—Mrs. S. S. Ellis—Rev. William Ellis—Rev. J. I. Hillocks,	1

CHAPTER XXXIX.

CHURCHES AND MINISTERS IN RELATION TO TEETOTALISM. 1847-1850.

Wesleyan Temperance Union Established—Clerical Opponents of Teetotalism—Manifesto of Archbishop of Canterbury—Improved Tone of Religious Press—Huddersfield Teetotal Memorial to Wesleyan Conference—Total Abstinence in the Irish Presbyterian Church—The Movement in the Scottish Churches—Revs. Joseph Brown, D.D., Fergus Ferguson, D.D., Alexander Wallace, D.D., &c.—Scottish Teetotal Ministers in 1850—General Assembly of Free Church of Scotland and Temperance—United Presbyterian Church Temperance Society—Established Church of Scotland Temperance Society—Scottish Temperance League Anniversary, 1849,	13
---	----

CHAPTER XL.

THE MAINE-LAW AGITATION IN SCOTLAND. 1848-1862.

A Critical Period—John Davie—Duncan M'Laren—Duncan M'Laren, M.P.—Thomas Knox—Dr. J. M. M'Culloch—James Stirling—John Paton—James Mitchell and the City of Glasgow United Total Abstinence Association—Moral Suasion and Legislative Prohibition—Scottish Temperance League's Attitude—Scottish Association for Suppression of Drunkenness—Agitation for Sunday Closing—Forbes Mackenzie Act Passed—Maine Liquor Law League—Glasgow United Abstinence Association and United Kingdom Alliance—Glasgow Abstainers' Union—Operation of Forbes Mackenzie Act—Conference of Scottish Temperance League—The Royal Commission of 1859—Public Houses Amendment Act of 1862—The Dundee Temperance Society—Its Early Struggles—Its Pioneers,	28
--	----

CHAPTER XLI.

SPECIAL EFFORTS—JOHN B. GOUGH'S FIRST VISIT TO GREAT BRITAIN. 1850-1854.

Reid's <i>Temperance Cyclopædia</i> —Prize Essays—Total Abstinence Demonstration at Dublin—Father Spratt—James Haughton and Others—National Education and Temperance—Manchester Friends' Total Abstinence Society—Second Series of Temperance Demonstrations in London—Demonstrations in connection with Exhibition—National Temperance Society Reorganized—London Temperance League Established—Visit of F. W. Kellogg, the American Temperance Orator—Middlesbrough Young Men's Temperance Association—London Temperance League—Band of Hope Work—Temperance Sermons—Bazaar and Juvenile Fête—Western Temperance League—The World's Temperance Convention at New York, U.S.—Woman's Power and Influence—Lees on Wine—J. B. Gough's First Visit—The Crystal Palace removed to Sydenham—Biography of J. C. Booth—Letter from Richard Cobden, M.P., on Total Abstinence—Wm. Shaen originates the Temperance Land and Building Society—Manchester Temperance Advocates' Association—Ellis Needham—The Glasgow <i>Commonwealth</i> —Scottish Temperance League Anniversary, 1854—Resolution carried in Favour of Prohibition—Report on the Results of the Maine Law—Progress of the "New Public-house Act,"	45
--	----

CHAPTER XLII.

NATIONAL AND DISTRICT ORGANIZATION EFFORTS. 1855-1860.

Liverpool Annual Temperance Festival, 1855.—Birmingham and Wolverhampton District Association—Northamptonshire Temperance Union—Extraordinary Temperance Festival, Liverpool—Industrial and Fine Art Exhibition—Discussion in London between G. J. Holyoake and Jabez Inwards—Tem-	
--	--

	Page
peranco Bazaar at Newcastle-upon-Tyne—North of England Temperance League Instituted—Mon-	
ster Temperanco Picnic—Newcastle Ladies' Temperance Society Instituted—Work in Liverpool—	
Ministerial Conference at Manchester on the Liquor Traffic—The Movement in the Isle of Man—	
The Permissive Bill—Work of Mrs. Wightman of Shrewsbury—Government Action in Ireland—	
Irish Temperance League Established—Devon and Cornwall League,	59

CHAPTER XLIII.

TEMPERANCE WORK IN THE ARMY AND NAVY. 1855-1880.

Drunkenness in the Army—Military Temperance Pioneers—Sketch of Sir Henry Havelock—George	
Godfrey—Sir William Fenwick Williams—Osman Pasha's Teetotal Soldiers—Sir Charles James	
Napier—Viscount Wolseley—William Findlay—Edward O. Lambert—General Sir E. F. Morris—	
Sergeant Marjoram, R.A.—A Remarkable Man, Colonel Lehomanousky—Debate in the House of	
Commons on "Drunkenness in the Army"—Rev. J. Gelson Gregson's Work in India—The Soldiers'	
Total Abstinence Association—Miss Robinson—Field-marshal Sir R. Dacres—Colonel Crookshank	
—James Rae's Work in the Army—Annual Meeting of National Temperance League, 1879—	
Report of Temperance Work among the "Blue Jackets" and in the Merchant Service—Royal	
Naval Temperance Society re-established—Miss Weston's Work—Sir Nathaniel Barnaby—W.	
Braham Robinson—Admiral Sir W. King-Hall—Commodore J. G. Goodenough—Captain R. H.	
Phipps, R.N.—Admiral Sir J. Sullivan—Admiral Prevost—Captains Bayly and Grimmer,	74

CHAPTER XLIV.

OPPOSITION TO THE MAINE-LAW AGITATION. 1856-1858.

Scottish Alliance Agency—Mrs. Theobald's Visit to Glasgow—Edinburgh Board for Suppression of	
Drunkenness—The "Auld Reekie" Controversy—Newspaper War—Professor Laycock's Opposition	
Lectures—Visit of Dr. Lees—Dr. M'Culloch's Lecture—Edinburgh Conversazione—League Declara-	
tion for "Entire Prohibition"—League Anniversary, 1857—Rev. A. Wallace's Speech—Hon. Neal	
Dow—Dissolution of Edinburgh Board—Success of Alliance Deputation—Discussions—Uncertain	
Attitude of J. B. Gough to the Maine Law—Edinburgh Total Abstinence Society's Annual Meeting	
—Meeting at Brighton Street Church—Glasgow Meeting—Quarterly Conference—Motion in Favour	
of the Permissive Bill—Inaugural Meeting of Scottish Permissive Bill Association—House-to-house	
Canvass—Sketches of Bailie Torrens—ex-Bailie Selkirk—ex-Provost Dick—J. P. Lossock,	89

CHAPTER XLV.

TEMPERANCE PROGRESS AND PERSONAL CONTROVERSY. 1856-1860.

Formation of the National Temperance League—Reviews and Magazines on Temperance—Biographical	
Sketches—Impressions made by J. B. Gough's First Visit to Glasgow—Origin of the "Dead Letter"	
Agitation—"Gough v. Lees" Libel Case—Dr. Lees' "Final Words"—Violent Attack made by the	
<i>Weekly Record</i> —Testimonials to Dr. F. R. Lees,	100

CHAPTER XLVI.

PROHIBITORY DISTRICTS *VERSUS* STRONG DRINK, &c

Temperance Colonies and Prohibitory Districts—A Welsh Working-man's Paradise—Liverpool Prohi-	
bitory Districts—Scotch Parishes without Drink-shops—Foula, Shetland Isles—American and Cana-	
dian Temperance Colonies—British Consumption of Intoxicating Liquors—Proportion of Drink per	
Head of the Population for the last Thirty-one Years—Statistics of Pauperism in England, Scotland,	
and Ireland—Rev. W. Caine and Mr. Aitken at Oxford—Sunday-closing Papers, &c.—Manchester	
and Salford Temperance Union—The Cotton Famine, 1862-63—The Lambeth Bath Meetings,	110

CHAPTER XLVII.

SUNDAY CLOSING, FREE LICENSING, &c. &c. 1859-1862.

Evils of Sunday Drinking—Profits on Sale of Drink on Sundays—Metropolitan Police Act—Villiers'	
Committee—Sunday Beer Act—Wilson Patten Act—Real Cause of the Hydo Park Riots—Hull	
Sunday-closing Association—Somes' Bill—National Sunday-closing Association—Gladstone's Wine	
Licensing Scheme—Action of Liverpool Magistrates on Licensing Question—Public Protest against	
Free Licensing—Result of Old and Free-trade Systems—East of England Temperance League—	
Temperanco Revival in Wales—Proposal to hold an International Temperance Convention—Modi-	
fications of the Programme—The United Kingdom Alliance requested to take up the Question—	
National Temperance Congress—International Temperance and Prohibition Convention—South	
Lancashire and North Cheshire Total Abstinence Union—Temperance Life-boat Crow Movement,	130

CHAPTER XLVIII.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY. 1862-1876.

	Page
Clerical Pioneers of Temperance—First Teetotal Societies in the Church of England—Conference of Clergymen—Formation of the Church of England and Ireland Temperance Reformation Society—Report of Convocation of the Province of Canterbury—Amalgamation of the Church of England and Ireland Temperance Reformation Society, with the Manchester, Chester, and Ripon Diocesan Society, and Formation of "The Church of England Temperance Society"—Liverpool Diocesan Branch—Temperance Publication Depot—Distinguished Lay Workers, - - - - -	145

CHAPTER XLIX.

LIVERPOOL LICENSING BILLS, AND OTHER PROPOSED AMENDMENTS OF THE
LICENSING LAWS. 1863-1871.

Continental Temperance Congress—The Permissive Bill first Introduced—E. B. Dawson on the Liquor Traffic—Liverpool Licensing Bill, 1865—J. A. Smith's Bill—Action during Election of 1868—Second Liverpool Licensing Bill—Sunday-closing Amendment Carried—The Drunkards' List—Discussion on Sunday-closing Question—Action of Rev. J. Garrett, D.D., and James Taylor—Prize Essays—Public Opinion on Licensing Reform—National Social Science Association's Proposals—Proposals of the Convocation of Canterbury—License Amendment League's Proposals—National Licensing Amendment Association—Anstruther's Bill—Reintroduction of the Permissive Bill—Peter Rylands' Sunday-closing Bill—Selwyn-Ibbetson's Wine and Beer-house Act, 1869, - - - - -	159
--	-----

CHAPTER L.

GATHERERS IN OF WAIFS AND STRAYS—IRISH SUNDAY-CLOSING BILL, &c.
1865-1871.

Christian Work of Caring for the Stray Lambs—Self-denying Efforts of Working Men—The Liverpool Association of Providence—Rev. Father James Nugent's Boys' Refuge—Dr. T. J. Barnardo's Homes—Rev. T. B. Stephenson's Homes—Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society—Mrs. Birt's Homes, Liverpool—Mr. Quarrier's Orphan Homes of Scotland—The Good Templar and Temperance Orphanage—Baboo Keshub Chunder Sen's Visit to England—Sasipada Banerjee's Visit—Work in India—Testimony of P. C. Mozoomdar—Prof. Leone Levi on the Liquor Traffic—The Voluntary Sunday-closing Movement in Ireland—Deputation to the Home Secretary on Sunday Closing—Conference, Irish Sunday-closing Association, - - - - -	172
---	-----

CHAPTER LI.

TEETOTALISM AMONG NOTABLE PERSONS. 1865-1892.

Noble Utterances of the late Duke of Albany—Abraham Lincoln—President R. B. Hayes and Mrs. Hayes—Oscar I., King of Sweden—John G. Whittier—Charles Waterton—Thomas Edward—David Livingstone—Janet Hamilton—Rev. E. Davis—Sir John Ross, R.N.—Dr. William Oxley—Samuel Plimsoll—Rev. C. H. Spurgeon—Rev. John McNeill—John Ashworth—John Smedley, - - - - -	186
--	-----

CHAPTER LII.

THE INDEPENDENT ORDER OF GOOD TEMPLARS. 1868-1874.

The Good Templar Organization—Secession and Formation of the I.O.G.T.—Its Progress and the Leaders of the Movement—Formation of Right Worthy Grand Lodge—The Juvenile Templars—Joseph Malins introduces the Order into England—Scottish Grand Lodge—Irish Grand Lodge—Welsh Grand Lodge—Grand Lodges of Shetland and Channel Islands, &c.—Introduction to Australia—Free Templars of St. John—Proposed Worthy or National Grand Lodges, and Multiplication of Grand Lodges—District Lodge Scheme—Formation of United Templar Order, - - - - -	198
---	-----

CHAPTER LIII.

BRITISH WORKMAN PUBLIC-HOUSES AND OTHER AIDS TO TEMPERANCE.
1868-1876.

Temperance Hotels—British Workman Public-houses—Temperance Cafés—North Wales Border Temperance League—Conferences of Ladies—Dr. C. H. Yermen's Temperance Dispensary—The London Temperance Hospital founded—Ministerial Conferences, &c., - - - - -	211
---	-----

CHAPTER LIV.

CHURCH TEMPERANCE ORGANIZATIONS. 1871-1874.

Page

Father Mathew's Work in Ireland not all Lost—American Catholic Total Abstinence Union—Work of Rev. P. Byrne, Rev. J. M'Devitt, and Mr. James W. O'Brien—Grand National Temperance Parade—Catholic Temperance Publication Depot—Father James Nugent—The Liverpool Father Mathew Society—Cardinal Manning—Father William Donegan—Church of England Temperance Society—Wesleyan Pioneers of Temperance—Wesleyan Methodist Temperance Society—Bands of Hope, &c.—The Primitive Methodist Society—Wesleyan Methodist Association—United Methodist Free Churches—Methodist New Connexion Temperance and Band of Hope Union, - - - - 222

CHAPTER LV.

CHURCH TEMPERANCE ORGANIZATIONS, &c.—*Continued.* 1871-1892.

American Methodists—Free Gospel or Independent Methodist Churches—Bible Christians—The Cowherdites or Bible Christians—Welsh Churches—Congregational and Independent Churches—English and Welsh Congregational Temperance Society—Baptist Total Abstinence Society—Society of Friends—Unitarian Temperance Heroes—New Church Temperance Society—The Salvation Army, 237

CHAPTER LVI.

LEGISLATIVE ACTION, SUNDAY CLOSING, WOMEN'S WHISKY WAR, &c. 1871-1876.

The Bruce Bill—Mr. P. Rylands' Sunday Closing Bill—Mr. Hugh Birley's Bill—The Movement in Holland and France—The Kimberley Act—The Publicans' Parliament—Professor Smyth's Irish Bill—Mr. C. H. Wilson's English Sunday Closing Bill—Sir W. Lawson's Permissive Bill—Irish Bill again Introduced—Government Proposals—The Women's Whisky War—Spread of the Movement—Cleveland Convention of 1874—Women's National Christian Temperance Union—British Women's Temperance Association—The British Women's Temperance Association, Scottish Christian Union, 248

CHAPTER LVII.

LOCAL OPTION AND PROHIBITION IN CANADA. 1872-1888.

Canadian Sunday Closing Act—Canada's Local Option Law, or Scott Act—New Licensing and Popular Veto Act—Scott Act in Athabasca—Liquor Traffic Prohibited on the Railways—A Prohibitory Territory—Temperance Colonization Society—Legislature of Nova Scotia Refuses a Licensing Bill, 1887—J. M. Skinner's Report—Defeat of Scott Act Repealers in Parliament—W. S. Caine's Testimony—Special Sales of Liquors—Prohibition Convention at Montreal, - - - - 261

CHAPTER LVIII.

TOTAL ABSTINENCE IN THE AUSTRALIAN COLONIES.

Hon. Richard Heales and the Temperance Society—Melbourne Total Abstinence Society—Father Mathew Association—Maine-law Agitation—Matthew Burnett's Great Mission Work—International Exhibition—Temperance Conference—Order of Rechabites—Victoria and Licenses—Permissive Bill—New Licensing Act—Palatial Coffee-palaces in Melbourne—The Victorian Drink Bill—New South Wales Pioneers of Temperance—Sons of Temperance—Independent Order of Good Templars—Independent Order of Rechabites—New Licensing Law—Local Option League—Parliamentary or Drink Commission—Drink Bill—Sunday Closing, - - - - 266

CHAPTER LIX.

TOTAL ABSTINENCE IN THE AUSTRALIAN COLONIES—*Continued.*

Queensland—Moreton Bay Temperance Society—Rechabite Pioneers—Good Templars and Others—Efforts to Introduce a Permissive Bill—Local Option Resolution Carried—New Licensing Bill—Local Option made Legal—Partial Sunday Closing and Local Option—A Public Debate on Local Option—Effects of the New Law—International Temperance Convention at Adelaide—Tasmania—Pioneers of Temperance—Rechabites, Templars, &c.—Western Australia, Rechabites, Sons of Temperance, &c.—New Zealand—Local Option Act—Dunedin—Independent Orders of Rechabites and Good Templars—New Zealand Alliance—Raratonga Island—Norfolk Island, - - - - 278

THE TEMPERANCE MOVEMENT.

VOL. III.

CHAPTER XXXVIII.

MINISTERIAL PIONEERS OF TEMPERANCE, &c.

1846-1850.

Twelfth Annual Conference, British Temperance Association—Edmund Thompson, Vice-president—T. B. Thompson, Agent—Rev. Dr. Thomas Raffles—Rev. Dr. John Campbell, Editor of *Christian Witness*—Thirteenth Annual Conference, British Temperance Association—Ministerial Temperance Conference at Manchester—Rev. James Towers—Fourteenth Annual Conference, British Temperance Association—Rev. Canon James Bardsley—Rev. Thomas Spencer, M.A.—Rev. W. M'Kerrow—Rev. J. P. Chown—Rev. John Guttridge—Rev. Joseph Townend—Rev. Hugh Bourne—Rev. George Lamb—Rev. Franklin Howorth—Rev. R. L. Carpenter—Rev. P. P. Carpenter—American Opinion of English Ministers—Mrs. S. S. Ellis—Rev. William Ellis—Rev. J. I. Hilloeks.

THE twelfth annual conference of the British Temperance Association was held at Bradford, Yorkshire, July 14th, 1846, when William Morris of Manchester was appointed president, and Mr. Frederick Hopwood appointed secretary. Towards the close of this year the committee of the association offered two prizes of three guineas each, for the two best essays of eight pages on the subject of the Sunday Closing of Public-houses. One of these essays was published early in 1847. In 1846 the association had a staff of six agents fully employed. About 2000 copies of the *National Temperance Advocate* were circulated gratuitously amongst magistrates, ministers of the gospel, and medical men every month. The number of auxiliary societies at this time was about forty-six.

Amongst the active workers and officials of the association at this period were Mr. E. Thompson, vice-president, and Mr. T. B. Thompson, agent.

EDMUND THOMPSON was for years one of the vice-presidents of the British Temperance Association, and took a very active interest in the promotion of the temperance reformation. He liberally sustained the agents of the association, purchased and distributed temperance publications to a large extent, and delivered interesting and impressive public addresses in

favour of entire abstinence from intoxicating drinks. His high Christian character, his extensive information, his position in society, and his evident anxious concern for the well-being of his fellow-creatures, constituted him one of the most successful promoters of the temperance cause. He was an extensive corn-miller, and for some years resided and carried on business at Warrington, Lancashire, where his exertions in the temperance cause made him widely known. He was for full fifty years a distinguished Wesleyan Methodist local preacher, and was instrumental in inducing several of the ministers and large numbers of the members of his denomination to embrace his views and unite themselves with the temperance association. The last address he gave was on temperance, and was delivered with such animation, humour, and pathos, that smiles and tears pervaded the little assembly. He died at Armin, Ireland, on the 27th of April, 1854, aged seventy-two years.

T. B. THOMPSON was born at Leeds on the 16th of March, 1818. Whilst following his employment as a shoemaker he began, at the early age of seventeen years, to preach for the Wesleyan Methodist Association, with such acceptance that, ere his eighteenth year was passed, he was called to a place among the

regular preachers of that body. His health failing him, he was obliged to retire from this field of labour, and he resumed his trade as a shoemaker. He devoted his attention to the temperance question when a youth, and after his retirement from the ministry laboured acceptably as a local advocate. In 1842 he accepted an engagement with the Yorkshire Union of Temperance Societies covering the East and North Ridings. In 1843 he visited various parts of the north of England, under the auspices of the British Temperance Association, and became one of their regular agents in 1844, from which time until the day of his death he continued on the permanent staff of the association.

For amiability of character, earnest zeal and devotion to the cause, for true Christian sympathy with and affection for the suffering victims of strong drink, no agent of this or any other association could be more deservedly loved and esteemed than Mr. T. B. Thompson. He had a most winning and earnestly affectionate style of advocacy, that made even the ignorant and besotted devotees of Bacchus patiently and respectfully listen to him when speaking in the open air. Indoors he sometimes appeared to be somewhat fastidious and easily disturbed, for he would stop if any person was coming in or going out whilst he was speaking, or if a child was noisy; and yet he was not querulous or snappish, as some men are at these times; his desire was to have the undivided attention of his hearers, so that the full force of his argument might be seen and appreciated. He was a man who looked upon the work in which he was engaged as too serious and important to be trifled with, and his constant aim was to instruct, improve, and save the people, not simply to tickle their fancy, or amuse them with vain and foolish anecdotes or vulgar witticisms. Not that his speeches were dry or devoid of anecdote. He knew how to use a good story with effect, but it was always such as aptly illustrated his point, and kept his audience to the subject-matter of his lecture. He died in the vigour of life and usefulness, January 20th, 1859, at the early age of forty-one years.

As the name of the late Rev. Dr. Thomas Raffles is still justly held in high esteem, not only by the people of Liverpool—where he was best known as pastor of the Great George Street Congregational Church—but also by the whole denomination, we give the following

extracts to indicate the position of the temperance movement in ministerial circles at this time. In September, 1849, the Haverstock Congregational Chapel was opened, and the Rev. Dr. Raffles, who presided over the dinner in connection with the opening, made the following remarks during the course of his introductory address:—

“Solomon has said that there is no new thing under the sun, but he never was at such a table as that, where some said they might drink toasts and others said they might not. There was, however, an express sentiment of loyalty to her majesty the Queen and to that illustrious family of which she was the head. His friend Mr. Brook said he hoped that he (Dr. Raffles) would *drink* the toast, and not merely express it as a sentiment, but then he stood in awe of some persons. There was a ‘witness’ there, and he did not know how he might appear on another day on the cover of a certain book.” (The allusion here made was to the Rev. Dr. John Campbell, editor of the *Christian Witness*, a very able Congregational magazine.) Dr. Raffles continued as follows:—

“He was not a teetotaler himself, but he greatly respected those who were. They had as a body done a great deal of good service.”

Although DR. JOHN CAMPBELL, editor of the *Christian Witness*, identified himself with the temperance movement, he never became a very robust or advanced exponent of temperance principles. Sometimes, indeed, he wrote in terms far from agreeable to the sturdy men of the north of England, and to some of the metropolitan temperance reformers, who felt it incumbent upon them to reply to some of his articles on temperance topics. Nevertheless, as he was an avowed abstainer, he was in advance of many of his brethren in the ministry, and in his own way did good service to the cause.

The thirteenth annual conference of the British Temperance Association was held at Bolton, in Lancashire, July 13th, 14th, and 15th, 1847, at which it was resolved to hold a conference of temperance ministers in Manchester in April, 1848, and also to commence a *Sunday-school Temperance Journal*.

During the winter of 1847 and the spring of 1848 active preparations for these two objects were made, and a zealous agitation carried on in favour of the Sunday closing of public-houses.

The ministerial conference, held in Man-

chester during the second week of April, 1848, was deemed a great success, being attended by nearly two hundred ministers of different denominations in the following proportions, viz.: Established Church of England, 7 representatives, including the Rev. James Bardsley of Burnley, Rev. Wm. Morgan, Bradford, and Rev. Mr. Hodgson, Colne; the Congregationalists and Independents mustered to the number of 47, including the Rev. Walter Scott, president of Airedale College, near Bradford; Rev. William Roaf, Wigan, and Rev. Mr. Slade, Preston; the Baptists, 33, including Rev. Jabez Burns, D.D., London, and Rev. Daniel Davies of Swansea; Wesleyan Methodists, 7, including Rev. Richard Tabraham, Clitheroe, Rev. W. J. Shrewsbury, Retford; Wesleyan Methodist Association, 22, including Rev. John Guttridge, Salford, Rev. Joseph Townend, Rochdale, and Rev. William Patterson, Liverpool; Primitive Methodists, 28, including Rev. Hugh Bourne, Burslem, Rev. William Antliff, Rev. Benjamin Shimwell, and Rev. George Lamb, Hull; Calvinistic Methodists, 14; United Presbyterians, 10, including Rev. W. M'Kerrow, Manchester, Rev. P. M'Dowall, Alloa, Rev. James Towers, Birkenhead, Rev. Alexander Hannay, Dundee, Rev. John Ritchie, D.D., Edinburgh, and Rev. John Steedman, Stirling; Unitarians, 6, including the Rev. Henry Solly of Cheltenham, Rev. Franklin Howorth of Bury, Rev. Francis Bishop of Liverpool, and Rev. Philip Pearsall Carpenter of Warrington; Evangelical Union, 2; Methodist New Connexion, 2; Lady Huntingdon's Connexion, 1 (the Rev. Benjamin Parsons of Ebley); Methodist Episcopal Church of America, 1 (the Rev. Mr. Ellis of New York); Evangelical Friends, 1; Bible Christians, 1.

Of those named, the REV. JAMES TOWERS of Birkenhead was the divinity student spoken of in an early chapter, who at the outset gave his adhesion to the pledge and co-operated with Mr. John Dunlop of Greenock. Mr. Towers was for many years the beloved pastor of a large Presbyterian church at Birkenhead, Cheshire, and well known as an earnest, faithful, and true friend of temperance principles. Few efforts were made to promote the interests of religion, temperance, morality, and social progress without Mr. Towers being found in the forefront of the active workers. He died on the 19th July, 1891, aged seventy-three years.

In addition to those present, Mr. Hopwood, secretary, reported that he had received 350 letters, including one from the Rev. William Jay of Bath inclosing a five-pound note towards the expenses of the conference.

Mr. Jay's letter was read and printed in the report of proceedings, and contained the following striking testimony:—"I am within a month of seventy-eight. Fifty-seven of these have I been pastor of this place, where (though now I have received assistance) I have had hitherto all the duty of the relation to perform alone (as well as extra services abroad), and my labours continue acceptable, and I hope useful. One reason why I mention this is, because I owe much to the cause which you are pleading. I was a teetotaler before your institution commenced, and have perseveringly adhered to the practice, with few and slight exceptions, and these of a medicinal recommendation, always submitted to with only a half conviction, but resigned with a full one."

The secretary stated that the number of ministers who were total abstainers throughout the kingdom was much greater than was anticipated. He himself had received the names of 1200 such, and he was led to believe from subsequent information that in Great Britain and Wales there were nearly 2000 abstaining ministers.

These facts give the reader an idea of the interest taken in the temperance question by the various Christian churches of the land in 1848. Compared with the lofty position attained by some of the churches of the present period, they were then very poorly represented, but forty years of real earnest agitation has effected a revolution in this respect, and, insignificant as it may now appear, this conference gave a powerful impetus to the movement.

In connection with this conference two public demonstrations were held, one in the lecture-room of the Mechanics' Institution, Manchester, on Wednesday evening, April 10th, 1848, over which the Rev. W. M'Kerrow presided, the upper and lower parts of the room being well filled. Addresses were delivered by the chairman and by the Rev. Walter Scott, principal of Airedale Independent College, Bradford; Rev. Benjamin Parsons, Ebley, author of *Anti-Bacchus*; Rev. William Patterson, Wesleyan Association, Liverpool; and the Rev. Dr. Ritchie, United Presbyterian Church, Edinburgh.

The closing meeting in connection with the conference was held in the Free Trade Hall, Manchester, on Friday evening, April 12th, when about 1500 persons sat down to tea, after which a well-attended public meeting was held under the presidency of William Morris of Salford. The platform was occupied by 150 clergymen and ministers, with a number of influential laymen from different parts of the country. The Stretford Temperance Band, engaged for the occasion, was stationed in the end gallery, opposite the platform. Addresses were delivered by Rev. Dr. Jabez Burns (Baptist) of London; Rev. P. McDowall (United Presbyterian), Alloa, Scotland; Rev. Henry Solly (Unitarian), Cheltenham; Rev. W. J. Shrewsbury (Wesleyan), Retford; Rev. George Lamb (Primitive Methodist), Hull; Rev. Daniel Davies (Baptist), Swansea; Rev. James Bardsley (Church of England), Burnley (father of the present Bishop of Carlisle); and the Rev. Wm. Patterson (Wesleyan Association), Liverpool.

One of the results of this conference was the signing of a ministerial temperance declaration in 1848 by five hundred and eighty-three ministers of the various denominations, as follows:—

Independents and Congregationalists,...	140
Primitive Methodists,.....	111
Baptists,.....	87
Calvinistic Methodists,.....	56
United Presbyterians,.....	47
Wesleyan Methodist Association,.....	42
Church of England,.....	29
Wesleyan Methodists,.....	25
Unitarians,.....	14
Other denominations,.....	32
Total,.....	583

Now that the churches have taken up the temperance question and incorporated it with their church work, it is no longer a reproach to be known as a teetotaler, and the number of clerical adherents is vastly different to what it was forty years ago. *Then* a teetotal minister was a rarity, *now* the non-teetotal minister is looked at with less favour, and most of the students in our colleges are preferred because they are avowed teetotalers.

The fourteenth annual conference of the British Temperance Association, was held in the Music Hall, Leeds, July 26th, 27th, and 28th, 1848, when it was resolved to remove

the head-quarters of the Association to Bolton, from and after January 1st, 1849, and Mr. John Cunliffe, of Bolton, was chosen to fill the office of secretary.

Biographical sketches of some of the notable men taking part in the ministerial conference are given in other chapters in connection with the special work in which they were engaged. We select a few others for special mention in this place.

Of the illustrious clergymen of the Church of England who have been long and intimately connected with the abstinence movement, none is more deservedly worthy of special notice than the late REV. CANON JAMES BARDSLEY, M.A., of Manchester and Southport. He was born in 1808, and at an early age was employed as a factory boy at Waterhead Mills, Oldham, Lancashire. He took a warm interest in the reform agitation which preceded the bill of 1832, and often occupied the platform. Deep religious convictions led him to study for the ministry, and after a period of preparation under the Rev. Dr. Roger of Wakefield, he was ordained deacon in 1833, and appointed to the curacy of Haworth, near Keighley. He next accepted the curacy of Bierley, near Bradford, where he was brought under the influence of the Rev. G. S. Bull, one of the best-known advocates of the Ten Hours' Bill. He took up this question with earnestness, and was of great assistance to Mr. Bull, Mr. Oastler, and other supporters of the measure. While curate of Haworth he became a total abstainer (about 1834), and was a staunch advocate of the temperance cause for the remainder of his life. From Bierley Mr. Bardsley went to Bowling, and from thence to Burnley, where he held a curacy with success for nine years, and in 1849 he accepted the incumbency of St. Phillip's, Bradford Road, Manchester. After seven years' labour in this parish, he was offered the rectory of St. Ann's, Manchester. In November, 1870, he was elected proctor in convocation for the archdeaconry of Manchester, and in 1871 Bishop Fraser made him an honorary canon of the Manchester Cathedral. In 1880 he retired from active work, and took up his residence at Southport, where he devoted himself to literary and other pursuits. He was the author of several works, principally of a theological character.

One of his last public efforts was the

drawing up of a report for the Convocation of York, on the religious and social condition of the northern province. He was the prime mover in this matter, and chairman of the committee. He reported upon the effects of intemperance on Sunday-schools; on the observance of the Lord's-day and the two principal holy days of Good Friday and Christmas-day; on the attendance or otherwise of the working-classes at public worship; on national education; and on the drinking habits of society in general. Mr. Bardsley himself said:—"I wish this to be the work of my life. If I do no other work in connection with the temperance movement, I shall feel that I have not lived in vain." The report, which was printed and published, speaks for itself. Mr. Bardsley was a vice-president of the U. K. Alliance from its commencement to his death, which took place at Southport, May 21st, 1886, at the age of seventy-eight years.

The REV. THOMAS SPENCER, M.A., was born at Derby, in which town his father kept a large commercial school, and was known as an upright and religious man. His mother was a follower of John Wesley, whose preaching she attended when she was eighteen years of age, and whose principles she carried out to her eighty-fifth year. Thomas was born October 14th, 1796, and at the age of ten years went to St. John's College, Cambridge, and was a most successful student, being in the first class in every examination. In the Senate House he took his degree as ninth wrangler in 1820. In March, 1823, he was elected fellow of St. John's College, and in March, 1826, was presented to the perpetual curacy of Hinton Charterhouse, near Bath, a living which he held nearly twenty-two years.

His parish, which contained 800 inhabitants, had never had a resident clergyman, had no parsonage, no Sunday or day school, but it had the drink-shop and the inevitable results. Mr. Spencer, with the aid of his friends and neighbours, erected a parsonage, a national school, established a village library, a clothing club, introduced the allotment system, and obtained for each of about eighty labouring men, a little field-garden at the farmer's rent. About forty able-bodied men were receiving parish pay, while the poor-rates were above £700 a year, and on one occasion £1000. This fact gave an impetus to Mr. Spencer's labours, and he devoted himself to the task of

remedying these and other evils in his parish.

Hearing of the introduction of the British and Foreign Temperance Society into Bath, he signed the pledge, and became one of the secretaries of the Bath auxiliary. In 1839, however, he saw it to be his duty to go still farther, and he signed the total abstinence pledge. Then he organized a society in the village of Hinton, which held its meetings in the school-room, and had its annual tea-party on the lawn of the parsonage. By his efforts the poor-rates were reduced to £200 a year, and thus the farmers were more prosperous and able to pay better wages. For the last ten years of Mr. Spencer's residence in that parish there were no paupers receiving outdoor relief, and only four or five in the work-house, those being either aged persons or young children. When Hinton became incorporated with the Bath Union, Mr. Spencer was unanimously elected guardian, and chairman of the union. In that year the rates were reduced from £19,000 to £11,000. Particulars of his labours in this direction were published in Nos. 9 and 11 of a series of tracts.

He was a prominent and popular advocate for the repeal of the corn-laws, attended the first and last banquet of the Anti-corn-law League in Manchester, and was one of the four chairmen of the conference of ministers. He wrote and published tracts in justification of his position as a minister of the Church of England in agitating that great political question. These were entitled: "The Prayer-Book opposed to the Corn-Laws;" "Religion and Politics;" and "The Pillars of the Church of England."

Finding his health beginning to decline, he resolved in the autumn of 1845 to visit America in order to form an opinion of the men and institutions of that country, intending to publish the result of his observations. In March, 1846, he returned to England, but not at all improved, his hoarseness having increased.

In October, 1847, he resigned his benefice at Hinton Charterhouse, and having published several tracts on church reform, he spent some time in London hoping to establish a "Church Reformation Society," but finally abandoned the project.

His attachment to the Church of England was such that he refused to officiate in any other, and declined several offers of a liberal kind. One was made by Mr. Blythe of Ilfra-

combe, who would have allowed him to use the church service, and arrange everything as he pleased, and given him an income of £500 per annum. But as he could not receive the license of the bishop, he declined the offer, saying that his desire was to use every means in his power to reform the Established Church from *within*.

In 1851 he became secretary of the National Temperance Society, and editor of the official organ, the *National Temperance Chronicle*, and during his tenure of office the *Temperance Gazette*, and also the *Teetotal Times*, were incorporated with the *Chronicle*.

His labours were highly beneficial to the society and to the movement, but early in 1852 it became apparent that he was taxing his powers too much, for, in addition to his editorial duties, he was accustomed to lecture frequently four or five times a week, and conduct an extensive correspondence. In February, 1852, he was attacked with partial paralysis, and had a protracted illness. From this he seemed to recover, and resumed his editorial duties with the July number of the *Chronicle*. About the end of October, however, he caught a severe cold, causing a return of bronchitis. He died January 25th, 1853, in the fifty-seventh year of his age.

REV. W. M'KERROW, one of the active workers in connection with the ministerial conference before mentioned, was a prominent, zealous, and laborious Presbyterian minister of Manchester, who became a total abstainer in 1843, and formed an adult total abstinence society in connection with his own church, of which he was president. In 1844 he added a juvenile society. He gave his whole heart to the movement, and his voice was often raised to advocate its claims. On the formation of the United Kingdom Alliance in 1853, he was found amongst the gallant band who raised the standard of prohibition and founded that heroic organization. He was beloved by his own denomination, ably filled the moderator's chair, faithfully discharged his ministerial duties, and was ever ready to do his part in any good work. He died at his residence, Bowden, near Manchester, June 4th, 1878, at the age of seventy-four years.

REV. JOSEPH PARBERRY CHOWN, minister of Bloomsbury Baptist Church, London, was a well-known laborious temperance reformer of long standing. After two years' study at Hoxton he entered the ministry, and for

twenty-seven years was minister of Zion Chapel, Bradford, Yorkshire, where he entered most heartily into the ranks of the temperance workers, and did great service. Previous to his settlement in Bradford he passed two years in a village church in Northamptonshire, where he won the hearts and excited the admiration of his people. He was for many years president of the Bradford Band of Hope Union, and identified himself with other organizations to promote temperance. In 1875 he accepted a call from the Bloomsbury Church, and for eleven years was their esteemed pastor. He ever remained a true friend of the temperance movement, and after a brief illness died on the 8th July, 1886, at the age of sixty-five years.

Amongst the most prominent of the ministers of the Wesleyan Methodist Association—afterwards known as the United Methodist Free Churches—stands the name of the REV. JOHN GUTTRIDGE.

He became a total abstainer in 1838, when he signed the pledge at Chatham, where he entered upon his ministerial duties. From that time he was one of the most eloquent, successful, and popular advocates of the movement in the country. The *Methodist Times* says:—

“No minister was more widely known or more universally beloved. As an eloquent preacher, popular lecturer, and temperance advocate John Guttridge stood in the front rank, and he was instrumental in winning multitudes to sobriety and Christ, whilst his godly counsel and saintly influence in the hundreds of homes in which he was guest will be imperishable. His services were frequently called for by Wesleyan and Congregational churches, and the crowded chapels everywhere testified to the unabated power of his sanctified ministry.”

Mr. Guttridge believed that total abstinence was “a moral lever for raising the condition of the people as well as a powerful auxiliary to the gospel,” and as such he never failed to use his influence in its favour. He died on the 22d of February, 1886, at the age of sixty-six years.

REV. JOSEPH TOWNEND, Rochdale, was a true friend and supporter of temperance principles. At the time of this ministerial conference he was stationed at Rochdale as a minister of the Wesleyan Methodist Association. After filling his term of three years in

this circuit, he went out as a missionary to Australia, where he laboured for nearly twenty years preaching the gospel, and never forgetting to enforce true temperance principles. He was the first missionary of the Methodist Free Churches, formed by the amalgamation of the Wesleyan Reformers with the Wesleyan Methodist Association.

"The secret of his success lay partly in his knowledge of men, and in his honesty. He was grandly simple in his character. He was incapable of duplicity. He wielded the fearlessness of conscious innocence. His goodness of heart was his stronghold. He lived plainly and gave generously. Up to his death he was a regular subscriber to no fewer than sixteen religious and philanthropic institutions.

"The last time he wielded a pen was to sign a cheque for an extra subscription to the United Kingdom Alliance, of whose programme he was a staunch supporter from the first. Better service was never rendered to the cause of temperance than when he was sent to Edinburgh as the (Methodist) Free Church minister there."

After a long interval he gave three more years of faithful and ever-memorable service to the Rochdale circuit, and when declining years rendered it expedient for him to retire from the more active work of the ministry he spent thirteen years of his remaining term of life at Rochdale.

For six years after he was superannuated he preached almost regularly in the town and neighbourhood, and was in great request for anniversary services. He was the author of several interesting works. He died on the 22d of November, 1888, in the eighty-third year of his age.

Amongst the prominent men present at this ministerial conference considerable interest was centered in the person of the venerable Hugh Bourne, one of the founders of the Primitive Methodist Connexion.

The REV. HUGH BOURNE was born at Fordhays in Staffordshire, April 7th, 1772. It is said that from his father he inherited an impetuous temper, but from his mother a disposition for industry, for which through life he was characterized. He was a carpenter by trade, and in his twenty-seventh year was led to give his serious attention to religion by reading some of the works of the Rev. John Fletcher, of Madeley. Soon afterwards he moved into that part of Staffordshire where

Methodism was prevalent, and entered heartily into the great revival of religion then going on in the district. Camp meetings were held upon Mow Cop Hill, which resulted in the formation of the "Primitive Methodist Connexion." The zeal of Mr. Bourne and his co-workers led them on until the discipline of the church was brought to bear upon them for what were deemed "irregular proceedings," but they kept on doing the work which they honestly believed Providence had called them to undertake.

To counteract the influence of the "fairs and wakes," then so common in Staffordshire and Cheshire, Mr. Bourne and his associates held their camp meetings and were blessed with marvellous success. On the formation of the Primitive Methodist Connexion, Mr. Bourne took an active part in the management. He was a laborious worker, and a great economist of time, believing it wrong to waste a minute in useless conversation. His educational advantages were slight, but he made the best possible use of his talents and opportunities, and therefore made extraordinary progress. He was a great reader, his choice falling upon ecclesiastical history and the Bible.

He was the first editor of the *Primitive Methodist Magazine* and hymn-books, and a portion of a work by him on his favourite topic—ecclesiastical history—was published in the magazine during his editorship. He also prepared a commentary on the Gospel of John, and the first three chapters of the Acts of the Apostles. He was also the author of about forty hymns. His *Ecclesiastical History* was afterwards published under the supervision of the Rev. William Antliff, D.D., Principal of the Primitive Methodist Theological Institute, Sunderland.

Mr. Bourne was a warm supporter of the temperance movement, and wrote a special "Essay on Temperance," founded on the objection made by a clergyman of eminence, that "temperance or teetotalism was one form of infidelity." This essay was read by him at the Manchester Ministerial Temperance Conference, and was received with considerable interest. In his last illness he was recommended to take some medicine in a small portion of wine, when he exclaimed: "My name is Hugh Bourne, I am a teetotaller from all intoxicating drinks. No rum, no gin, no brandy for me, or anything like it." He died

in great peace, 11th October, 1852, at the advanced age of eighty-two years.

Another earnest, active Primitive Methodist minister present at this conference was the REV. GEORGE LAMB, then stationed at Hull. He was a native of Preston, and at an early period of his ministry became identified with the temperance reformation. In seconding the motion for adopting the address to ministers, written by the Rev. Jabez Burns, D.D., he said:—"I consider that the great office of the Christian ministry is to save souls from death—to endeavour to prepare immortal spirits for the kingdom of bliss; and I see that intoxicating drinks are producing an effect most hostile in reference to immortal, never-dying souls. I see that vast numbers of individuals, who are members of our churches, are sinking into the most lamentable spiritual condition, and I believe are in the broad way to everlasting destruction. I believe that great numbers of our congregations, who are still continuing to use intoxicating drinks, if they could be induced to renounce them, would soon be savingly converted to the gospel of Christ. As a minister of that gospel, I consider it my duty to make use of every effort that is calculated to promote the spiritual and temporal welfare of the people of my charge. In that capacity I possess some influence with the people among whom I labour; and I therefore stand forward to give the influence of my example as a pledged and practical advocate of the cause of total abstinence. I have been a pledged and practical abstainer for the space of twelve years. I remember that when I became a teetotaler, I was the first in that part of the country where I then laboured. I was induced to become one from seeing the good that had resulted from the advocacy of the cause in the manufacturing districts. I came to Halifax, where I had before laboured, and there found a number of persons who were drunkards when I left, and who were now members of Christian churches. They had been reclaimed from the depths of drunkenness by means of abstinence, and had found their way to the house of God. I afterwards went to Burnley, and found again that a number who had been drunkards had become total abstainers. I was led from these instances to reason in this way: Now, I profess to love God and my fellow men, and I see here a cause that has been of service to the

temporal and spiritual interests of my fellow-creatures. It is my duty, as a lover of man, to abstain from the use of that which is producing so much evil."

Mr. Lamb departed this life, February 13th, 1886, at the age of seventy-seven years.

From the earliest stages of the movement to the close of his long life, the late REV. FRANKLIN HOWORTH was one of the most faithful and laborious workers in Lancashire. He was born at Audenshaw, near Manchester, in 1804. For nearly six years he was minister of Backwater Street Unitarian Chapel, Rochdale, and from 1832 to 1853 minister of the Bank Street Church, Bury, Lancashire. On some question of pulpit liberty he resigned his position with this church, and established a Free Christian Church in Bury, and in 1855 announced his adoption of evangelical views. As an advocate of temperance he was well known, being one of the pioneers of the movement in Bury and district, and one of the early ministers who fearlessly practised and preached total abstinence principles.

Mr. Howorth was also an ardent friend of the oppressed negro slave, in fact of the oppressed and down-trodden of every nation, and deservedly won the esteem of all classes and all creeds. He was a hearty and laborious co-worker with Mr. Joseph Livesey and the other Lancashire pioneers of temperance, and he went out far and wide teaching and preaching their doctrine. In January, 1880, he was seized with paralysis, and expired on Monday, June 12th, 1882, at the age of seventy-seven years.

Reference has already been made to the fact, that there were not a few churches whose underground premises were let as spirit vaults or wine and spirit stores. There were others where the minister's stipend was partly derived from the rents of property let for public-houses and beer-shops. The *Scotsman* for May, 1849, in a very few words, gives an illustration of devotion to temperance principles very rare indeed:—

"The REV. R(USSEL) L(ANT) CARPENTER of Bridgewater, late minister of the Unitarian congregation there, has ceased to hold that office, because he could not conscientiously, as an advocate of temperance, receive as a portion of his salary the rents of certain beer-shops."

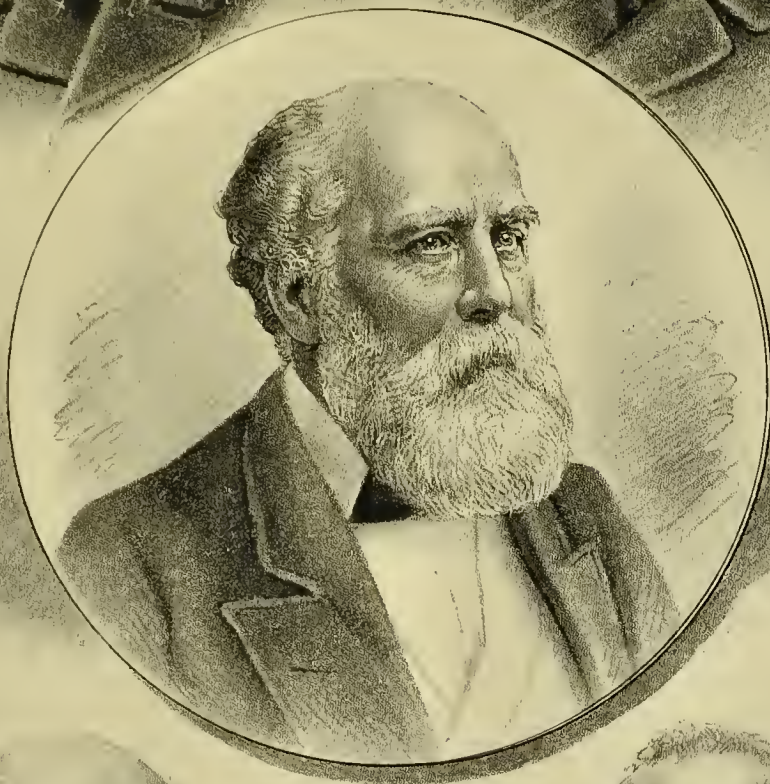
The fruits of this faithfulness on the part of this high-minded pastor were seen in the



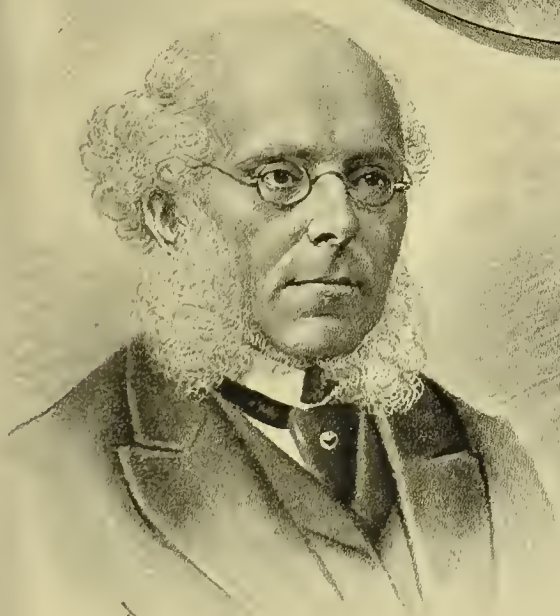
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5.

1 JOHN SERGEANT, Southport, First Official Agent, 1855-1874.

2 JAMES WHYTE, Manchester, Agent 1872-1884, Secretary 1884-1892.

3 JAMES H. RAPER, Manchester and London, Parliamentary Agent, 1860-1885.

4 J. P. URIAN, Plymouth, Superintendent

Agent, 1866-1892.

5 JOHN HILTON, London, Superintendent Agent, 1856-1892.

action of the congregation immediately after Mr. Carpenter's resignation, as stated in the *Inquirer* (London), July 7th, 1849, as follows:—

"The congregation meeting at Christ's Church Chapel, Bridgewater, of which the Rev. R. L. Carpenter was the late minister, have passed the following resolution 'That in the opinion of this meeting it is undesirable for a Christian congregation to derive any portion of its income from the rent of beer-houses, believing that in many of such houses vice and immorality are fostered and extended.' In conformity with this resolution, the treasurer for this year has served the occupants of beer-houses on the chapel property, who are yearly tenants, with legal notice to quit."

Such a sacrifice has been equalled by several total abstainers whom we have already mentioned, who sacrificed the most lucrative part of their business for conscience sake, after their adhesion to the temperance movement. See notices of Joseph Sturge of Birmingham; W. Bingham, Chesterfield; Christopher Bowly, Cirencester, John Andrew of Leeds; and others.

Another of the Carpenter family was PHILLIP PEARSALL CARPENTER, one of the illustrious children of the justly celebrated Dr. Lant Carpenter of Bristol. Equally distinguished have been the three brothers—Dr. William B. Carpenter, the eminent English physiologist, and author of *The Physiology of Temperance and Total Abstinence*, &c. &c.; the Rev. Russell Lant Carpenter, the heroic self-sacrificing advocate of temperance, and author of several valuable works; and the Rev. Phillip P. Carpenter, the philanthropic advocate of temperance. Their sister, Miss Mary Carpenter, was also eminent as a philanthropist.

P. P. Carpenter was born at Bristol, England, November 4th, 1819, and was educated there, receiving his university training at Edinburgh University. He subsequently studied in a theological college in the North of England, and entering the Christian ministry laboured with success at Stand, near Manchester, and afterwards as minister of the Cairo Street Chapel, Warrington, where, in addition to his ministerial duties, he engaged in educational and philanthropic work to such an extent as to merit and secure the love and esteem of rich and poor, of all sects and parties. The works that he inaugurated and superintended during the great cotton famine

will long be remembered by those whom he aided, and by those also who were acquainted with his efforts to ameliorate the condition of the people. By his efforts many young persons were fitted for future usefulness. As a temperance advocate he was "instant in season and out of season," labouring incessantly for the cause.

He was also an earnest and painstaking student of natural history, and devoted great attention to the family of molluscs. Before he left Warrington he prepared an elaborate report on the "Mollusca of the West Coast of North America" for the British Association, and a catalogue of the "Mazatlan Shells," in 500 pages, for the British Museum, to which institution he presented his magnificent collection of these shells, numbering some 8873 specimens, mounted on 2530 tablets—all determined and many of them described by himself. In 1859 he paid a visit to America, and while there he was engaged in arranging and determining collections of shells presented to the Smithsonian Institute and other public institutions, and it seems to have been at this time that he resolved to settle in some part of America. In 1865 he removed to Montreal, Canada, hoping to spend his remaining years in the prosecution of his favourite scientific and benevolent pursuits; but, unfortunately, shortly after his arrival, an English bank in which his fortune was mostly invested failed, and he was obliged to devote part of his time to remunerative work. He entered upon the education and mental training of boys with great success, persevering in his duties to the end.

Shortly after his arrival in Montreal he presented his general collection of shells to the McGill University, stipulating that it should be preserved as a separate collection, always accessible to students, and after being arranged by himself should be preserved in a fire-proof room. These conditions the university carried out in part, though the arrangement of the collection, to which a vast amount of time and labour was given by Dr. Carpenter within the last ten years of his life, was left incomplete.

Only a few months before his illness he visited England, and met a large number of his old friends and admirers in the Cairo Street School-room, Warrington, to whom he delivered a most earnest and stirring address full of love and sympathy for all human progress. He died at his residence, Brandon

Lodge, Guy Street, Montreal, of typhoid fever, on the 24th of May, 1877, in the fifty-eighth year of his age. His sister, Mary Carpenter, died within a month after him, viz. June 15th, aged seventy years.

The painter who attempts to make all his works bear the same brilliant hues, is sure to have the mortification of hearing some of his critics exclaim: "Oh! there's too much sameness about So-and-so's works; when you have seen one you have seen all." So also, the historian revelling in the virtues, gifts, and graces of his heroes, may overlook the many defects, shortcomings, and inconsistencies of the class he is describing. We shall now change the scene, therefore, and look at the action taken by the great body of ministers, of all creeds, towards the temperance movement from 1835 to 1850.

"O wad some Pow'r the giftie gie us,
To see oursel's as others see us!"

wrote Robert Burns, and an article in an American journal entitled *The New England Puritan*, published in the autumn of 1846, very clearly and forcibly sets forth the position of English ministers in relation to the temperance question. The following is an abridgment of this article:—

"AMERICAN OPINION OF ENGLISH MINISTERS.

"The late Temperance Convention in England has brought out more prominently a fact that was less extensively known before respecting the relations of the great body of English ministers of all denominations to the temperance cause. It appears that the principle of entire abstinence from all intoxicating drinks as a beverage is rejected by all, excepting here and there an individual among those ministers; and that the English ministers are, in their principles and practices, in as much need of experiencing the temperance reformation as were the ministers of this country thirty years ago. And hence it is no injustice to say, that the immense amount of evil inflicted on the people of England by intoxicating drinks, has its main source in the sins of omission and commission in the ministers of that country.

"Such being the fact, do not the ministers of this country owe them an important duty? A kind Providence has opened our eyes to the enormity of this sin; and the great mass

of our ministers abstain from the use of these drinks, and give their example and efforts to stay the tide of ruin.

"God has opened our eyes to see our sin and their sin; and we may not in any wise suffer sin upon them. If there is any way in which a rebuke can come properly from us, and with a prospect of good effect, are we not bound to administer it?

"The quick sensitiveness and superabundant faithfulness of our English brethren, touching our guilt in the matter of slavery, demand of us some poor returns; and it becomes our ministers, one and all, to wake up to a sense of gratitude and faithfulness. There are thousands of British pulpits decorated by brandy, gin, and beer. The report has gone from Dan to Beersheba; and we cannot conceal the fact if we would, that our brethren in the ministry there, with but few exceptions, occupy the position of patrons of drunkard making—Great Britain is distinguished among the nations for nothing more than for the intemperate habits of the mass of her people. Thousands of these people are each year going down to a drunkard's grave; and the current of death which is sweeping them onwards, takes one of its main issues from the habits, the example, and the unfaithfulness of ministers touching this sin. They are, it is presumed, little aware of the nature and consequences of the sin; little aware how it strikes the senses that have been purged from brandy fumes; and hence their need of a friendly warning from us.

"We know that some question the propriety of such a measure as that of our General Association sending over to them a memorial, couched in terms similar to those which we have received from them on the other subject. If this were judged to be proper, it might be well to take those very memorials *mutatis mutandis*, and send them back as our friendly admonitions to them as the guilty patrons of drunkenness. In application to them they would have a force which their original authors little conceived; for they would charge them, not with a constructive sin, by reason of a connection real or supposed, with some other sinners, but with a sin of their own act; not with a sin by inference from political institutions, but with a matter of personal sensuality; not with merely neglecting to bear testimony against another's sin, but with both a neglect to bear

such testimony and the yielding of their example to keep sin in countenance. It would be also well to send them a copy of Dr. Humphrey's "Parallel between Rum Selling and the Slave Trade," and request its republication in connection with the memorials. We are not exactly prepared to recommend this measure, but merely throw it out to be thought of. But we are prepared to say that our ministry owe it to themselves and their English brethren to speak in some way to them in words that shall command a hearing. We have been meekly receiving admonitions from them for years, and have acted on the principle that it is more blessed to receive than to give; and that too when these brethren, who have written and voted these admonitions, have sustained such habits of sin themselves, that if they were with these habits known to enter our pulpits, our people would leave them to preach to empty walls. But it would be deemed presumption in us to undertake to return admonition for admonition. We owe it to ourselves hereafter, before we enter upon our files the admonitory missions of our British brethren, that we insist on being informed whether they were written before or after dinner, since we have learned lightly to esteem both the inspirations and exhalations of wine."

A more kindly, but at the same time a more scathing rebuke has seldom appeared in print. The lesson it teaches might well be taken to heart by some of our modern bishops, deans, canons, clergymen, and ministers of all denominations who still write and speak about preferring "England free to England sober," and of "the fanaticism of teetotallers who not only reject the 'good creatures of God,' but wish to compel others to adopt their theories."

This American reproof was an admirable illustration of Christ's declaration—"and with what measure ye mete, it shall be measured to you again." But habit, social customs, and self-interest too often blind the eyes and dim the perceptions of even great and good men.

There are few persons who have rendered more valuable service to the temperance cause than MRS. SARAH STICKNEY ELLIS, wife of the REV. WILLIAM ELLIS, who was for many years missionary in Madagascar. Her high position in the literary world added greatly to the weight of her utterances on the temperance question. *The Women of England, Daughters*

of England, &c., are still popular works. Somewhere about fifty years ago or more her *Family Secrets* first saw the light. This was followed by *A Voice from the Vintage*, *The Brewer's Family*, and others bearing directly on the temperance question; and Mrs. Ellis did not fail to say a word for total abstinence in her publications on educational and religious topics.

Mr. Ellis wrote a history of Madagascar, and several other works bearing on missionary labour. He died at Hoddesdon, June 9th, 1872, aged seventy-six years. Mrs. Ellis only survived him one week.

THE REV. JAMES INCHES HILLOCKS was a native of Dundee. His parents "belonged to the real working class—those who cheerfully work for their bread and live to be useful." His mother died when he was only three weeks old; his father was a man to be honoured and loved. Beginning life as a weaver, James eventually became a teacher in a school.

In 1846 he, for the first and last time, tasted—merely tasted—strong drink as a beverage, and soon after became an active worker in the temperance cause—"equally active as a 'Persuasionist,' a 'Prohibitionist,' a 'Son of Temperance,' and a 'Templar.'" In 1860 he was invited to London by the Congregational Home Mission Board. When he arrived in London and saw the city he decided to become an evangelist instead of a pastor, and laboured in St. Pancras, where he soon secured a firm hold of the people.

Such was his success in forming societies that it was deemed advisable to unite them in an organization denominated the North-west Evangelistic Association and Self-Help Institute, with Samuel Morley, M.P., as president. The different branches of this association comprised religious, social, moral, educational, provident, sanitary, and industrial agencies for young and old, including, of course, total abstinence meetings, Bands of Hope, &c. Mr. Hillocks commenced the "dinners for helpless children," at his own house, and in 1867-68 was able, by the assistance of generous friends, to give 2681 wholesome dinners to children, and 526 to adults, in all 3207 meals, besides what was sent to the homes of those too weakly or sickly to go to his house for them. Some boys and girls were clothed and sent to situations.

Mr. Hillocks had a long struggle with the workhouse authorities, and the inhuman con-

duct of the St. Pancras (so called) "Guardians of the Poor" was the subject of very strong articles in the *Times* and other newspapers. His health broke down, and he was obliged to take rest. In order to recruit and have the necessary change, he accepted a unanimous call to become one of the ministers of Union Street Congregational Church, Darlington, with a view to the formation of a new church. Here he laboured for two years, having formed the new church and become its pastor as expected. During his residence in Darlington he laboured zealously for the promotion of temperance principles.

In 1870 he resigned the pastorate of the young church, and returned to London, with the idea of again enlarging his sphere of usefulness. He was the first minister of the gospel in London to identify himself with the Good Templar order, and became worthy chaplain of "Temple Lodge," No. 19, and also chaplain of the Metropolitan Degree Temple. In November, 1871, he was one of the injured in the serious railway collision at Harrow Station, and after suffering for some months he passed away amid the fervent regrets of those who were most closely associated with him.

CHAPTER XXXIX.

CHURCHES AND MINISTERS IN RELATION TO TEETOTALISM.

1847-1850.

Wesleyan Temperance Union Established—Praying Teetotalers—Clerical Opponents of Teetotalism—Rev. Dr. John Edgar's Misrepresentations and Misquotations—Rev. Mr. Whitty's Assertions—Manifesto of Archbishop of Canterbury on Spirit Stores in Church Property—Drinking in Colleges—Mr. Thomas Clarkson's Views—Improved Tone of Religious Press—Huddersfield Teetotal Memorial to Wesleyan Conference—Total Abstinence in the Irish Presbyterian Church—Irish Presbyterian Temperance Association Established—The Movement in the Scottish Churches—Rev. Joseph Brown, D.D.—Rev. Fergus Ferguson, D.D.—Rev. Alexander Wallace, D.D.—Rev. A. M'Naughton—Rev. John Ritchie, D.D.—Rev. H. Bonar, D.D.—Rev. W. H. Burns, D.D.—Rev. W. Arnot, B.A.—Rev. John Kirk, D.D.—Rev. Thomas Guthrie, D.D.—Rev. James Brewster, D.D.—Rev. Patrick Brewster—Rev. James Patterson, D.D.—Scottish Teetotal Ministers in 1850—General Assembly of Free Church of Scotland and Temperance—Free Church Total Abstinence Association—United Presbyterian Church Temperance Society—Established Church of Scotland Temperance Society—Scottish Temperance League Anniversary—Queen's Visit to Glasgow—Temperance Addresses Presented—Elgin Baptist Church and Communion Wine.

At a gathering convened in the Bethel Meeting Room, Liverpool, July 12th, 1847, a society composed of members of the Wesleyan Methodist denomination was instituted, under the title of the Methodist Temperance Union. "The object in view," said the *Liverpool Mercury* (1847, p. 396), "was to secure heart-felt union in prayer, the want of which had diminished the usefulness of temperance societies;" a statement suggestive of reflections far from creditable either to Methodism or teetotalism. Could not "heart-felt union in prayer" have been effectively attained by a union of the various branches of the Methodist family, or better still by the aid and co-operation of teetotalers from the various evangelical churches in the country, than by confining the operations of the society to Wesleyan Methodists only?

The assumption is that this end could only be attained by Wesleyan Methodists, and that none of the others had any knowledge of heart-felt union in prayer. To say the least, this was a very uncharitable reflection upon other churches, for it suggests that,—"Christians alone are we, and heathen all beside." But the peculiar phrasology of Rule III. implied even more than this, for it was a sweeping condemnation of almost all existing temperance organizations. It declared the object of the society to be "To remove the objection made against uniting with such persons as generally compose tem-

perance societies," but did not state what this objection was. The presumption is that it referred to some of the societies that were of a merely secular character, and did not open and conclude their meetings with devotional exercises.

This secular procedure was adopted on purpose to reach the members of all sects and classes of society, some of whom would not attend semi-religious temperance meetings, yet much needed to learn lessons of sobriety.

Speaking from a long and widely extended experience of the nature, constitution, and working of total abstinence societies throughout the country, we unhesitatingly affirm that as a rule the advocates, officials, and active members thereof were men and women who were earnest, consistent, prayer-loving Christian workers. They were not merely formal worshippers or lip-servers, ever saying prayers and never praying, but with loving hearts and tear-stained faces they prayed in their secret chambers for success and blessing upon their humble efforts to save their brethren from the curse of intemperance. Such being the case, we do not believe that there was any justification for such aspersions being cast upon the characters of the teetotalers of Liverpool, where this Methodist Temperance Union originated.

Church temperance organizations are not only right and proper but necessary adjuncts of effective church organization, but the mem-

bers thereof are not warranted in stepping out of their way to insult and misrepresent others, as was done in this particular instance. Experience has taught us that the temperance societies which accomplish most good and best reach the people suffering from the drink curse are the societies built upon a broad, liberal, and unsectarian basis—an open platform, knowing neither creed, sect, party, nor nationality.

The Wesleyan Temperance Union published a series of tracts, and had branches in several districts—one at Sunderland in 1848, another at Huddersfield, instituted July 29th, 1848; and in April, 1849, the Union comprised thirty Wesleyan ministers and about 2500 members, consisting of trustees, local preachers, leaders, Sunday-school teachers, tract distributors, &c. (*National Temperance Society Report*, 1849).

Yet at this very time Methodism—that is, official Methodism—was under the domination to a very large extent of the vendors and users of intoxicating liquors. The obnoxious rules of Conference relative to teetotalism and its advocates were in active operation at this time, and in many of the societies “the chief places in the synagogues,” so to speak, were filled by brewers, spirit merchants, and publicans.

The establishment, therefore, of such a society as the Wesleyan Temperance Union, with such avowed objects, was inconsistent and objectionable, however laudable may have been the motives of its founders and supporters. It opened still wider the breach between the purely secular teetotal section of the community and those professing to be Christians, for it played into their hands, and furnished them with arguments hard to meet and refute. It made more sceptical those who could not realize the truths of a religion which denounced and condemned vices and practices its professed disciples practised and supported.

It is just possible that the men who founded the Wesleyan Temperance Union were prejudiced by some of the unjust accusations made against the teetotallers by good men like the Rev. Dr. John Edgar of Belfast, who in his opposition to teetotalism (as distinct from temperance) did much harm, not only to the cause but to his own reputation. In a letter to J. S. Buckingham, M.P., Dr. Edgar declared that “he entertained the most con-

firmed abhorrence of teetotalism, as insulting to God and disgraceful to man” (*Liverpool Mercury*, 1841, p. 151).

In his sermons on “Temperance Societies and Prayer,” he founded his case upon false premises, and did injustice to the British Temperance Association by the omission of a most important part of a resolution passed at the Preston Conference in 1836. In one sermon Dr. Edgar says:—

“By encouraging the new project, we would be giving our sanction to a society from whose meetings the worship of God is authoritatively excluded. The following is the resolution of the Preston Teetotal Conference: ‘That the members of the Conference are very sorry to learn that contention has arisen in some societies by the introduction of religious worship, and do very strongly recommend to the committee of each society and the chairman of each meeting carefully to prevent any such cause of offence in future.’ Here is religious worship condemned and prohibited as a cause of offence. Now, how very differently have the fathers of the Temperance Society acted. They have encouraged prayer wherever it could be suitably introduced.”

Here is both sophistry and dissimulation. The teetotallers also “encouraged prayer wherever it could be suitably introduced,” and discouraged all that would have a tendency to hinder their work and bring discredit on religion. The resolution in question was passed for a very different purpose, and when given entire bears a different complexion altogether. It reads thus: “That the members of the Conference are very sorry to learn that contention has arisen in some societies by the introduction of religious worship *and sectarian and political speeches* by some of the advocates in their public meetings, contrary to the fundamental rule fully stated at the last conference, and do strongly recommend to the committee of each society, and the chairman of each meeting carefully to prevent any such cause of offence in future.”

The real object of the resolution was to avoid the propagation of sectarian and political principles in a mixed assembly of people, and not to discountenance religious duty.

The Rev. W. Cooke, New Connexion minister, fully exposed this misrepresentation of Dr. Edgar in his pamphlet entitled “The Principles of Total Abstinence Exhibited and Defended, with a Refutation of the Rev. John

Edgar's Charges and Objections against them, 1838."

Ministerial opposition to teetotalism was not confined to any particular denomination, but was common to all, or nearly so. The reply of the Rev. Mr. Whitty, a Protestant clergyman, to the application for the use of the Rock of Cashel as a place where the Very Rev. Father Mathew might administer temperance pledges, was to the effect "that the work in which Father Mathew was engaged was the work of the devil; that it began with the devil, and that it would end with the devil." Mr. Whitty also said that he would undertake to prove from the Holy Scriptures that "temperance was from the devil."

The Liverpool Mercury (1841, p. 267) reported that "Dr. M'Hale, the Philpots or the M'Neile of the Roman Catholics, has denounced the teetotallers from the altar, and spoken in no very measured terms of 'the wandering ecclesiastic' who dared to intrude within his (John of Tuam's) jurisdiction, and 'create in the minds of his people a superstitious veneration for a piece of Birmingham pewter.'"

The following extract from the *Temperance Gazette* for December, 1847, is ample proof that not only did the Methodists and other Nonconformist churches receive rents for the storage of wines and spirits in the vaults underneath their chapels, but that a similar practice obtained in the Church of England:—

"A notice has been issued by his Grace the Archbishop of Canterbury peremptorily ordering that the trustees of all churches do immediately give notice to all persons renting vaults under such churches and chapels to discontinue the sale of wines and spirits in such places, and also requesting that the vaults may not in future be let to any such persons."

In reality, therefore, some of these vaults were something more than stores for liquor, as wines and spirits were sold therein.

It is a lamentable fact that such was the hold the drinking customs of society had upon the people, that even the seats of learning—the colleges and universities—were sources of temptation so dangerous that wealthy parents who had a sincere regard for the future welfare of their sons had them educated at home.

The following is an extract from a letter written in November, 1847, by an M.A. of Cambridge, and published in the *Temperance Gazette* (December, 1847, pp. 179-181):—"A

tutor of a college at Cambridge remarked to me, there is a vortex in this college, into which if a man be drawn it will prove his certain ruin. I often reflect with horror how frequently, whilst at college, I reached the verge of the gulf of intoxication; and I am sure that it is extremely dangerous to send a son to college except he be a pledged and firmly resolved total abstainer from wine and strong drinks. Most young men, however little they may have drunk of the drunkard's cup before they entered college, after a few weeks' residence there, and a few strong temptations, learn to drink freely, and in most cases add drunkenness to thirst. From this school of intoxication many enter the sacred ministry of the church, and commence their responsible duties lovers of strong drink. These are heavy charges, but they are true; it is useless to deny them; they may give offence, but they cannot be refuted. After thirty years' attentive observation I affirm that these things are so. My brethren meet each other once a year at the visitation of our bishops or archdeacons, and on these occasions ale and wine are freely drank, and their effects are of course in proportion to the quantities used. The churchwardens follow the example of their vicars and curates, and few return to their homes unaffected by the cup or the glass of which they have drank. I have for many years withdrawn from these feasts of wine, but every year I have to lament the doings at visitation."

The writer then goes on to show the influence such ministers and officers possess, and the result of their patronage of the temperance society, which many of their parishioners know is conveyed in the commonplace expression, "Do as I say, not as I do," and their plea for "temperance" in opposition to "total abstinence" is well understood and jeeringly talked about by the drunken frequenters of the tap-room.

There are some terrible truths, some appalling facts at the root of those brief incidental allusions of such men as Archdeacon Farrar, Canon W. Barker, Prebendary Greer, Rev. William Caine, M.A., and others, who have given utterance to what they feel and know upon this subject, but have been restrained by lofty motives from saying all they might and could have done.

Perhaps no better refutation of the absurd charges against teetotalism made by clerical

opponents was ever penned than that written to Mr. Richard Allen of Dublin by the patriarchal anti-slavery advocate, Mr. THOMAS CLARKSON, who said:—"I have heard one, and only one, argument against teetotalism, and this on the part of the clergy. They say that it is not the right way to reform men, or that teaching men abstinence from fermented liquors can never teach them their duties. I grant this. I admit that nothing but the pure Word of God can lay a solid and lasting foundation for moral improvement. But I never took up the cause on religious grounds, but only on the ground of public utility. If temperance produces sobriety and peace and order among men, and, moreover, if it adds to the comfort of the poor and guarantees public security, it affords a sufficient argument why it should be encouraged. I leave the teaching of religion to those ministers or pastors in whose parishes the drunkard may happen to be. But here I am bound to say, that though abstinence from fermented liquors on the plan of the society be not a teacher of moral duties, yet it has been found to be a great auxiliary to the promotion of Christianity and to the conversion of sinners. For it is a fact that where drunkards have been brought into sober habits by the institution, many thousands of them have gone to different places of worship which they never frequented before. Thus teetotalism, though it be not a teacher of the doctrines of Christianity, is constantly putting its converts into a situation to hear and to know them, and to reap the spiritual advantages which such instructors may afford. Thousands are thus reformed whom it is found that Christianity had never touched" (extracted from the *Scottish Temperance Journal*, Jan. 1842).

This was dated September 25th, 1841, from Playford Hall, near Ipswich, when the writer was in his eighty-second year, lame, ill, and almost blind, but his mind was clear and vigorous. He died Sept. 26th, 1846, in his eighty-seventh year.

In 1849 and 1850 marked signs of progress were visible in the tone of some of the articles in the religious papers, several of which made special references to the importance of the temperance question, and in some instances the evils of strong drink were faithfully portrayed.

A new Methodist paper, entitled the *Wesleyan Times*, spoke out nobly, as the following

extract will show:—"Now, after looking calmly and deliberately at the whole subject, we are compelled to acknowledge that we can find no effectual check to these customs but that of TOTAL AND ENTIRE ABSTINENCE. To hope for their extinction while even the moderate use of strong drink is indulged, appears to us about as rational as would be an attempt to starve a monster by giving him a stated portion of the very food he loves, or to put out a fire by heaping upon it combustibles. We have no hesitation, therefore, in declaring that philanthropists and Christians who refuse to lend their countenance and aid to the total abstinence movement, place a mighty obstacle in the way of their own success, and perpetuate and strengthen most of the evils the existence of which they deplore."

That the temperance movement was advancing among the Wesleyans in certain districts is evident from the action taken from time to time to induce the Conference to consider the question. In August, 1850, the following memorial was sent to the Conference held in London from the Huddersfield Wesleyan total abstainers:—

"To the President and Ministers of the Wesleyan Methodist Society assembled in Conference in London:—

"Honoured fathers and brethren,

"We, the members and office-bearers of the Huddersfield Circuit, being Wesleyan total abstainers, approach you with feelings of unabated respect as ministers of the Lord Jesus Christ.

"It gives us much pleasure to observe such pointed allusion to the 'cause of temperance on the principle of total abstinence from intoxicating liquors' in the address of the Methodist Episcopal Church in the United States to the Wesleyan Conference of 1848; also their 'respectful recommendation of this subject to your kind consideration, as intimately connected with the best interests of society in general, and greatly conducive to the success of the gospel.' They state such to be their 'experience in America, particularly when the church enters heartily into the cause.'

"We believe, with our revered founder the Rev. John Wesley, the making, vending, and drinking of intoxicating liquors to be one of the principal sources of crime, poverty, and misery, as well as Sabbath desecration, with the awful consequences of disease, peril, suffering, and great expense to the country.

"We believe that more of our members have been degraded through the use of alcoholic drinks than any other sin; we can enumerate from forty

to fifty who have fallen and become backsliders through intoxicating drinks in this town.

"We desire to see the ministers and members of the Wesleyan Methodist Societies identified fully with the support of the principles of total abstinence from all intoxicating drinks.

"We are induced to press these temperance principles upon your serious attention, because we believe the only safe plan on which man can act is total abstinence from all intoxicating liquors; and that it is the duty of every Christian, and especially of every Christian minister, to labour zealously for the establishment of them.

"In conclusion, we respectfully ask your attention to the subject of total abstinence from all intoxicating beverages, and that you will aid us in this philanthropic undertaking, as intimately connected with the best interests of the country, and that promises greatly to conduce to the revival and success of the work of God in our connexion.

"We beg to subscribe ourselves, with the highest respect, honoured fathers and brethren, yours in Christ Jesus,

"SAMUEL SMITH, President.

THOMAS ARMITAGE, } Secretaries.
THOMAS WRIGHTLEY, }

"On behalf of a hundred members and office-bearers of this circuit, who are total abstainers.

"HUDDERSFIELD, *August 5th*, 1850."

The following was the reply:—

"WESLEYAN CONFERENCE, *August 15th*, 1850.

"Dear Sirs,

"I am directed by the president of the Conference to acknowledge very respectfully the receipt of your letter, under date of the 5th inst., on the subject of temperance; and I remain, dear sirs, on behalf of the president, yours respectfully,

"G. OSBORNE.

"Mr. Samuel Smith and others."

Although the reply was not very encouraging, the presentation of this and other memorials were all doing good service to the cause, and backed by the labours of the Revs. R. Tabraham, J. Cox, J. W. Shrewsbury, George Maunder, Charles Garrett, T. B. Stephenson, and others, they were preparing the way for the action that subsequently was taken by the Conference, and the final establishment of the Wesleyan Methodist Temperance Society under the direction and auspices of the Conference.

The Irish Presbyterians, or Eastern Reformed Presbyterians, were now taking an active interest in the temperance reformation, although no organized societies were as yet

under the control, or working under the authority of the General Assembly. In the first annual report of the general committee of the sustentation fund and juvenile missionary society in connection with the Eastern Reformed Presbyterian Church in 1848, it was stated that seven-eighths of her ministers were members of the Total Abstinence Society, and that several of them had formed congregational temperance societies.

On the 4th of July, 1850, a meeting of ministers was held in May Street School-room, Belfast, when "the temperance association in connection with the General Assembly" was organized on the basis of total abstinence from all intoxicating liquors as beverages on the ground of Christian expediency. The constitution was drawn up in February, 1851, and adopted in July, 1851. Led on by the REV. J. N. HARKNESS, of Stewartstown, this band of ministers succeeded in 1854 in securing the appointment of a committee on temperance, which was continued from year to year, and steps taken to make the temperance movement part of the official church organization.

The REV. JOSEPH BROWN, D.D., one of the oldest and most honoured advocates of temperance in Scotland, was born at Paisley in 1811. His father was an elder in Abbey Close congregation, under the pastoral charge of the late Rev. Wm. Smart, and his education was received in Paisley and in Glasgow University. In 1829 he entered the Secession Hall, and was licensed in 1833. In the following year he was ordained to a ministerial charge in Dalkeith, where he remained until, in 1863, he was induced to remove to his present charge in Kent Road United Presbyterian Church, Glasgow. His connection with the temperance cause began in 1829, as the result of an address delivered to the students of the Secession Hall by Mr. John Dunlop. He signed the total abstinence pledge in June, 1840, and his zealous and effective advocacy of the cause was adequately acknowledged by the directors of the Scottish Temperance League in the address which they presented to him on the occasion of his ministerial jubilee. Notwithstanding his dulness of hearing (which was occasioned by a street accident) Dr. Brown was appointed moderator of the United Presbyterian Synod in 1875, a position which he occupied with general acceptance. As an expounder of temperance principles and

a popular platform speaker Dr. Brown has long been appreciated throughout Scotland. He has delivered many sermons and addresses under the auspices of the Scottish Temperance League, and his sermon entitled "Nehushtan" formed No. 2 of the *Temperance Pulpit*, published by the League in 1858.

REV. FERGUS FERGUSON, D.D., of Montrose Street Evangelical Union Church, Glasgow, although born in that city in 1824, was brought up in the town of Hamilton from the fifth year of his age, and received the rudiments of his education in the grammar-school there. In company with his father, the Rev. Fergus Ferguson, sen., and his elder brother, he took the total abstinence pledge when he was a boy of thirteen in the Blackswell Congregational Church, Hamilton, after a lecture by Robert Gray Mason from Lancashire, during his campaign in 1837-38. His father afterwards became pastor of the Congregational Church, Bellshill, and the Evangelical Union Church, Aberdeen, and did yeoman service in the temperance cause; while his brother, Mr. David Ferguson, senior accountant in the head-office of the Clydesdale Bank, Glasgow, was one of the directors of the Abstainers' Union before his death in 1877.

Young Fergus Ferguson began his studies at Glasgow University in the session 1838-39, and was the only personal abstainer in the classes which he first joined. He gained considerable distinction among his fellow-students, and was invited to dinner on several occasions by the late Professor Ramsay and Professor Lushington, in company with the principal medallists and prizemen. When it was discovered that he took no wine on these occasions, he was made the butt of not unkindly and yet annoying ridicule. Indeed, Professor Ramsay himself on one occasion, when lecturing on one of the plays of Terence, on coming to the expression *bibere aquam* (to drink water) made a bow to the young abstainer, and translated the words "become a tee-totaller," amid the merriment of the class.

Dr. Ferguson was ordained in April, 1845, and when only twenty years of age, over the very church to which he still ministers. His first public appearance in connection with the total abstinence cause was the delivery of a discourse in the Rev. Walter Duncan's church in Parliamentary Road, Glasgow, to a large audience in the month of June of that year, from the text, "Love thy neighbour as thyself."

He was from the first identified with the earliest operations of the Scottish Temperance League, and often spoke at its meetings in company with such men as the late John M'Gavin, Robert Kettle, and others. When the Queen visited Glasgow in 1849 he spoke in the Trades' Hall, with the late Dr. Pater-son, Baptist minister, Mr. A. H. M'Lean, and others, at a soiree which the temperance friends arranged for, taking advantage of the public holiday. Thereafter he was to be found taking a part in all the new departures of the temperance enterprise.

When Mr. J. B. Gough came to this country in 1853 Dr. Ferguson took part in his first gatherings, and had the honour of speaking in the autumn of the same year at the first meeting of the United Kingdom Alliance in the Corn Exchange, Manchester. He delivered one of the first discourses in connection with the series of sermons arranged for by the Glasgow Abstainers' Union in 1855. He attended the ministerial convention held in Manchester in the summer of 1857 for the suppression of the liquor traffic, and took part in its debates with the late Rev. William Arnot and others. When the Good Templar movement began in this country in 1869, he did not a little pioneer work in company with Mr. Jabez Walker and his coadjutors before the brethren came on the field who have since taken that work in charge.

In 1872 the Scottish Temperance League opened up a new department of work for Dr. Ferguson, which brought him an annual engagement every summer for ten or twelve years, and was the means of introducing him to many new friends. He was sent up to represent the Scottish League at the meetings of the British Temperance League in Scarborough, and for a number of years in succession he was appointed to this position of delegate. He closed this list of English engagements by preaching the jubilee sermon in Mr. Chown's church, Bloomsbury, London. He has also frequently represented the Scottish Temperance League at Edinburgh, Dundee, St. Andrews, and Aberdeen, as well as at the meetings of the Irish Temperance League in Belfast.

Several of the monthly pictorial tracts issued by the Scottish League are from his pen, as well as one of their Christmas stories entitled "The Distiller's Daughter." The most ambitious temperance work which he ever attempted

was the composition of a tale, entitled "Not Found Wanting," which appeared in monthly parts in the first Good Templar magazine. When completed, it was published as a volume, and reached a considerable circulation.

It need not be matter of surprise that Dr. Ferguson is an earnest abstainer, when it is remembered that all the ministers of the Evangelical Union, to which he belongs, have taken the pledge, as well as all their professors of theology and theological students; while no drink-seller is allowed a place on their communion roll. At the annual conference of the body in September, 1891, Dr. Ferguson was elected professor of New Testament exegesis, in room of the venerable and learned Dr. Morison, the state of whose health had compelled him to retire.

The name of the REV. ALEX. WALLACE, D.D., has been closely connected with the temperance movement, both in Scotland and in England, for more than fifty years. Born in Paisley in 1816, he saw, when a mere boy, the very sad effects of intemperance amongst all classes in his native town, and was thus at a very early period in life constrained to be a personal abstainer. In 1836 he attended the Glasgow University, and endeavoured to introduce the temperance movement amongst his fellow-students. Professor Fleming granted the moral philosophy class-room for a meeting, the first of such a kind held within the black walls of the Old College, but it ended in a scene of much disorder and opposition, a frequent result of the advocacy of the cause in those days. At a mining village near a distillery, his efforts in the same direction aroused fierce excitement, which on one occasion broke out into open violence to the danger of his life. He received the same vehement opposition at different places in the Highlands and elsewhere which he visited in connection with the Western Temperance League.

While a minister in Edinburgh he strenuously advocated the passing of the well-known Forbes Mackenzie Act, and he has been foremost in every agitation to curtail by all legal means the power and the scope of the drink traffic. In addition to his unceasing efforts in the pulpit and on the platform, he has enriched temperance literature by the large number of pictorial tracts upon popular subjects written for the Scottish Temperance League. Many of these have been collected into a volume and published under the title,

Sketches of Life and Character. They detail many events and experiences of his own life. He is also the author of a book which has been very popular, entitled *The Gloaming of Life*, a standard work in temperance literature, being a record of the life of one of the earliest Scottish temperance reformers, interspersed with many sketches of quaint old-time manners and characters of rural Scotland, and brightened with pictures of scenery and bits of poetic word-painting. A centenary edition of this work has been published, illustrated by some of our best artists. His Christmas books for the young and for Bands of Hope, *Our Poll*, *Uncle Hugh's Dragon*, *The Last of the Drawboys*, and *Juba's Boys*, are well known, and have had a large circulation.

The REV. ALEXANDER M'NAUGHTON for the long period of fifty-two years was pastor of the United Presbyterian Church at Milngavie, and during the whole of that time he took an active part in all local movements of a benevolent or philanthropic character. He became a temperance reformer when the movement was first introduced into Scotland, and his deep interest in it increased with advancing years. "As a pastor," says a correspondent of the *Glasgow Citizen*, "he endeared himself to all by his high moral worth, deep piety, earnestness of purpose, and unflagging zeal in the faithful discharge of all his duties. He was the humble, earnest, heavenly-minded minister, whose saintly aspect was a revelation in itself. He strove to imitate Him who 'went about doing good' in his tender sympathy with others and consideration for them. His unsectarian, unwearied, and uncircumscribed labours of love, won for him the respect and esteem of all classes and sects in the neighbourhood." Mr. M'Naughton was deeply interested in the temperance movement, the last sermon he preached being in behalf of the Scottish Temperance League. He died in July, 1861, at the age of seventy-four years.

Another of the early clerical Scottish temperance reformers was the REV. JOHN RITCHIE, D.D. Dr. Ritchie was a powerful preacher, a racy platform speaker, and an ardent worker in the temperance cause from an early period. He departed this life in May, 1861, aged seventy-nine years.

The REV. HORATIUS BONAR, D.D., senior minister of the Grange Free Church, Edin-

burgh, was one of the early ministerial standard-bearers of temperance in Scotland, and author of the first of the "Edinburgh Series of Temperance Tracts." We are told that the name of Bonar is one which is loved and honoured in Scotland, it having been borne by men who did much for religion by their life and teaching. Two hundred years ago, John Bonar, minister of Torphichen, was a torch-bearer in what were known as dark days. Horatius Bonar was born in Edinburgh in 1808, and received his education at the high-school and university of that city. His teacher at the Edinburgh University was the great and good Dr. Chalmers, who laid the foundation of the solid learning and noble enthusiasm of a master-mind consecrated to the highest aims.

At the age of thirty-one Mr. Bonar became a minister at Kelso, where he gave himself up to the work with unflagging assiduity. He very soon made his mark as a preacher, a writer, and a visitor, comforting the sorrowful and acting as a guide to the perplexed. He was warmly attached to his friend the Rev. Robert Murray M'Cheyne, of Dundee, and entered most heartily into the spirit of the great revival which broke out in that town. Under this inspiration he wrote the "Kelso Tracts," with a threefold aim—to warn the careless, to put salvation before men in the simplest possible manner, and to edify believers. They had a large circulation in both Great Britain and America. Dr. Bonar was one who had remarkable influence over the young, and his Sabbath-school services were specially attractive.

He wrote a number of beautiful hymns specially for these services at Kelso, which the children sang, and their children's children sing to-day with equal joy and pleasure. Among these are the well-known "I lay my sins on Jesus," "I was a wandering sheep," "A few more years shall roll," &c., and at a later period his *Hymns of Faith and Hope* were received with great favour. His prose writings are numerous and very popular, including *Night of Weeping, Morning of Joy, God's Way of Peace, The Desert of Sinai, The Land of Promise, Light and Truth, or Bible Thoughts and Themes*, &c. He also wrote a very beautiful and persuasive appeal to Christians of every name for their support of the temperance movement, under the title of *Christian Witness-bearing Against the Sin of Intem-*

perance, which is well worth a careful perusal.

In 1865 he accepted the invitation to become pastor of the Grange Church, Edinburgh, and in 1886 the Presbytery granted permission to the congregation to call a colleague. In April, 1888, he was presented with £1000 in appreciation of the services he had rendered to the church at large. For twenty-three years he lovingly ministered to the Grange congregation. He died peacefully on the 31st of July, 1889, at the advanced age of eighty-one years, leaving a name which will long be loved and revered.

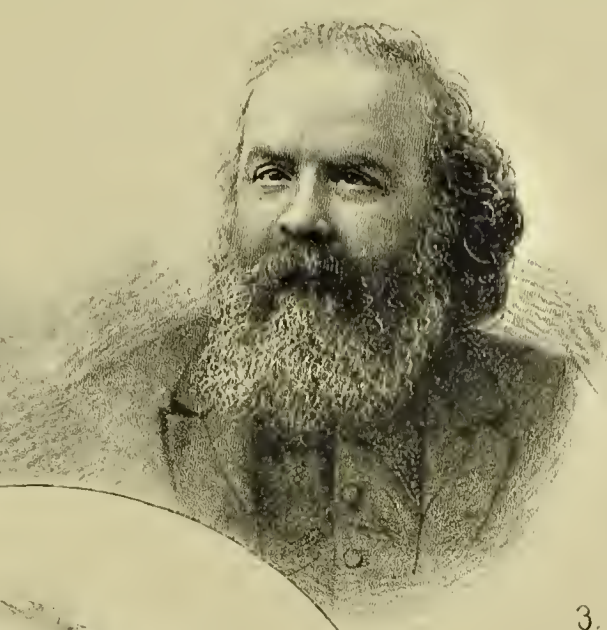
The REV. W. H. BURNS, D.D., was born at Bo'ness, February 15th, 1779. At the age of thirteen he was entered as a student in the University of Edinburgh, and in 1799 was licensed to preach by the Presbytery of Stranraer. He was soon afterwards appointed minister of the parish of Dun, where he continued for about twenty years labouring quietly and assiduously among his people. In 1821 he was translated to Kilsyth, where his attention was directed to the evils of intemperance. His son and biographer, Rev. Dr. Islay Burns, says that at this time the inhabitants of Kilsyth were noted for drunkenness. The old temperance (i.e. moderation) principle was introduced, and Dr. Burns gave his whole heart to the movement, becoming president of the society. Such was the success of this movement that a great revival of religion took place, and many became identified with the church.

Dr. Burns, like many more, was led to see that there was a higher and better principle than mere abstinence from ardent spirits. He, therefore, gave his adhesion to the total abstinence pledge, and took a leading part in founding the Free Church of Scotland Total Abstinence Society, of which he was president till his death. He laboured zealously in the cause, was in sympathy with all agencies for the suppression and prevention of intemperance, and became a warm friend and supporter of the United Kingdom Alliance. He lived to be known as the "father" of the Free Church of Scotland, and passed to his rest May 8th, 1859, in the eightieth year of his age, and the fifty-ninth of his ministry.

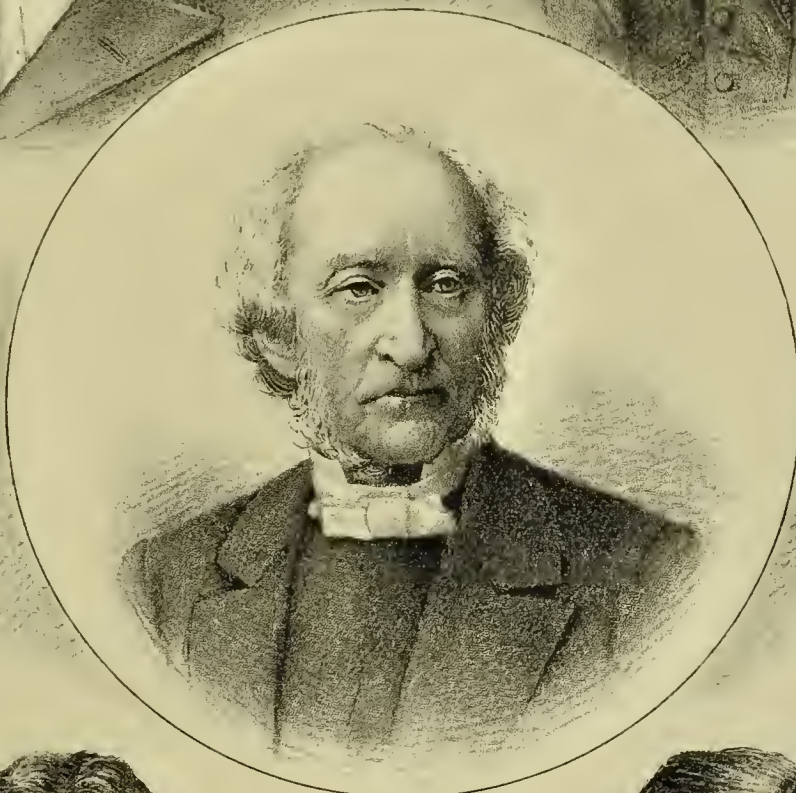
The REV. WILLIAM ARNOT, B.A., was born in the parish of Scone, near Perth, in November, 1808. After being educated at Glasgow College he was ordained to the ministry of the Church of Scotland in January, 1839, and adhered to the Free Church in 1843. While a



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1 Rev. JOSEPH BROWN, D.D., Kent Road United Presbyterian Church, Glasgow.

Montrose Street Evangelical Union Church, Glasgow.

2 Rev. Professor FERGUS FERGUSON, D.D.,

3 Rev. ALEXANDER WALLACE, D.D., East Campbell Street United

Presbyterian Church, Glasgow.

4 ROBERT DRUMMOND, Secretary of the Scottish Band of Hope Union; died 1885.

5 WILLIAM QUAKKER, first President of the Scottish Band of Hope Union, and Founder of the Orphan Homes of Scotland.

student he was an active worker in the old Temperance Society as long as it lasted. In June, 1849, he became a member of the Free Church Total Abstinence Society, and as we shall see took an active part in the work of the Scottish Temperance League. He wrote several very useful tracts and pamphlets, one being a reply to Professor Gibson on Bible temperance, and another a reply to Mr. Stirling's attack on the Forbes Mackenzie Act. He was one of the preachers at the opening of the Ministerial Conference in Manchester in 1857, and the author of the ministerial certificate adopted by that conference in favour of prohibition, which received about 3000 signatures in Great Britain and Ireland. Mr. Arnot displayed great ability, and exercised great influence, both as a speaker and writer on a variety of subjects. He resided in Glasgow for many years, and was much esteemed as a preacher and a temperance reformer. The degree of D.D. was conferred upon him by one of the American universities, but he esteemed these honours so lightly as to decline to use them, preferring to be known as plain William Arnot. He died June 3, 1877, at the age of sixty-eight years.

THE REV. DR. JOHN KIRK was born at St. Ninians, Stirlingshire, in 1813, and when a youth was sent by his parents to serve his apprenticeship as a blacksmith at Bannockburn. In early life he acquired a taste for reading, which speedily developed into habits of thoughtful study. After he had made up his mind to devote himself to the ministry, he was introduced to Mr. Greville Ewing, who became his patron and friend, paying his college fees, and giving him advice and assistance. Mr. Kirk afterwards became a divinity student under Dr. Wardlaw, and was ordained by him to his first charge over the Independent Church in Hamilton in 1830. Here he laboured for a number of years with marked success, and published some of his earliest works, *Light out of Darkness*, *The Way of Life made Plain*, &c.

In 1845 he was invited to Edinburgh, and after preaching for a considerable time in the Waterloo Rooms, he formed a congregation, who purchased Brighton Street Church, which they continue to occupy.

From the time that Mr. Kirk became identified with the church of Christ he was a total abstainer, and, as will be seen, became one of the champions of the movement, from

an early period waging war against the manufacture and sale of intoxicating liquor, and advocating total prohibition. He not only spoke from the pulpit and platform, but also used his ready pen in support of his views. He was one of the originators of the *Christian News*, and for over a quarter of a century was its honoured editor, and in that capacity fearlessly expounded and defended the principles of true temperance and prohibition.

He also wrote and published several valuable contributions to the standard literature of the movement, which will be noticed elsewhere. He took part in every effort calculated to further the interests of the cause, being a Good Templar, and first G. W. Chaplain of Scotland, beside being an ardent friend of Bands of Hope, &c. In 1883 he had a severe illness, which laid him aside from pulpit duty; but he continued to use his pen, and wrote a series of papers on health, which appeared from time to time in the columns of the *Christian News*.

In 1886 a number of friends resolved that, as he was almost laid aside at the age of seventy-two, they would present him with a testimonial in token of their appreciation of his disinterested labours. A committee was appointed and a subscription list opened, but soon afterwards he was again stricken with illness; they therefore appointed a few of their number to wait upon him and present him with the amount received. Mr. John Wilson of Hillhead, Glasgow, was appointed to undertake what, in other circumstances, would have been a most agreeable duty. As the few friends stood round Dr. Kirk's bedside Mr. Wilson stated that he had been sent in the name of a number of his friends to present him with a sum of £600. After an evident effort Dr. Kirk replied that it was very kind. "Never was testimonial presented under sadder circumstances, and never were words which fell from the lips of this truly good man more touchingly expressed than were those used by him in acknowledging the gift." He died on the 26th of October, 1886, at the age of seventy-three years.

THE REV. THOMAS GUTHRIE, D.D., was a man whose name and fame will long be known, not only in the British islands, but wherever the English language is spoken, as a preacher, author, editor, humourist, teetotaler, social reformer, and a Christian gentleman.

He was born at Brechin. Forfarshire, July

13th, 1803, where his father resided as an influential banker and merchant. Thomas received the first stages of a rudimentary education from a worthy little pedagogue named Jamie Stewart, who was by trade a weaver, but a diligent student and an ardent lover of "the best o' buiks," which was used as a lesson-book with prudence and wisdom. He planted seeds of truth in the young mind, by making him familiar with the Book of Proverbs, and enforced his lessons by familiar illustrations and incidents. In his university training the doctor never forgot the instructions of the truly pious Jamie Stewart.

After passing a course of study at the University of Edinburgh, Mr. Guthrie proceeded to Paris, and there acquired a knowledge of medicine with the view of giving medical aid to the poor when he should be settled as a pastor, thus preparing himself to minister to both the souls and bodies of the people. In 1830 he entered upon his first charge at Arbirlot, in his native county; in 1837 he was appointed colleague in Old Greyfriars, Edinburgh; and in 1840 he became pastor of the new church of St. John's, chiefly erected for his greater usefulness.

In his *Autobiography* Dr. Guthrie gives a graphic picture of the city of Edinburgh, with its beauties and glories on the one hand, and its scenes of misery, wretchedness, and squalor in the closes of the Cowgate on the other. In making a survey of his parish, soon after his appointment, Mr. Guthrie was interrupted in his meditations by finding the Rev. Dr. Chalmers at his elbow, who exclaimed, "A beautiful field, sir; a very fine field of operation."

Here Dr. Guthrie saw the true nature and results of the liquor traffic, and was led to the right consideration of the question. On this point he remarks: "Public-houses opened in our streets will get customers without any other agency than men's appetites. To brutalize men with whisky, it is enough to set before them 'an open door.' An open door will not secure the good sought by schools and churches. These are least appreciated where they are most needed. Hence the need of a staff of earnest men and women to work in the territory, each having a sphere of families so small that visits may be paid to them at least once a week, without encroaching on the time which the cares of the visitor's family or business require. To build churches or schools

merely, is to offer stones instead of bread. Living, loving Christian agents must, Elijah-like, take the dead, as it were, into their arms that they may be brought to life—an element of success this which I trust will be brought into vigorous play by the Bishop of London and those Churchmen, by Mr. Morley and those Nonconformists, who are making such praiseworthy efforts to overtake the spiritual destitution of the metropolis. The worth and wealth and kindness of Christian congregations are thus brought to fertilize the barren spots of the land. So wrought, the success of the territorial system in Edinburgh has been remarkable, so remarkable, indeed, as to prove that if every Christian congregation in our large towns, instead of looking only at its own things, would, with the heart of the good Samaritan, look at the things of others, and charge itself with the duty of Christianizing some neglected district, we would see the desert in a few years blossoming like the rose. So it blossomed once under the parochial system. But it has fallen into utter decay, partly through the negligence of the clergy, and partly through the exaction of such exorbitant seat-rents as set up a popular minister to the hammer, and banished the working-classes from the parish church."

The change from a country parish, with only a single public-house, to one where tippling abounded, and where "the owners of dram-shops grew like toadstools on the public ruin;" from a parish where only one out of a thousand of the population could neither read nor write, to one where hundreds did not know a letter; where, instead of only one drunken woman, he could see scores who not only were intemperate, but "starved their infants to feed their vices;" where, instead of the neatly mended or darned clothing of the poorest, he beheld rags and nakedness; and instead of one in a thousand being a non-attender of the house of God, only five of the first one hundred and fifty he visited ever entered either church or chapel,—all this was enough to appal the stoutest heart. Well might he sit down in sorrow to pen those thrilling sermons he preached and then published in book form under the title of *The City, Its Sins and Its Sorrows*—a book that had an immense circulation, and ought to be read and pondered over by all who profess Christianity and call themselves Christians.

He gave himself most heartily to the work, and with apostolic fervour entered into the

ragged school and reformatory movement in Edinburgh, which resulted in great good to thousands. He was also actively engaged in the ecclesiastical questions which led to the disruption of the Church of Scotland in 1843, and was one of the hundreds of ministers who seceded and formed the Free Church of Scotland.

He gives most interesting particulars of his various efforts to improve the moral, social, and religious habits of the people in that charming work of his entitled *Out of Harness*, and also furnishes facts relative to the demoralizing influences of the numerous public-houses with which the city was and is yet cursed. He says: "Were they put down in a line, with an average frontage of $27\frac{1}{2}$ feet, they would reach a length of not less than 4 miles. Drawing their gains chiefly from the wages of working men, they swallow up—and this is one of the least of their evils—more than £400,000 per year. On one Saturday evening, from 7 to 11 o'clock, the numbers who entered ten of these public-houses were counted, and each of them was on an average entered by 610—men and women, boys and girls."

In his *Plea for Ragged Schools* published in 1849, Dr. Guthrie showed that 85 per cent of the children in his Edinburgh schools had been brought there by the habits of intemperate parents. He was an ardent supporter of the Forbes Mackenzie Act and other measures for restricting the liquor traffic.

He had a lively and humorous style on the platform, and was a most acceptable speaker at temperance and other gatherings. The latter portion of his life was chiefly devoted to literary work. He was editor of the *Sunday Magazine*, and author of numerous works, principally of a religious nature. He was also, as long as health permitted, ready to preach the gospel or help to further the interests of any good movement. He entered into rest February 24th, 1873, aged seventy years.

THE REV. JAMES BREWSTER, D.D., Free Church minister at Craig, Montrose, was one of the first friends of the movement in Scotland, and as early as 1832 preached a special sermon on "The Evils of Drunkenness and the Principles of Temperance," in which he strongly advocated abstinence from ardent spirits. He soon adopted the principles of entire abstinence, and was a vice-president of the National Temperance Society. He was the author of several religious works.

THE REV. PATRICK BREWSTER, minister of the Presbyterian Abbey Church, Paisley, was also a prominent figure in the temperance ranks—one whose principles were "firmly held and energetically proclaimed." He was often involved in controversy owing to the prominence which he gave to his ultra-political views. He also took an active share in the United Kingdom Alliance agitation in Scotland, his views being in favour of the legislative prohibition of the liquor traffic. He died March 26th, 1859.

THE REV. JAMES PATERSON, D.D., one of the most popular Baptist ministers in Scotland, became a total abstainer in 1835, and for several years was editor of the *Scottish Temperance Review*, and first editor of the *Scottish Review*, both of which were published under the auspices of the Scottish Temperance League. He died January 10th, 1880, aged seventy-eight years.

At the annual meeting of the Scottish Temperance League in 1850, it was stated by the chairman (the Rev. T. C. Wilson of Dunkeld) that the number of ministers in Scotland supposed to be abstainers were the following:—

Church of Scotland,	-	-	-	-	24
Free Church,	-	-	-	-	71
United Presbyterian Church,	-	-	-	-	140
Other denominations,	-	-	-	-	125
					<hr/>
Making altogether,	-	-	-	-	360

(*Central Temperance Gazette*, 1850, p. 217.)

At the annual meeting of the General Assembly of the Free Church of Scotland held in May, 1849, Mr. Muir of Dalmeny gave in a report from the committee on intemperance. During the year nearly 500 returns had been made by kirk-sessions to inquiries by the committee; and in this way much information had been received, confirming the worst fears of the committee as to the alarming increase of intemperance, and amply justifying the church giving her attention to the subject.

The recommendations of the committee were:—1st. Watchful attention to the evil, and the encouragement of whatever plans a wise Christian expediency might suggest as remedies. 2d. Vigorous and united action to secure the better regulation of public-houses. 3d. The closing of whisky-shops, &c., on the Lord's day. 4th. The payment of wages on Monday. 5th. An effort to do away with the evils in many parts of the country attending feeing markets and the bothy system. Con-

siderable discussion took place on the motion to adopt the report, which was carried.

Writing of the formation of the Free Church Temperance Society, John M. Douglas, its first honorary secretary, says:—

“The society was formed on 10th May, 1849, at a private meeting in Edinburgh, brought about chiefly by the Rev. George Ogilvie, of Maryculter (whose remarkable powers were lost by his early death), and myself. We issued a manifesto, but only got the names of five abstaining ministers for it; these were, I think, the Rev. W. B. Clark, Maxwellton; Rev. W. W. Duncan, Peebles; Rev. James Ingram, Uist; Rev. J. Longmuir, Aberdeen; and Rev. George Ogilvie. Of laymen our show was still poorer. We speedily issued a second appeal, with three more ministers; then there was a third a few weeks later, with perhaps a score in all. By the end of autumn there were 33. We used the post-office freely, sending our printed addresses and lists of adherents to all ministers of the Free Church, and to many laymen and influential ladies. The Rev. Henry Gray, D.D., and Rev. Thomas Guthrie, D.D., both of Edinburgh; Rev. Wm. Arnot, Glasgow; Rev. William Burns, Kilsyth; Rev. Wm. Elmslie, Inch; Rev. Robert Forbes, Aberdeen; Rev. George Garioch, Old Meldrum; Rev. George Innes, Deskford; Rev. John Mackenzie, Ratho; Rev. Wm. Mackenzie, North Leith; Rev. Alex. Reid, Portsoy; Rev. Neil Stewart, Luss, and Rev. Roderick McLeod, Snizort, were among the earliest to join (Rev. Horatius Bonar, D.D., soon followed), many of them being abstainers before, or predisposed. But that class was soon exhausted, and we had to convince as well as to enrol each new adherent. We worked very hard, got a blessing, and on 30th October, 1849, we numbered 34 ministers. Laymen did not come in so well.

“On that day we more formally constituted our society at a meeting in Edinburgh of ministers, office-bearers, and members of the Free Church, called by advertisement. Our constitution was of signal use as a basis of thought and argument in our long uphill fight, and was as follows:—

“‘WHEREAS in Scotland the excessive use of intoxicating liquors is fearfully and singularly prevalent,—is the chief occasion of crime, poverty, disease, and degradation among the people,—causes vast and grievous injuries and risks to the souls, bodies, and means even of

those generally reckoned temperate,—and arises in great measure from the general observance of drinking usages, and from the ensnaring, because peculiarly intoxicating, nature of the liquors commonly used :

WHEREAS experience shows that great multitudes, who at first abhor intemperance, and promise usefulness in the world and the church, yet advance gradually and insensibly from moderation to intemperance, and so perish : and—

WHEREAS abstinence from such liquors is plainly lawful on Christian principles, and when unitedly practised and judiciously promoted, has been of great use in rescuing the intemperate, and still more in preserving the sober, especially the young :

THEREFORE, without condemning the restricted use of intoxicating liquors as necessarily and in itself sinful, this society is formed of persons who feel constrained publicly and unitedly to practise and promote abstinence ON THE GROUND OF CHRISTIAN EXPEDIENCY, at least in the present state of society around them ; and they would perseveringly employ this and other like means, not instead of the Gospel, but in connection with it, in obedience to its spirit and letter, and trusting to the guidance and the blessing of God.’

“Many people had a strong feeling against pledges. So we made our membership depend on a mere statement of the fact that each member was abstaining, coupled with agreements to promote temperance, &c., &c. It was then seen, as it has been since, that those who do not drink do and must promote abstinence, whether silently or loudly ; and that those who do not abstain do not promote it, though they may talk as if they did. Even temperance laws do not work where they are not supported by a sufficient body of abstaining people.

“Our movement was favoured by the old temperance societies which had borne the burden of pioneer work, while the churches neglected it. Mr. Torrens, one of the executive of the Scottish Temperance League, and Mr. Peter Ferguson, one of their efficient agents, encouraged us by excellent speeches at that meeting. A report of the proceedings was got up and circulated to every minister and thousands of others, and by the time it was printed, early in 1850, we counted among our members 55 ministers.

"While we aimed at congregational and presbyterial action, these could not come till sufficient abstainers to work them had been created. So we directed our first and chief attention for many years to the ministers, licensed preachers, the students in the three Free Church theological colleges, and the various normal schools. This concentration enabled us to produce important results with small means. Abstinence had been scarcely known among the students, but quite early we gained over large numbers of these open-minded earnest youths, and for a long time past the great majority have been abstainers.

"Our operations soon extended, so that after a time we had to employ a paid secretary to keep up communications with our scattered adherents, and endeavour to multiply them by correspondence, visitation, and meetings. We were few then, and could not afford good salaries. But for many long years we had a succession of secretaries, Free Church students, who served us well, and visited all parts of the Free Church, not for the mere money, but for love of the cause and of the Master.

"Mr. John Mackay, who was the first, was one of those exceptional men who combine talent and tact with an attractive person and fine manners. Every one liked him and nobody could be angry with him. But after some years of labour for us, being too little careful for his strength, he broke down, and passed away to the better land. Mr. Kenneth Macdonald then served us excellently, from about 1858 till 1861: he is since honourably known as a missionary in India. He was succeeded by his brother, Mr. Donald Macdonald, who served skilfully and well till 1862. He became minister of Kilmuir Easter, Ross-shire. Then for two years we had temporary secretaries. But in the spring of 1864, Mr. William Douglas took up the work well till 1866. Our operations became less regular after 1866."

This society was kept alive, but for many years it had ceased to be active in its efforts. In 1884, however, it was reorganized and placed under the direct auspices of the General Assembly, and at its suggestion a handbook was prepared containing its basis, objects, means, and rules, with suggestions on the formation and working of congregational temperance societies for old and young. The objects and aims of the society are the following:—

1. To impress upon the conscience of the church and the country that intemperance is

a sin in the sight of God; that with us it has become a national sin, and a ground therefore for national humiliation, and for special action on the part of Christian men and women, in view of the "present distress;" and whatever subordinate means it may be our duty to use, the supreme remedy for intemperance is the grace of God in Christ.

2. Personal abstinence on the ground of Christian expediency.

3. Systematic discouragement of the drinking usages of the country.

4. Systematic temperance teaching by sermons, lectures, and addresses on the physical, social, and economic as well as religious aspects of the question, and by the diffusion of sound temperance literature in all forms.

5. Promotion of suitable legislative measures for the restriction and suppression of the drink traffic.

6. Counter attractions, such as coffee-houses, opportunities for suitable recreation, &c.

7. Temperance societies for old and young in congregations and parishes, these societies being encouraged to associate themselves together for common counsel and action in accordance with the representative system of the Presbyterian Church.

Since the reorganization of the society the work has gone forward in the Free Church by leaps and bounds. Over twenty ministerial special deputies are employed visiting presbyteries and congregations during the winter months. Through the establishment of a temperance publication depot, and general offices of the society in Edinburgh, the whole movement over Scotland has received a great impetus. The publication of a series of tracts for old and young, and also a *Gospel Temperance Workers' Annual and Year-book*, has been of great service in the cause. The movement has developed so rapidly that in 1891 the organization included 811 congregational adult societies and Bands of Hope, with a registered membership of 100,000.

The abstaining ministers' roll numbered 681 members. The number of abstaining students in the colleges of Edinburgh, Glasgow, and Aberdeen was 213, or 90 per cent of the whole.

In the normal schools there were 339 abstainers, or 85 per cent of the whole. Thus in a few years the society has grown to be the largest of any kind in Scotland.

The office-bearers of the society, to whom

its advanced position owes so much, are: Mr. J. Campbell White, Overtoun, president; Rev. Dr. Bannerman, Perth, vice-president; Rev. Wm. Ross, Glasgow, chairman of executive; and Mr. G. Wallace Ross, Edinburgh, general and organizing secretary.

At a meeting held in the Religious Institution Rooms, Edinburgh, May 12th, 1848, the Rev. William Johnston of Limekilns in the chair, the annual report of the Personal Abstinence Society of the United Presbyterian Church was presented, from which we learn that the society comprehended 103 ministers, 181 elders, 6 preachers, and 22 students. The following gentlemen were elected office-bearers for the ensuing year:—President, Rev. Wm. Lee, Horndean; vice-presidents, Rev. Wm. Johnston, Limekilns, and Rev. James Banks, Paisley; secretary, Rev. Wm. Reid, Edinburgh; treasurer, Rev. J. L. Aikman, Edinburgh; committee, Messrs. David Kinniburgh and Wm. Borthwick, elders, Rev. George Jeffrey, Glasgow, and the Rev. Joseph Brown, Dalkeith.

At the annual meeting in May, 1850, it was reported that the membership of the society consisted of 124 ministers, 7 missionaries abroad, 15 preachers, 256 elders, and 47 students; total 1549.

A soiree was held at Edinburgh, on the evening of September 25th, 1850, in honour of the seventy students attending the United Presbyterian Divinity Hall, who were total abstainers. The entire number of students in the hall that year was 150, so that the abstainers formed nearly one-half of the whole. Of twenty-five students who had just completed their studies, preparatory to entering upon the office of the ministry, nine were members of the abstinence society (*Scottish Temperance Review*, 1850, p. 527).

During the course of this year the Church of Scotland (Established) was moved to take action in favour of temperance principles. At a meeting held May 29th (1850) the Rev. P. C. Campbell of Caputh was called to the chair, and after prayer, &c., the propriety of forming a temperance society was duly considered.

The following constitution and rules were agreed upon, viz:—

“1. The society shall be called ‘The Church of Scotland Abstinence Society for the Suppression of Drunkenness.’

“2. It shall consist of all persons, being ad-

herents of the Church of Scotland, who are willing to conform to its rules, and who shall intimate to the secretary their desire to be enrolled as members. Anyone may withdraw from the society by an intimation to the secretary to that effect.

“3. The members of the society shall be abstainers from the use of intoxicating drink, except for medicinal purposes, and shall, by every prudent means in their power, discourage all drinking usages. The use of intoxicating liquor, with the above exception, shall *ipso facto* exclude from membership.

“4. The society, for the accomplishment of the end in view, shall endeavour to enlighten and influence the public mind on the subject by the circulation of tracts, and by meetings, sermons, and otherwise, as they shall have it in their power.

“5. The affairs of the society shall be managed by a committee to be elected annually, consisting of a president, vice-president, treasurer, secretary, and six members, with power to add to their number; three to be a quorum. Those only who are in full communion with the church shall be eligible for office.

“6. Branch societies shall be formed in as many localities as possible, and under such organizations as may be deemed suitable to their circumstances. Each branch shall be entitled to send one representative to the general meeting of the society, and an additional one for every fifty members after the first fifty. If only one is sent, he shall have an additional vote in the same proportion. All ministers who are members shall have a voice at the general meetings.

“7. It is expected that the members will contribute annually to the funds, and that each branch will send at least one-third of its funds to the general treasurer, for the purposes of the society. Those doing so shall receive the publications of the society at cost price.

“8. An annual general meeting of members and representatives shall be held in Edinburgh during the sitting of the General Assembly, or as near as may be, when a report shall be given of the proceedings of the past year, and office-bearers shall be elected for the year following. Extraordinary meetings may be called by the committee when deemed necessary. All meetings shall be opened and closed with prayer.

“9. The rules of the society shall not be

altered, except at the general annual meeting."

Amongst the office-bearers for 1850-51 were:—President, Rev. P. C. Campbell, Caputh; vice-president, Rev. D. Cameron, Ayton; secretary and treasurer, Rev. T. C. Wilson, Dunkeld. (*Scottish Review*, 1850, pp. 323, 324.)

The anniversary of the Scottish Temperance League was commenced by sermons preached in various places of worship in Glasgow and vicinity, on Sunday, July 8th, 1849, the preachers being the Rev. James Taylor, Glasgow; Rev. James Towers of Birkenhead; Rev. W. H. Gray, A.M., of Perth, &c. The annual public meeting was held in the Trades' Hall, Glassford Street, on the 9th July, Robert Kettle, president, in the chair, and was addressed by the chairman, Revs. W. H. Gray and James Towers; Messrs. James Stirling, William Logan, and the Rev. Mr. Robertson of Alloa. On the following morning a public breakfast was given in the Eagle Hotel, Maxwell Street, the Rev. T. C. Wilson of Dunkeld presiding. Rev. W. Reid, Mr. Johnston of Edinburgh, Dr. Linton of Aberdeen, Mr. Lockhart of Kirkcaldy, Messrs. Wilson and Melvin of Paisley, Rev. James Towers of Birkenhead, and Rev. James Taylor of Glasgow, took part in the proceedings.

The report was a very copious one, full of interesting details relative to the work of the League and to the progress of the movement generally, and made special reference to the agitation going on in the several Scotch

churches, and the formation of the Free Church Abstinence Society. It also notified the fact that there was a gratifying increase of congregational and Sabbath-school societies. The balance-sheet showed the income to be £1214, 7s. 7d., which the expenditure exceeded by £15, 1s. 1½d., the sum due to the treasurer.

In August, 1849, her majesty the Queen visited Glasgow, when an address was presented to her from the members of the Scottish Temperance League, and also one to the Prince of Wales from the juvenile abstainers of Glasgow.

The following extract from the *Northern Temperance Cresset*, for 1849, shows that some of the churches were prejudiced against the views of the temperance reformers who objected to use alcoholic wine in the sacrament:—

"We learn with very great regret that two of the most intelligent members of the Baptist Church in Elgin have been recently dealt with by the church for insisting that the wine used by our Saviour in the ordinance of the Last Supper was unfermented, and, therefore, that the church in Elgin should conform to primitive usage, and have only unfermented wine in the celebration of that ordinance. The Baptist churches in many parts of England have abandoned the use of alcoholic or common wine; and even the Scotch Baptists in Kirkcaldy, Wick, and other influential and numerous congregations follow the same practice."

CHAPTER XL.

THE MAINE-LAW AGITATION IN SCOTLAND, &c.

1848-1862.

A Critical Period—John Davie—Duncan M'Laren—Duncan M'Laren, M.P.—Thomas Knox—Dr. J. M. M'Culloch—James Stirling—John Paton—James Mitchell and the City of Glasgow United Total Abstinence Association—Sketch of Mr. Mitchell—Moral Suasion and Legislative Prohibition—Scottish Temperance League's Attitude—Scottish Association for Suppression of Drunkenness—Scottish League Annual Meeting, 1850—Agitation for Sunday Closing—Defeat of the Advocates of Legislation—Third Attempt—Election of 1852—A Vigorous Canvass and Monster Petitions—The Forbes Mackenzie Act Passed—Two American Visitors and their Views on the Maine Law—Maine Liquor Law League—Negotiations with the Scottish Temperance League—Glasgow United Abstinence Association and United Kingdom Alliance—Glasgow Abstainers' Union—Programme of the New Union—Operation of the Forbes Mackenzie Act—Ten Years' Results—Effects of Twenty-eight Years' Operations in Edinburgh—Conference of Scottish Temperance League in defence of the Forbes Mackenzie Act—The Royal Commission of 1859—Public Houses Amendment Act of 1862—The Dundee Temperance Society—Its Early Struggles—The Pioneers—Rev. Alex. Hannay, D.D.—Thomas Brown—Captain Alex. Smith, R.N.—William Cruikshanks—George Rough—J. P. Smith—William Doig—Thomas Angus—Thomas Lamb—Hugh Martin—James Scrymgeour—T. E. Methven—Rev. John Masson—John Sutherland—John Robertson—James Allan—John H. Duffus—John Smart.

We have now come to a period in the history of the movement in Scotland when the opinions of many of the leaders were somewhat antagonistic, and productive of serious misrepresentation. We have already narrated the advance of the temperance cause from the early stage of the moderation pledge to that of complete abstinence, on the lines of moral suasion; and we have now to advance another stage, when, in addition, legal enactment was sought to stem the tide of national intemperance.

Before entering on this part of our work, we deem it advisable to give brief biographical sketches of some of the most prominent of those who took an active part in the agitation of those times, believing that a knowledge of the men themselves will enable the reader still better to understand the work, motives, and language of the several actors in this controversy.

JOHN DAVIE was born at Batterflat, near Stirling, March 19th, 1800, his father being a respectable and respected farmer, possessing the land he tilled. John received the rudiments of a sound education at the parish school of St. Ninians in the neighbourhood. From his youth up he was an omnivorous reader and an apt scholar. He served an apprenticeship to the drapery business in Stirling, completing his term at the age of eighteen years. He was

industrious in habits, energetic in business, and, until his thirtieth year, used intoxicating liquors in strict moderation. He was in business for some time at Kirkcaldy, then at Edinburgh, again at Kirkcaldy, and in 1829 went into partnership with Mr. Reid at Dunfermline, retiring in 1866 with a competency.

After attending a temperance lecture held in the Secession Church in 1830, he became a personal abstainer from *all* alcoholic liquors, but did not at that time see the use of the pledge. Being taunted by a friend he at once put his name down in the Temperance Society's book.

As shown in a preceding chapter, Mr. Davie took a decided stand when an attempt was made to turn the temperance coffee-house into a beer-shop, and a thoroughly total abstinence pledge was drawn up and signed by Mr. Davie and others. He also took a stand against the demoralizing practices of the drapers, who kept a bottle of spirits in their back shops to refresh their customers, especially those from a distance. In this he was ably supported by his partner, and the liquor was banished from their premises.

Mr. Davie was a thorough radical in politics, a man of peace, and a member of the International Arbitration Society. In 1846 he suffered greatly from rheumatic pains, and on the advice of a physician adopted a vege-

tarian diet, to which he ever after rigidly adhered.

Mr. Davie was long known as an ardent and faithful advocate of temperance principles, and a supporter of all good movements. The *Dunfermline Journal* of Nov. 30th, 1889, recorded the fact that Mr. Davie had first been admitted as an honorary member of the Rechabites, and commenting on the celebration of his birthday says, "His eye is not dim, neither is his natural force abated." Mr. Davie attributed this to his simple manner of living, saying: "I abstain rigidly from the so-called luxuries of the flesh-eater and of the wine-bibber, and when I tell you that I seldom have a headache, and never have the least desire for strong drinks, you will, perhaps, be inclined to think that I receive a golden *quid pro quo* for my abstinence." Such is the testimony of a man in his ninety-first year, and sixtieth of abstinence. He died on 4th March, 1891.

DUNCAN M'LAREN, of Lee Mount, Broomieknowe, Midlothian, Scotland, was born in the village of Renton, Dumbartonshire, January 7th, 1822. From boyhood he has been connected with the temperance movement, and took an active part in his native vale in promoting it. He was the means of establishing the Independent Order of Rechabites in that district in 1840, and filled all the offices in the tent, being secretary at its close. In 1853 Mr. M'Laren removed to Edinburgh, and from his entrance into that city he wrought laboriously in the movement. He was elected a member of the committee of the Edinburgh Total Abstinence Society, and filled various offices in it to the satisfaction of all concerned. He was honorary secretary for many years, and was instrumental in getting up large meetings and creating an enthusiasm in the temperance movement never before experienced in Edinburgh. He brought speakers from all parts of the kingdom to address the meetings, and great good was the result thereof. Some of the largest halls in Edinburgh were filled to overflowing, many being unable to gain admittance. In this work he was ably supported by the leading men of that time, who laboured night and day in carrying out the great work.

So much were Mr. M'Laren's labours appreciated, that the committee and friends of the society presented him with a very valuable gold watch and chain, bearing the fol-

lowing inscription: "Presented to Mr. Duncan M'Laren by the committee and friends of the Edinburgh Total Abstinence Society for valuable services rendered as honorary secretary, Edinburgh, 15th May, 1863." Mr. M'Laren conducted the St. Andrew's Temperance Hotel for a few years, and also the Trevelyan Temperance Hotel, but his health giving way he was obliged to follow the advice of his medical attendant and retire from the business. Country air being recommended, he took up his residence at Broomieknowe, Midlothian; but even there he is unable to rest, and continues to take an active part in all that promotes the well-being of the district. Mr. M'Laren has been returned unopposed as county councillor for the important county of Midlothian.

To prevent misunderstanding it may be well to state here that Edinburgh could boast of another DUNCAN M'LAREN, who, though a warm supporter of Sunday closing, Sir Wilfrid Lawson's Permissive Bill, and other temperance measures, was not in the strict sense of the term a truly practical temperance reformer, not being a personal abstainer like the Duncan M'Laren previously noticed. Provost M'Laren was represented as a man who was "not a fanatic, but cool, calm, prudent, and business-like, not given to a display of outward enthusiasm; the very last man to support visionary and impracticable schemes."

The *Scotsman* thus speaks of Mr. M'Laren's work in connection with the temperance movement:—"While lord-provost, Mr. M'Laren inaugurated many useful improvements in civic affairs. During his term of office the agitation for the closing of public-houses on Sunday came to a head. Lord Kinnaird had prepared a bill for this purpose, which was taken up by Mr. W. Forbes Mackenzie, then member for Liverpool. He received yeoman help from Mr. M'Laren, who was very much in its favour. The teetotallers having produced statistics of Sunday drinking which were challenged, Lord-provost M'Laren got the police also to take a census of Sunday drinking, the figures of which were sufficiently striking to give a great impetus to the passing of the act. . . . While on the subject of temperance it may be said that in his subsequent parliamentary career Mr. M'Laren was a strenuous supporter of the Permissive Bill as originally introduced by Sir Wilfrid Lawson." Mr. M'Laren died April 26th, 1886, at the advanced age of eighty-six years.

THOMAS KNOX of Edinburgh was well known as an active temperance and social reformer and educationist, whose two works, *Chronicles of the Canongate* and *Social Glimpses of Edinburgh*, led to many improvements in the social condition and sanitary arrangements of that city. He was the author also of a series of letters on "Temperance Teaching in Schools," and was a valued contributor to several temperance journals. He was one of the early agitators in favour of Sunday closing in Scotland. Mr. Knox died December 4th, 1879, at the age of sixty-one years.

DR. JAMES MURRAY M'CULLOCH, of Dumfries, was born near Creetown in Kirkcudbrightshire in 1804, and on leaving school studied for the medical profession in Edinburgh, Glasgow, London, and Paris. At the close of his university career he went out to India, where he was attached to the medical staff of a British regiment at Calcutta; but his residence abroad was a brief one, for he returned to his native land in 1830, and took up his residence in Dumfries in the following year.

In that town a dreadful experience awaited him. Hardly had he begun to practise his profession when an awful outbreak of cholera occurred. Undaunted by the amazing virulence of the disease Dr. M'Culloch laboured like a hero among the afflicted. The horrors of that period form a terrible chapter in the history of Dumfries. Dr. M'Culloch visited as many as seventy patients in one morning; and so fatigued was he with the work, that in some instances he had to be carried bodily up many a flight of stairs to relieve and comfort his suffering patients. He was himself seized with the disease, but happily recovered.

In 1834 the doctor married Miss Mary Ellison Lafone, an accomplished lady (who died on the 4th of August, 1882), and shortly afterwards he practised for two or three years in Liverpool before finally settling in Dumfries. But his practice extended far beyond the bounds of Dumfriesshire and Galloway, and he acquired for himself among the great body of the people a matchless professional reputation. In the winter of 1859-60 he received three remarkable testimonials which he proudly treasured to the end of his life. One of these was the gift of a handsome carriage and pair subscribed for by the ladies of Dumfries, with the assistance of a few gentlemen, accompanied by an address expressing admiration of his uniform manliness and nobility of bear-

ing to all who came under his care. "To belong to the suffering," the address went on, "is the only qualification to secure your interest. The life of a poor man is as valuable in your estimation as the life of a noble." At the same meeting Dr. Marshall, Dumfries, on behalf of the medical practitioners in the south of Scotland, presented Dr. M'Culloch with an address, in which they testified to their high estimation of his "moral character, philanthropy, professional skill, knowledge, and experience, and also his kind and courteous conduct towards his professional brethren." To this document was appended the signature of nearly every medical man in the three southern counties of Scotland.

In the month of January, 1860, the working men of Dumfries and Maxwelltown gave a soiree to the doctor, and presented him with an address expressive of their gratitude for his services and their admiration of his social virtues as a "political, moral, and sanitary reformer."

At his death in June, 1888 (aged eighty-four years), the *Alliance News* said:—

"Dr. M'Culloch was a strong advocate of temperance, and there is not a place in the south of Scotland where audiences have not thrilled to his vigorous denunciations of the evils of intemperance, and to his stirring appeals in behalf of a stringent prohibitory law. His name everywhere was a tower of strength to the growing cause, and multitudes flocked together to listen to his manly eloquence. At the meetings of the United Kingdom Alliance he often appeared, and so wise were his sentiments, so timely and so well enforced, that often his speeches were reprinted to be sown broadcast over the land. As a temperance controversialist he was well and favourably known. His famous controversy with the *Manchester Guardian* was reprinted and extensively distributed. His lecture at Glasgow on 'The Scientific Aspect of the Temperance Question' was one of the best expositions of the temperance question ever published, and has not been surpassed by any of the utterances of succeeding physicians. It has often been reprinted, and has been of immense value to the agitation in favour of local prohibition. From the foundation of the Alliance he had been an earnest member and advocate, and its vice-presidential list has had his name on it from the first. Up till within a very few years Dr. M'Culloch continued to promote,

by his exceptional advocacy, the cause he had so much at heart. He was also for a number of years a liberal subscriber to the funds of the Scottish Permissive Bill and Temperance Association, and was long one of its vice-presidents."

JAMES STIRLING, one of the fathers of temperance in Scotland, was born in the parish of Strathblane, Stirlingshire, March 6th, 1773, and was baptized the same day. At five years of age he was sent to the parish school for two years, and was then put to herding, an occupation he continued to follow for some years. His employer was a drunken, dissolute, swearing fellow, who was a farmer, cow-feeder, and spirit-dealer. His wife, however, was a different woman, who behaved kindly to "the wee bit herd laddie."

He next went to Paisley to learn the art of shoemaking, and here acquired a love for drink and many of the bad habits of his shop-mates. In 1830, however, when he was about fifty-seven years of age, he was led, through the influence of the Rev. A. McNaughton, to become a member of the temperance society at Milngavie. On New-year's Day, 1831, he delivered his first temperance speech at Milngavie, and it is somewhat remarkable that his very last speech was delivered at the same place just twenty-five years after, viz. January 1st, 1856. He became widely known as "the scientific cobbler," and in 1832 gave up his trade as a shoemaker, and devoted his whole time to the advocacy of temperance principles. He was a most successful and popular advocate of total abstinence, and for a number of years agent to the Scottish Temperance League. During his career he is said to have visited 466 towns and villages in England, Scotland, and Ireland, and addressed 4600 public meetings. He died March 20th, 1856, at the ripe age of eighty-four years.

In the churchyard of New Kilpatrick, a monument, in the form of an obelisk, was erected to his memory, and an interesting memoir of him was written by the Rev. Alexander Wallace, entitled *The Gloaming of Life*, a cheap edition of which forms one of the publications of the Scottish Temperance League.

JOHN PATON was born at Stewarton, in Ayrshire, Scotland, June 6th, 1817. He was born "of a race of self-employed peasants trained to rely on themselves, think for themselves, and respect themselves." His father was a cordwainer, and after receiving a very

rudimentary education John was put as apprentice to and worked with his father.

His attention was directed to the temperance question some time before he became identified with it, having from some cause or other become prejudiced against its advocates. In November, 1839, however, he quietly walked into the secretary's office and asked to have his name enrolled as a member, paid his subscription, and renewed it at the end of the year, having kept his pledge intact, but as yet he had taken no special interest in the movement. After paying his second subscription he began to give the subject serious thought, and on reflection was led to see that there was an important principle involved, and that it was his duty to stand by that principle.

After three years' total abstinence he responded to an invitation to take part in a temperance meeting, and from that time he became a recognized temperance or teetotal advocate.

In 1849 Mr. Paton removed to Barrhead, near Glasgow, where he commenced business on his own account, and soon became known as a reliable and worthy tradesman. He took an active interest in the temperance movement, and was elected president of the Barrhead Temperance Society, and as such occupied the chair on the occasion when Dr. F. R. Lees and the Honourable Judge Marshall attended a meeting in that town in 1857, as a deputation from the United Kingdom Alliance. The chairman delivered a speech which so much impressed Dr. Lees, that he asked for his address and wrote him a testimonial, at the same time suggesting that he should make an application to the United Kingdom Alliance for an agency.

By request Mr. Paton wrote out in full the speech he had given on the occasion referred to, and sent it on to the Alliance with a note stating that it was a specimen of his mode of thinking and speaking, and also a sample of very bad writing, which he was afraid they would hardly care to wade through. Some little time after, Mr. Paton received from the executive of the Alliance a well-written copy of his paper, asking him if he would attend the International Temperance and Prohibition Convention about to be held in London, or if he could not be present, allow Mr. Samuel Pope to read it. He replied that he had no objection to its being read, but as his esteemed friend Dr. J. M. McCulloch intended to be pre-

sent, he preferred that he should read it. He did so, and it appears in the published report of the Convention (1862, pp. 139-145) as a paper "On the Educative Power of Law, considered in relation to the Permissive Bill, by John Paton, Barrhead," and is a paper well worthy of careful study by all those who desire to be informed on the question of prohibition by "Direct Veto," &c., as it contains an epitome of the cardinal principles upon which the whole subject is based.

The Border Temperance Union, comprising the societies in the counties of Roxburgh and Selkirk, whose head-quarters were at Hawick, invited Mr. Paton to become their agent, and he laboured for them for about fifteen months, then returned to his own business at Barrhead. The Renfrewshire Temperance Union had an agent who was a most admirable collector, but not a very acceptable public speaker, and as he had collected funds for the advocacy of temperance principles, they invited Mr. Paton to devote his evenings to lecturing for them, which he did for about three months.

Soon after the formation of the Scottish Permissive Bill Association Mr. Paton was invited to become their agent, and he consented. During the first six months he laboured for weeks in Aberdeen, Perth, Dumfries, &c., and made the acquaintance of the late Dr. J. M. McCulloch of Dumfries, who was much interested in a lecture delivered by Mr. Paton, and urged him to publish it. "Aye, but it must be written first," said Mr. Paton. "Do you mean to tell me," said Dr. McCulloch, somewhat testily, "that that lecture has not been written out?" "I do," replied Mr. Paton, and handing the doctor his rough notes said, "Look at that." The doctor was indignant, as well as amazed, and cried out, "It's a shame for a man who thinks and talks as you do to write such an abominable hand as that!" They became fast friends from that night.

On the invitation of the executive of the United Kingdom Alliance, Manchester, Mr. Paton commenced his labours as their agent in March, 1866, and continued in their service for twenty-four years.

As a speaker he was one of the most able, original, and consistent temperance advocates travelling the country; a man possessing extraordinary logical acumen, with a quaint, honest, and forcible style peculiar to

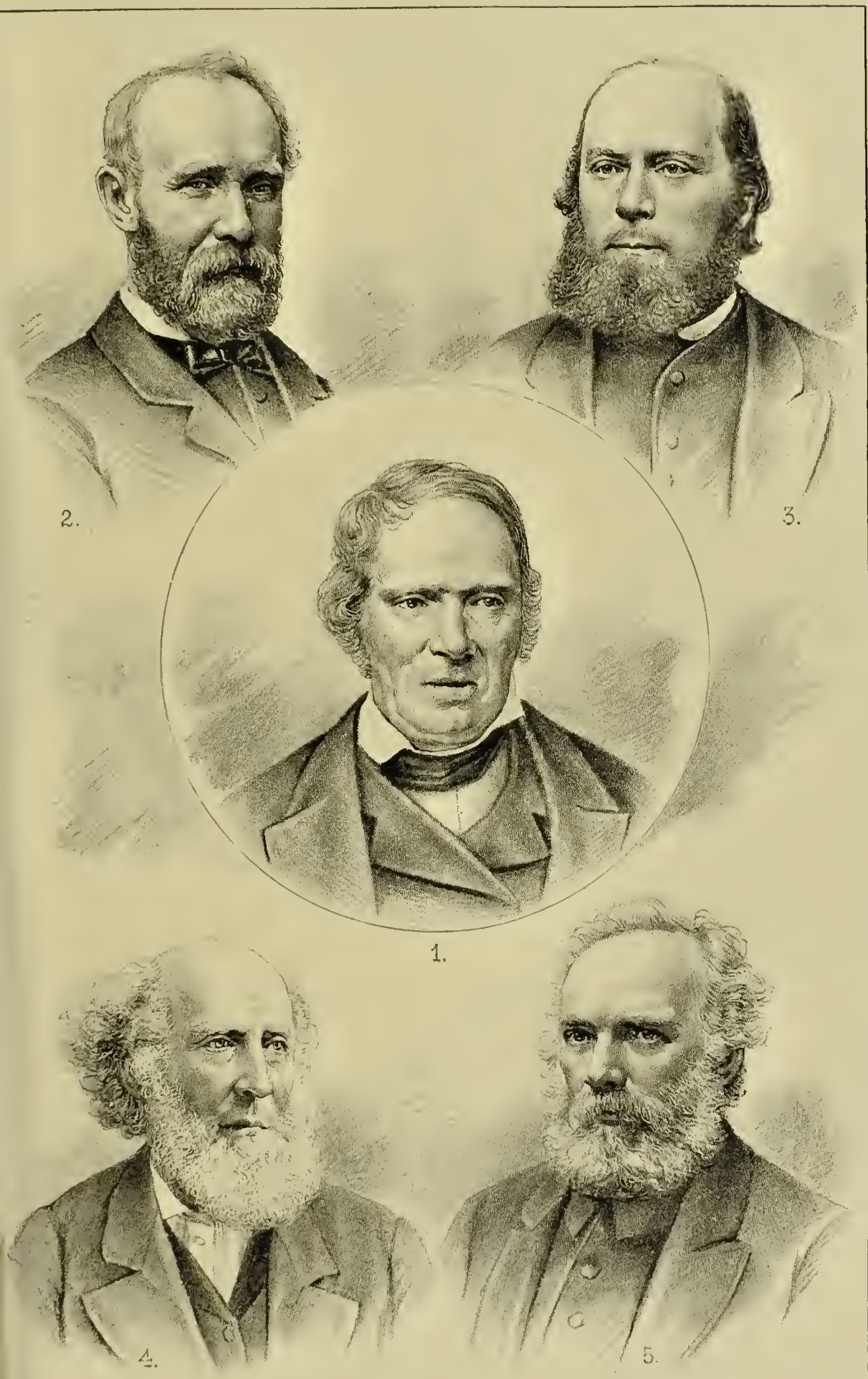
himself. His dry Scotch humour and fervid eloquence made him deservedly popular wherever he went. His speeches were full of deep thought and logical consistency; his arguments, illustrated by telling anecdotes and apt quotations, were incontrovertible, while his scriptural knowledge and remarkable ability to quote correctly—a very rare acquisition—made him peculiarly fitted to deal with moderate drinking advocates of "Beer and the Bible."

In addition to the paper already noticed, Mr. Paton was the author of several interesting and valuable tracts and pamphlets, the most noteworthy being his essay on *Burns, the National Bard and the Temperance Reformer of his Age*, a most wonderful and interesting work; *Home and the Drink Institution*, almost equal to the last-named; and *Madness in Lancashire*; &c. The two last-named works were beautifully printed and published by Mr. Matthew Paton, of Barrhead, son of the author, a very promising young man, who died of chronic bronchitis in November, 1872, at the early age of thirty years.

In the spring of 1890 Mr. Paton was called upon to suffer his greatest trial in the loss of his dearly beloved wife Jean Ferguson Paton, who died April 29th, 1890, aged seventy-three years. She also was a consistent teetotaler for over thirty years.

At the fourteenth annual meeting of the Glasgow, or Central Total Abstinence Society, held April 22d, 1850, Mr. James Mitchell, whose business in connection with the excise had brought him to settle in Glasgow, was unanimously elected president, and by his sturdy out-and-out teetotalism, temperance tracts, and judicious management as chairman, &c., the cause was reanimated, and the meetings were large and enthusiastic. On the 22d of January, 1851, a meeting of the most active and influential members of the societies in and around Glasgow was held in the Rev. Fergus Ferguson's chapel, Blackfriars Street, near Regent Place, when it was decided to form a union to be denominated the "City of Glasgow United Total Abstinence Association," of which Mr. James Mitchell was elected president. The union was inaugurated by a soiree held in the City Hall, April 22d, 1851, which was a great success.

On Lord's-day, July 7th, 1850, thirteen sermons were preached in various places of worship in Glasgow in connection with the



1 JAMES STIRLING, Glasgow, First Agent of the League. 2 WILLIAM JOHNSTON, Glasgow, Secretary for 28 years. 3 THOMAS DUNNACHIE of Glenboig, Agent of the League for 18 years. 4 GEORGE EASTON, Agent of the League for 33 years. 5 JAMES FINLAYSON, Glasgow, Editor of the *League Journal* for 21 years.

sixth annual meeting of the Scottish Temperance League. The public meeting was held in the Trades Hall, under the presidency of the Rev. T. C. Wilson of Dunkeld, and was addressed by several ministers, missionaries, and agents, &c. At the breakfast on the following day numerous reports of the societies were given by delegates, and Mr. McGavin presented to Mr. Robert Kettle, the president of the League, his own portrait handsomely framed. Addresses were also delivered by the Rev. W. Blyth of Jamaica, Mr. Anderson of Edinburgh, Rev. W. Reid, Rev. F. Ferguson, Messrs. Lockhart, Henderson, Livingston, and others.

One of the most active friends of the cause in Glasgow, indeed in Scotland, was the late MR. JAMES MITCHELL. In *Lythgow's Key* to his group of temperance reformers there is a short sketch from the pen of Mr. Mitchell himself, written in the year 1860, from which the following is an extract:—

"I became an abstainer in November, 1835, and have ever been so in sentiment and in practice. The peculiarity in my case was, perhaps, the fact that being an excise officer, and as such visiting and coming in daily contact with the making and selling of intoxicating drink, and thereby exposed to many of the temptations of the traffic, yet I was able, through divine grace, not only to keep my pledge, but in public and private to be a most ardent advocate of the abstinence cause. It was also, perhaps, to my peculiar situation giving me opportunities that few other public advocates possessed, of seeing the immense power and manifold temptations of the liquor traffic, which led me early to adopt the views of legislative prohibition, in order to secure the triumphs of the temperance reform—views which, the longer I live and the more I know of human nature and the power of alcohol, only deepen and extend.

"I have been publicly advocating abstinence from all intoxicating drinks as a Christian duty for nearly a quarter of a century, and have taken an active part in almost all the more prominent movements for promoting that cause in Scotland from its beginning. I was for years vice-president of the Western Scottish Temperance Union, one of the three founders and a gratuitous lecturer of the Scottish Total Abstinence Society, as well as superintendent of the City of Glasgow Temperance Mission. Although at first a believer in the

policy and principle of restriction as right and proper, I am, and for years have been convinced, by studying the nature of intoxicating liquor, the power of the liquor traffic, and the condition of the people, that both principle and policy require that the temperance reformers should unitedly and fearlessly demand as a right the power to be conferred upon a majority of the inhabitants of this country—not to restrict, restrain, or license, *but to prohibit the whole traffic in alcohol as a beverage*. I am a teetotaler because I see no other way of preserving the bulk of mankind from becoming drunkards. I am a permissive Maine Law man because I see no other way of suppressing the liquor traffic, without the repression of which I conceive we shall never be able to make or keep men teetotalers. After being twenty years a gratuitous lecturer throughout the most of Scotland, I was engaged in June, 1856, by the United Kingdom Alliance as their agent for Scotland, in whose service I have had the honour to make hundreds of teetotalers, while doing the best to promote the interests of that great and noble institution." Mr. Mitchell died at Glasgow on the 18th of January, 1862, at the age of sixty-five years.

Mr. J. L. Selkirk of Glasgow, hon. secretary of the Scottish Permissive Bill Association, who had been in intimate and close connection with Mr. Mitchell up to the close of his life, wrote thus to the *Alliance News* immediately on his decease: "I write with a sad and heavy heart. The cause of temperance in Scotland has sustained a loss, the heaviest, perhaps, that could have befallen it at the present moment. Our valued friend and indefatigable agent, Mr. James Mitchell, is no more. After a comparatively brief illness, he breathed his last in the bosom of his family on Saturday evening at six o'clock (January 18th, 1862). During his confinement to the house he complained of the complete prostration both of physical and mental faculties, brought on, it is to be feared, by occasional exposure of late to inclement weather when fulfilling engagements in various parts of the country.

"Within the last few years his most intimate friends had cautioned him to spare his strength and be careful of his health. But it was no easy matter for him to act on this advice. Such was the estimation in which he was held, that if his own services were to

be had, societies and friends would hardly take another in his stead, and he was too readily disposed to comply with every appeal. But he has his reward. To how many temperance societies in broad Scotland has the timely, friendly visit of James Mitchell been as life from the dead. Where others had failed, his honest, homely eloquence was always successful. Reared in a severe and trying school, he united with a naturally vigorous mind and indomitable purpose an unwavering firmness of principle."

The year 1848 saw the beginning of those unhappy differences in the ranks of the temperance reformers, which for a time did much to retard the progress of the cause, and also to encourage the opposition of those engaged in the liquor traffic.

Gradually but surely had the conviction been forcing itself upon the minds of many of the leading temperance advocates, that something more than moral suasion was needed to ensure success. Legislation, it was believed, ought to aid and support the work of moral and social regeneration of the people, rather than license and encourage the evils which were demoralizing and ruining them. For years before the formation in England of the United Kingdom Alliance for the Suppression of the Liquor Traffic, there was an agitation going on in favour of efforts in this direction, particularly for the total closing of public-houses on Sunday.

At the same time, it is not to be wondered at, that many of our temperance advocates were slow to adopt the sweeping measure of legal enforcement of sobriety as recently introduced in some parts of the United States. Settled modes of thought and action, and even the prejudices of good men, are not to be overcome in a day; and we must therefore judge charitably the proceedings of some of our early temperance heroes, who were strong in their conservatism of opinion, and whose minds were possibly imbued with the doctrine of repudiating all state interference with the work of national morality and religion. Viewing the subject from our stand-point of 1892, these dissensions may appear strange to us, and we can only feel glad that they have long since been forgotten, and that temperance reformers everywhere now seek to promote their cause alike by moral and legislative means.

From certain utterances in articles contained in the *Scottish Temperance Review*, it was be-

lieved by the more ardent friends of the cause that there were some of the directors of the Scottish Temperance League who were opposed to legal measures, and these fears seemed to be confirmed by more emphatic utterances in the *Review* for the latter part of 1848. At this time Sheriff Spiers, the Rev. Dr. Chalmers, and the Rev. Thomas Guthrie, D.D., had each spoken in terms denouncing the common sale of intoxicating liquors, and asking for the aid of the law in putting a stop to the enormities arising from this traffic. But this was described by the *Review* as a policy "strange beyond conception" and "utterly incomprehensible." Then again Dr. George Bell, in a work entitled *Day and Night in the Wynds of Edinburgh*, advocated legislative interference with the liquor traffic, but he was told by the *Review* that he was "ebasing a phantom."

On the 22d of May, 1850, the inaugural meeting of the Scottish Association for the Suppression of Drunkenness was held in the Music Hall, Edinburgh, when the following constitution was adopted:—

"The object of the Association shall be to endeavour to suppress drunkenness by such means as may be advisable, and in particular by diffusing information in regard to the prevalence of drunkenness and the innumerable evils which flow from it, and by promoting the adoption by the legislature, local authorities, and others of such measures as will secure the granting of certificates and licenses to sell spirituous liquors according to fixed regulations; the limitations of the use of certificates and licenses to definite purposes; the prevention of the granting of certificates and licenses for consumption of such liquors on the premises to persons carrying on any other business; the shutting on Sundays of all premises for which certificates and licenses are granted, excepting those to be registered as premises required for the reception of travellers; the judicial consideration of offences committed by persons obtaining certificates and licenses, and by their servants in their premises; and generally such alterations and amendments on the laws now in force respecting the sale and consumption of spirituous liquors as may tend to suppress drunkenness in Scotland."

With a view to test the matter, the advocates of prohibition determined to take action to bring the question pointedly before the members of the Scottish Temperance League at the annual meeting July 8th, 1850, when Mr.

Robertson read a series of propositions declaring the liquor traffic to be "illegitimate and at variance with the first principles of political economy," while those engaged in the traffic were characterized as fit objects for magisterial castigation. These propositions he moved as a preamble to and with the following resolution:—"That we will aid, to the extent of our ability, the local magistrates and the imperial parliament in suppressing the licensing system, and establishing the criminal character of the manufacture and sale of intoxicating liquors. And we do hereby sympathize with all, in every place, who labour by legal enactment to put an end to them."

Mr. Thomas Knox of Edinburgh seconded the motion in an able and forcible speech.

Mr. Neil M'Neil, one of the members of the executive of the League, moved as an amendment, "That the meeting deem it inexpedient to enter upon the discussion of the resolution," which was seconded by Mr. Gordon Stewart, and carried against the original motion by 32 to 21 (*Scottish Temperance Review*, 1850, p. 368).

Towards the close of the year (1850) a circular was issued by the Scottish Suppression Society advocating the shutting up of public-houses on the Sabbath, and suggesting to every clergyman in Scotland the propriety of preaching a sermon against drunkenness on the last Sunday of the year; requesting statistical information as to drunkenness; the diffusion and circulation of the views and publications of the society; and the collection of contributions towards the funds.

This was responded to in such a way as to enable the committee to publish an accurate statistical account of every public-house, with the name of the publican, which was open in Edinburgh on the first Sabbath of March, 1851, and the result was the introduction of Lord Kinnaird's Bill (better known as Forbes Mackenzie's, or the New Public-house Bill). The subject was taken up by the press, more particularly the *Christian News*, the *Witness*, and the *Scottish Press*. Another effort was made to induce the Scottish Temperance League to join in the agitation. On the evening before the day appointed to discuss Mr. Robertson's motion, at the annual meeting in 1851, the Rev. Alexander Hannay of Dundee delivered an address against legislative interference, and when the matter came up for discussion the next day the motion was again defeated.

Nothing daunted by previous rebuffs, Mr. Robertson prepared himself for a third effort at the annual meeting of the League in 1852, but once more the motion was defeated, and a compromise effected.

In the meantime the country was in a state of agitation caused by the parliamentary election, and when the candidates presented themselves before their constituents at Edinburgh, they were confronted by Messrs. David Lewis and William Bell Turnbull, who subjected them to a searching investigation upon their sentiments as to the legislative suppression of the Sunday traffic in intoxicating liquors, and whether or not they were prepared to support the New Public-house Bill about to be introduced before the legislature. The result was a correspondence with the Hon. Thomas C. Bruce, but both he and Alexander Campbell of Monzie declined to pledge themselves to support the bill. The latter, however, on further consideration, publicly avowed his intention to support the measure if elected, but he was too late in making this avowal and was *not* returned.

Whilst the traffickers in liquor were energetic in holding "public meetings of the trade," and sending deputations to London and to members of parliament, the executive of the League as a body kept apart from the agitation, although the presbyteries, synods, and assemblies of the church, municipal authorities, and temperance institutions bestirred themselves in support of the Sunday-closing Bill, which was fiercely contested.

Mr. Peter Sinclair, secretary to the committee of the friends of legislative action, opened a correspondence with Lord Kinnaird and Forbes Mackenzie who had charge of the bill, and the Rev. Benjamin Parsons of Ebley was engaged to lecture in its favour, in addition to which a large public meeting was held on the 3d of November, 1852, over which Professor Miller presided. Addresses were delivered by Bishop Terrot, Rev. Benjamin Parsons, Dr. Joseph Brown, and others, and resolutions passed in favour of the measure.

A large committee was next formed, and the city of Edinburgh divided into districts and canvassed, the result being the signatures of over 20,000 of the inhabitants to a petition in favour of the bill. On the 7th of March, 1853, another public meeting was held to report progress, and to arrange for the presentation of two monster petitions. This

meeting was held in the Queen Street Hall, over which Professor Miller again presided.

In the course of his address the Rev. Alexander Wallace said: "I would have appeared on this platform as willingly to move the entire abolition of the liquor traffic of this country, as to support its abolition on the Sabbath." The petitions were forwarded for presentation to the Duke of Argyle for the House of Lords, and to Charles Cowan, M.P. for Edinburgh, for the Commons, and they arrived just in time to be presented previous to the discussion on the second reading of the bill, which was carried on the 9th of March, 1853.

Meanwhile the directors of the Scottish Temperance League and the committee of the Edinburgh Abstinence Society still held aloof from the agitation in favour of prohibition. Taking advantage of the visit to Scotland of Professor Stowe and the Rev. Dr. C. Beecher of America, the executive of the League invited them to the annual meeting of 1853. They both delivered speeches in favour of the *Maine Law* of America, and says one writer: "To all appearance the entire audience was carried away by the resistless force of truth, eloquence, and disinterested testimony. PROHIBITION shone out that day as the bright particular star of the temperance hosts. The shepherds and the sheep, the directors and the people, all seemed to rejoice in its light, and to glory in the great salvation being wrought out by God and good men through the *Maine Liquor Law*."

As the League executive, however, still seemed disposed to abide by their original principles, the friends of prohibition in Edinburgh, immediately after the annual meeting of the League, resolved to organize themselves into a society.

At a meeting held in the house of Mr. James Grant a committee was formed, consisting of Messrs. George Plowman, James Grant, John Robertson, Henry Morris, and John Gardner, and the "Maine Liquor Law League" was soon after instituted, Mr. John Gardner being secretary. A letter was sent to the Scottish Temperance League asking "if it was their intention to move in favour of a law for Britain similar to the Liquor Law of Maine in America, as in the event of their non-interference the provisional committee of the Maine Liquor Law League intends immediately to use every possible means for

having such a law introduced, in which case the board need not expect from its members further countenance or aid of any kind."

To this Mr. Robert Rae, secretary to the League, replied that the directors desired him to state "that they are not at present prepared to agitate for such a law as that referred to in your letter. They are of opinion that the present modes of operation are better fitted to promote the objects of the institution than the course of action suggested by the provisional committee of the Maine Liquor Law League."

At the same time a requisition signed by sixty-six members of the League in Glasgow was presented, asking the directors to call a special meeting to discuss the principles of legislative action in reference to the temperance movement; but they were told that no such meeting could be held, and that the executive "strictly adhered to the principles of moral suasion, under which they had obtained such remarkable success." Similar replies were given to requisitions from Dumbarton and elsewhere.

Thus matters stood in Scotland in June, 1853, when the United Kingdom Alliance for the Suppression of the Liquor Traffic was instituted in Manchester. At the annual conference of the British Temperance Association, July 20th, 1853, Dr. F. R. Lees brought forward a motion "expressing satisfaction with the adoption of the Maine Law in America, and the formation of the United Kingdom Alliance in this country, and commending the principles of that institution to the friends of temperance and religion." This motion was carried with only *five* dissentients.

In the same year (1853) a memorial was forwarded from the United Abstinence Association of Glasgow to the executive of the Scottish Temperance League, urging them to call a special meeting "to consider whether the principle of legislative action for the removal of the liquor traffic shall be admitted into and carried out by the various agencies of the League;" but the executive of the League was not as yet prepared to take this decisive step.

The Glasgow United Abstinence Association, combining the powers of the seven local societies in one grand union, was doing excellent service to the cause by means of public meetings, lectures, tracts, and a staff of missionary agents. It heartily advocated the

principles of total prohibition, was actively engaged in promoting the success of the "New Public-house Bill" (the Forbes Mackenzie Act), and endorsed the principles and policy of the United Kingdom Alliance. It was therefore looked upon with disfavour by those of the directors of the Scottish Temperance League who were averse to legislative action in the promotion of temperance principles, and another institution, under the name of the "Glasgow Abstainers' Union," was established March 22d, 1854.

That this new organization was intended to work in harmony with the League is evident, for not only were the president, vice-president, treasurer, and other officials of the Union directors of the League, but the fourth article of the Union provided that while local societies who should join the Union were to be entitled to send one representative to sit on the committee of management, the Scottish League were entitled to *three*. The result was the dissolution of the City of Glasgow United Abstinence Association, and the dividing again of the societies into fragments.

At a later period the Glasgow Abstainers' Union issued the following as a condensed synopsis of its aims and operations:—

"(1) Sermons every Sabbath evening, from October to February inclusive, in the City Hall, by ministers of various denominations. (2) Penny readings, lectures, and soirees on alternate Monday evenings during five months of the year. (3) The employment of female missionaries to visit the people in the lowest districts, to circulate literature, and supply clothing at cost price. (4) Seaside homes for the infirm poor of the mission districts. (5) Concerts in the City Hall every Saturday evening two-thirds of the year. (6) Band of Hope, tonic sol-fa music taught, a savings-bank, &c. (7) Library of 500 volumes of temperance and kindred subjects. (8) Free tract distribution. (9) Coffee-stands on the streets early in the morning, &c. &c."

These various efforts have been vigorously worked for many years, and have been productive of great good to large numbers of the working classes and others.

At a special meeting of the members of the Maine Liquor Law League, held July 22d, 1854, it was resolved that "the League as a body, and its members as individuals, do now give in their adhesion to, and become a branch or auxiliary of the United Kingdom Alliance."

At the close of the meeting thirty names were enrolled as members of the Alliance.

The Forbes Mackenzie Act, passed in 1853, came into operation June 4th, 1854. This act closed all public-houses (not specially licensed as hotels) in Scotland during the whole of Sunday, and on other days from 11 P.M. to 8 A.M.

This famous act, to which the name of Forbes Mackenzie has been almost universally attached, was piloted through the House of Commons by Mr. William Forbes Mackenzie of Portmore in Peeblesshire, a gentleman who was called to the Scottish bar in 1829, and who sat as member for Peeblesshire from 1837 till 1852, and was afterwards returned for Liverpool. Mr. Mackenzie died suddenly in September, 1862. The real framer of the bill, however, was Lord Kinnaird, of Rossie Priory, Perthshire (born 1807, died 1878). This nobleman was a privy-councillor and lord-lieutenant of his county, and took an active part in many social movements having for their object the well-being of the working classes.

In the ten years preceding the passing of this act the consumption of spirits in Scotland was 66,675,852 gallons. In the ten years after the act came in force the consumption only amounted to 51,442,915 gallons, or a decrease of 15,232,937 gallons. It must be said, however, that the duty on spirits in Scotland was gradually increased from 3s. 8d. per gallon in 1852 to 10s. per gallon in 1860.

It may appear more clearly that this act was productive of great good when the results in Scotland are placed in comparison with the consumption of spirits in England and Wales, where the same legislative changes were not made during the period referred to. The consumption of British spirits in England and Wales for the ten years ending 1853 were 91,632,344 gallons. For the ten years ending 1864, it was 111,888,703 gallons, or an increase of 20,256,359 gallons (*Report of the Commissioners for Inland Revenue*, 1870, vol. ii. pp. 8-17).

The result of the Forbes Mackenzie Act in the City of Edinburgh was clearly demonstrated in the statistics furnished by the police authorities. The average number of cases of "drunk and incapable" in 1852-53 (that is before the act) was 6047; in 1872-73 (after the act), 1923; decrease 4124. The numbers on Sunday for the same period were: 1852

-53 (before the act), 685; 1872-73 (after the act), 151; decrease, 534. From eight o'clock a.m. on Sunday to eight o'clock a.m. on Monday: average of 1852-53, 367; average of 1872-73, 53; decrease, 314. Number of persons arrested for drunkenness on Monday: average of 1852-53, 752; average of 1872-73, 234; decrease, 518. Average number of criminal prisoners confined in Edinburgh Jail, 1852

and 1853, 575; 1872 and 1873, 329; decrease, 246. The population of Edinburgh in 1851 was equal to 158,015, and in 1871, 196,500, being an increase of 38,485. The following table gives full particulars from the year 1854 (the year in which the act came into operation) to the end of the year 1881, and shows the effect of the act in the City of Edinburgh:—

Edinburgh Police Statistics (issued in 1882) showing—since the Forbes Mackenzie Act came into operation in 1854—the number of certificates granted for the sale of excisable liquors annually in April for the City of Edinburgh; the proportion of the population for whom there is a certificate; the number of persons apprehended for crimes, and the number of those who were drunk when so apprehended; the number of persons found drunk and incapable in the streets; and the percentage the three last respectively bear to the population of the city.

Year.	Popula- tion.	Number of Certifi- cates granted in April.	Propor- tion of Popula- tion for whom there is a License.	Number of Persons apprehended for Crimes, and of those who were drunk when appre- hended.		Number of Persons found drunk and incapable in the Streets.	Percent- age of Popula- tion ap- prehended for Crimes.	Percent- age of Popula- tion drunk when ap- prehended for Crimes.	Percent- age of Popula- tion found drunk and incapable in the Streets.
				Number appre- hended.	Whereof number drunk when ap- prehended.				
1854	162,648	884	184	7,968	3,566	5,183	4·9	2·19	3·18
1855	163,430	829	197	7,159	3,081	5,014	4·38	1·88	3·06
1856	164,212	796	200	6,959	2,766	4,970	4·23	1·68	3·02
1857	164,994	753	219	6,706	2,911	4,874	4·06	1·76	2·95
1858	165,776	737	224	6,908	3,573	4,735	4·17	2·15	2·85
1859	166,558	745	223	8,431	3,870	4,883	5·06	2·32	2·93
1860	167,340	753	222	7,238	3,186	3,830	4·32	1·9	2·28
1861	168,121	745	225	8,075	3,704	2,952	4·8	2·2	1·75
1862	171,006	741	230	8,613	5,571	2,571	5·03	2·08	1·5
1863	173,891	757	230	9,096	3,712	2,235	5·23	2·13	1·28
1864	176,777	777	227	9,576	4,146	2,195	5·42	2·34	1·24
1865	179,663	794	226	9,240	3,880	2,274	5·14	2·16	1·26
1866	182,549	821	222	9,345	4,123	2,313	5·12	2·25	1·26
1867	185,435	829	223	8,792	3,773	1,915	4·74	2·03	1·03
1868	188,321	833	226	9,317	3,935	1,953	4·94	2·09	1·04
1869	183,207	834	219	8,436	3,502	1,977	4·64	1·91	1·08
1870	184,093	837	220	8,445	3,277	1,788	4·58	1·78	·96
1871	196,979	868	227	8,388	3,631	1,769	4·26	1·84	·89
1872	199,864	872	229	8,276	3,528	1 789	4·16	1·77	·89
1873	202,749	884	229	7,627	3,741	2,058	3·76	1·84	1·01
1874	205,635	886	232	7,922	4,443	2,271	3·85	2·16	1·1
1875	208,526	876	238	8,620	4,672	2,152	4·13	2·24	1·03
1876	211,411	879	240	8,903	4,803	2,311	4·2	2·2	1·09
1877	214,296	872	245	8,920	5,205	2,528	4·1	2·4	1·1
1878	217,181	867	250	9,960	5,815	2,756	4·5	2·06	1·02
1879	220,066	858	256	9,620	7,231	2,671	4·3	3·2	1·02
1880	222,951	859	259	7,406	4,498	2,697	3·3	2·01	1·2
1881	228,346	846	269	7,381	4,231	2,610	3·23	1·85	1·14

With a view to counteract the opposition shown to the Forbes Mackenzie Act, and the attempts of those engaged in the liquor traffic both in England and Scotland to get the act greatly modified or altogether repealed, the directors of the Scottish Temperance League in 1855 resolved to invite a conference of members of the League and delegates from

affiliated societies. They hoped to be able to bring before such a meeting correct and properly authenticated information as to the working of the act, gathered from all parts of the country; and during the summer of 1855 the League, through its agents and otherwise, set itself vigorously to collect such information from magistrates, police superintendents, min-

isters, governors of prisons and poorhouses, employers of labour, &c.

The conference met in Edinburgh in October of that year, and was attended by about two hundred representatives from different parts of Scotland and from Maine in the United States. Mr. Robert Smith, president of the League, presided, and able addresses were delivered by leading temperance men. The mass of evidence collected, which had been printed and circulated among the members, was duly considered, and a series of resolutions expressing satisfaction with the operation of the act and a determination to preserve it in its integrity was moved and carried unanimously. This evidence, under the title of *Testimonies and Statistics in reference to the Operation of the New Public-houses' Act*, was afterwards published and widely scattered over the country.

The agitation against the act still continued, and in 1859 the League, aided by other temperance organizations, after a hard struggle defeated the proposal for a parliamentary committee of inquiry sitting in London, and obtained the appointment of a Royal Commission, which would carry on its investigations in Scotland. Active efforts were put forth to assist this inquiry, and Mr. Marr, then secretary of the League, attended the sittings of the commission in all the principal towns of Scotland.

The Royal Commission comprised seven members, including Sir George Clerk, who acted as chairman. It commenced its sittings in Edinburgh in August, 1859, and concluded in the following October. After leaving Edinburgh it proceeded to Glasgow, afterwards visiting other places throughout the country; and during the whole series of its sittings, which embraced thirty days, it examined between seven and eight hundred witnesses. It decided to sit in open session, and proceeded on the principle of receiving and recording only depositions on matters of fact known to the party examined, and such practical suggestions as he might choose to make.

The commission's report appeared in the following June, and is specially interesting as containing an emphatic testimony from men alike disinterested and competent to judge, first, that Scotland, in the matter of sobriety, has greatly improved in her habits; secondly, that this is greatly owing, amid other co-operating causes, to the exertions of temperance and total abstinence societies; and thirdly, that

the Mackenzie Act, and the connected system of restriction, has done good wherever enforced, while the absence of this improvement invariably appears in all the places where the act is not enforced. The report closes with the recommendation of various alterations in the law, and says: "Upon a full consideration of the whole subject, and a careful review of the evidence, we are of opinion that the laws regulating the sale and consumption of excisable liquors in Scotland, and the system under which certificates and licenses are granted, are beneficial to the community. We think, however, that certain alterations in the laws and system in question would render them more effectual for the purposes they are intended to serve, and more acceptable to the people of Scotland."

The friends of temperance in Scotland, after due deliberation, resolved to introduce a bill into parliament founded on the recommendations of the commission. The bill was drawn up by Lord Kinnaird, who was intimately associated in the work with Mr. Mure (afterwards Lord Mure), then member for Bute, assisted by other members of parliament, and after much opposition and delay it was finally carried, and came into operation in September, 1862. Some of the more valuable provisions of this act, known as the Public-houses' Amendment Act, are—still further limiting the hours during which the traffic in intoxicants can be carried on; stopping the sale of drink on Sundays in vessels lying in a harbour; and giving power to police superintendents to enter so-called "temperance" hotels or other places where they suspect an illicit trade in drink is carried on. It also contains stringent provisions regarding shebeens and publicans' licenses; and imposes a fine on any person endeavouring to obtain drink from a hotel at unlawful hours or on Sundays, by falsely representing that he has travelled the few miles required to constitute a *bona-fide* traveller under the act.

Before closing this chapter on the prohibition controversy in Scotland, we gladly turn for a moment to notice the early progress of the work in Dundee, and some of the temperance pioneers in that city. One of the most successful organizations in Scotland is the Dundee Temperance Society and Gospel Temperance Union. This society began its labours in 1838, but the records of its early and uphill progress have, unfortunately, been lost. One of its most

notable former members, the Rev. Alexander Hannay, D.D., London, in writing on the occasion of the society's jubilee in 1888, gives the following particulars of its early history:—

"I first visited the town in 1845, residing for four months, and preaching in Princes Street Chapel. In 1846 I was settled in the town as a minister, where I continued for sixteen years, taking an active part in the temperance movement of the town. When I went to Dundee in 1845, the movement was at a very low ebb indeed. So far as I remember, the only minister of the town who took any interest in the movement was the Rev. James Johnstone, minister of a very small Primitive Methodist church. The meetings were held in an obscure close off the narrow of the Murraygate. We used to have a paper lantern stuck up at the mouth of the close announcing our meetings. Mr. Alexander Smith, an old navy shipmaster, took charge of the meetings, sometimes after nightfall posting bills with his own hand. Among the most ardent of the supporters of the movement was Mr. Rough, one of your most honoured townsmen. Among the names that stand out in my recollection as active and enthusiastic helpers at the very beginning of my time were Mr. Arthur Begg, Mr. Peter Smith, Mr. John Syme, and Mr. Thomas Lamb. Somewhat later on the movement received active support from younger men, now represented by Mr. J. P. Smith, Mr. John Robertson, Mr. John L. Cunningham, and many others."

For the first two or three years of the society's existence MR. THOMAS BROWN was president, and carried on the work with great vigour. On the occasion of his removal to Glasgow he was presented with a medal, which bore the following inscription:—"Presented by the members of the Dundee Teetotal Society to Mr. Thomas Brown, their president, as a mark of respect for his zeal in promoting the cause since the commencement of the Temperance Reformation in Scotland."

This inscription indicates what manner of man the Dundee Society was fortunate in having as its first official representative. In Glasgow he continued to engage in every good work, and the various temperance organizations found in him an active worker and zealous advocate. In the midst of this usefulness Mr. Brown died in Glasgow, in 1842, at the early age of thirty-three years.

When Mr. Brown left the town he was

succeeded in the office of president by Captain Alexander Smith, R.N., who now carried on the work almost single-handed. Writing of this obscure period in the society's history the Rev. Dr. Hannay says:

"I question if at the time you mention there was any such distinction of office as president, secretary, and treasurer. Everything connected with it depended on the enthusiasm and activity of two or three men."

In the tenth annual report (1848), which is the earliest document available, we find that Mr. George Rough was president; Mr. David Cooper, treasurer; and Mr. John Irvine, secretary. Lectures were delivered during the year by the Hon. Judge Marshall of America, Mr. J. S. Buckingham, and various clergymen. The income and expenditure balanced at £76, 6s. 6½d.

In giving a brief notice of the workers in the temperance cause in Dundee, mention must first be made of WILLIAM CRUIKSHANKS, known all over Scotland as the teetotal "Dundee Carter." This remarkable temperance advocate was born in the year 1789, and received little or no education. As a youth he was employed in driving a horse and cart through the town, supplying the townspeople with coals. In course of time he became a noted drunkard, but he was ultimately led to take the temperance pledge, and he threw himself into the work of advancing the movement with characteristic vigour. As early as the year 1830 we find the lectures of William Cruikshanks mentioned in the *Dundee Advertiser*, and at length he became an agent of the Western Scottish Temperance Union, but he was always regarded as the heroic pioneer of the temperance reformation in Dundee. He died in the year 1850.

THOMAS LAMB is the name of a man whose fame has gone far beyond Dundee, where he was born in 1801. On leaving school he was apprenticed to the hand-loom weaving, but he gave up this trade and became a gardener, in which capacity he was employed for some time at Castle Huntly. Returning to Dundee after a severe illness he commenced business as a grocer and spirit-dealer in a shop at the east end of the Murraygate, and here he was making a comfortable living when, in 1828, the first temperance agitation began in the town. Induced by curiosity Mr. Lamb attended the first lecture delivered by William Cruikshanks, with the result that he determined to give up the liquor traffic. This

resolution having been taken, he promptly destroyed his stock-in-trade, and quitted the business, to begin life anew in a more humble but a more honourable way.

Mr. Lamb, who now threw his energies into the temperance movement, began to see that a suitable place of resort was required by the young men of the town. Accordingly he rented premises in the Murraygate, which he opened as a coffee-house. "The Halls of Lamb" soon became the meeting-place of nearly all the literary societies and clubs of Dundee. Here they enjoyed the advantages of a blazing fire, carpeted floors, stuff-bottomed chairs, and walls hung with paintings and engravings.

The great success of his coffee-house induced Mr. Lamb to open a small wooden erection on the day of her Majesty's coronation—June 28, 1838—for the sale of temperance refreshments. This venture also proved such a success that in 1843 he opened the "Tea-gardens," which soon became as much appreciated as "The Halls of Lamb." In 1844 he also fitted up commodious premises at the West Port as a reading-room and coffee-house.

This enterprising teetotaller was now convinced by his experience that there was an opening for a first-class temperance hotel in the town of Dundee, and he determined to supply the want. Many people laughed at the notion of a hotel being successful without liquor; but Thomas Lamb persevered, and the place was opened in 1852, when about 100 of the leading townspeople dined together under the presidency of Lord Kinnaird. The arrangements of the hotel were so excellent that its fame soon got noised abroad, and it was admitted to be one of the most comfortable houses on the road. In course of time the building became too small, and in 1867 Mr. Lamb completed the erection of a structure of which Dundee may well be proud, as it is one of the finest hotels in the kingdom.

During his long and useful career Mr. Lamb always took an active interest in everything which served to promote the interests of the town, and he was at all times a tower of strength to the temperance cause. He was engaged actively in his business when, in 1869, he was seized with congestion of the lungs, from which he died, at the age of sixty-eight years.

One of the best-known temperance advocates in Dundee was Mr. GEORGE ROUGH, who for

many years was provost of the city. His connection with the movement extended over nearly fifty years, during thirty of which he acted as president of the society, and on retiring from active duty in 1881 he was elected honorary president, a position which he held till his death. Much of his long and useful life was devoted to the furtherance of the temperance cause, and when he was in a position of high civic authority he was ever ready to declare in favour of his principles. He was the first teetotal provost in Scotland, and his influence in that position was such, that during the year 1855-6 the decrease in the number of public-houses was 118. As a result of this clearance the decrease in the number of all cases brought before the police-court during that year was 1000, while the number of "drunks" was diminished by 611.

Mr. Rough was chairman of the fortieth annual meeting of the Dundee Temperance Society, held in January, 1878. During the course of his remarks he said:—

"I have been thirty-eight years an abstainer, and am now seventy-six years of age. I attribute my long life and general good health to my total abstinence. I have suffered for the past eight years from brain exhaustion. During that time I have seen and consulted the most eminent men in England and Scotland. None of the English doctors recommended alcoholic liquors, but the Scotch doctors did. Dr. Begbie recommended a little wine to be taken along with food, and Professor Gardiner recommended whisky and water. It was against my principles and opposed to my likings, but I allowed their fame as medical advisers to weigh with me. I took the wine for a fortnight, and the whisky and water for three days, with this result, that after each dose I felt worse. I discontinued these drinks, and now on water as my only beverage I am much better every way, although I am six years older."

Mr. Rough was unable, owing to his extreme age, to be present at the jubilee celebrations held in 1888. He sent a letter, however, to ex-Provost Moncur, chairman of the Temperance Jubilee Demonstration, from which the following is an extract:—

"Personally, I have been a total abstainer and associated with the temperance cause for well-nigh fifty years, and I know of no other movement for the public welfare which, in the same space of time, has made such remarkable

and gratifying progress. In Dundee, at the beginning of that period, there was only *one* minister of the gospel a teetotaler, the Rev. James Johnstone, Methodist, now there are upwards of *thirty*. Then no medical practitioner in the town was an abstainer, now there are five or six, and all the others are very chary in prescribing alcohol in any form. Then, in 1853, when I had the honour of being elected provost of this town, I believe I was the only teetotal chief magistrate in the United Kingdom; but now there have been, and are, teetotal provosts in England, Ireland, and Scotland." This may be regarded as his last testimony on a subject which to him was of paramount importance, for he died during this same year, 1888.

MR. J. P. SMITH is one of the oldest and best known among the temperance men of Dundee. He was born at Cullen, Banffshire, in 1815, and shortly after he had entered his tenth year he was apprenticed to the tailor trade, in which he has continued until now. In 1834 he arrived in Dundee and settled down there, commencing business in 1841. Mr. Smith has been a total abstainer for fifty-three years, and for nearly fifty years he has been a member of the Dundee Temperance Society, holding the positions of vice-president and treasurer. He was a member of the town-council for three years, and in other ways he has been honoured by his townsmen. On 27th May, 1891, he celebrated his business jubilee, when his friends took the opportunity to entertain him to dinner and present him with his portrait. Mr. Smith, who is still engaged actively in the good work, is president of the Dundee Temperance Vigilance Union.

WILLIAM DOIG was born at Kirriemuir in September, 1838, and came to Dundee in 1847, where he learned the business of a chemist, and began to trade on his own account in 1861. He is a life abstainer, and has rendered much service to the cause, especially in the school board and town-council. He is an ardent Wesleyan, and his work amongst the young people is well known and highly appreciated.

THOMAS ANGUS, who lived in Lochee, a suburb of Dundee, was for thirty years one of the staunch supporters of the movement, and urged its claims by life and voice in such hearty manner that many were won to the cause. He also took an active interest in local and municipal politics. His death in 1891 was a great loss to the movement.

Not the least notable of the Dundee temperance worthies was Mr. HUGH MARTIN. He was descended from an Argyleshire family who had settled in the north of Ireland, where Hugh was born, but he early found his way to Scotland and settled in Dundee. Here he soon made himself known in connection with political, educational, and temperance affairs as an enlightened and public-spirited citizen. As early as 1854 he was a prominent member of the Dundee Temperance Society's committee, and in the early struggles he took an active part in the missionary work. At one time he conducted a very successful agency on behalf of the Angus and Mearns Temperance Union, while it was largely through his help that the order of Good Templars was introduced to Dundee in 1870 by Jabez Walker and Robert Simpson. He held office in the first lodge instituted here, and when the spread of the Order required the formation of higher courts Mr. Martin was chosen as District Grand Worthy Chief. In this capacity he visited nearly every district in Forfarshire, planting the standard of temperance. That he was the right man for so important a duty was attested by the result, for in eight months he had granted charters to eleven lodges in Dundee, one in Lochee, and one in Broughty Ferry—thirteen lodges, with a membership of 1650. Mr. Martin was a man of enlightened and mature judgment, whose counsel was often sought, and much esteemed. He was possessed of considerable platform gifts, and greatly aided the cause of open-air advocacy. When Mr. Martin died in 1887 it was felt that the temperance cause in Dundee had suffered a severe loss, but the influence of his noble example, uprightness of character, and kindly nature still survive in the lives of his fellow-townsmen.

MR. JAMES SCRYMGEOUR, as a public speaker, philanthropist, and total abstainer, was well known and beloved by the people of Dundee and its neighbourhood. He was born at Kirriemuir, 24th February, 1821, his father being a merchant in that town. Subsequently he brought his family to Dundee, where his son James, who had learned the weaving trade, obtained employment in a warehouse, and was afterwards manager of various factories. While employed as manager at Caldrum factory a period of dull trade set in, and the place was closed. Mr. Scrymgeour then entered an accountant's office, and at the same

time became curator of the museum of the Watt Institution, a position which he relinquished when he joined the staff of the *Northern Warder*. In 1868 he was appointed registrar of the St. Andrews district; but, owing to his deafness, this appointment was cancelled after eighteen months' service. He was greatly depressed by the loss of this post; but Lord Kinnaird came to his assistance, made him his almoner, and gave him charge of his literary work and his correspondence. Then when Sheriff Barclay, in conjunction with Lord Kinnaird, started the Prison Aid Society, Mr. Scrymgeour was appointed agent, a position in which he found useful and congenial occupation. Among his many efforts to benefit the poor Mr. Scrymgeour never lost sight of the temperance cause. He was an honorary member of the Independent Order of Rechabites. He also took part in introducing the Good Templar Order to Dundee, and he occupied the highest position in the Order which he could fill—his deafness unfortunately disqualifying him from holding the highest. He was the first agent of the Dundee Temperance Society; but his health broke down at the time, and he subsequently refused all offers to become an agent of the national organizations. He was, however, at all times ready to assist the agents of the United Kingdom Alliance and the Scottish Temperance League, and he assisted Mr. Murphy in introducing the Blue Ribbon Army into Dundee. Indeed, all the temperance organizations in the city made large claims upon his services, and in connection with children's Sunday services he was everywhere welcome. His last illness was brief, and when he died in 1887, the public funeral which he received testified to the high esteem in which he was held by every section of his fellow-townsmen.

MR. T. E. METHVEN was born at Broughty Ferry in the year 1827, and succeeded to his father's business, who was a shoemaker. Subsequently he was appointed local agent for the City of Glasgow Bank, a position which he held with great success until the bank failed. He then entered upon business on his own account, and soon afterwards became inspector of poor for the Monifieth parochial board. Mr. Methven was closely identified with the temperance movement, and was one of the "young men" who rallied round the Rev. Alexander Hannay during his pastorate in Dundee. Whilst he continued always a mem-

ber of the Dundee Temperance Society he joined the Good Templars in Broughty Ferry, and he was one of the local leaders of the Blue Ribbon movement in 1881. He was a willing worker, and his frequent addresses at temperance meetings were always interesting, sensible, and convincing. He died in 1887.

REV. JOHN MASSON was born in Aberdeen in 1806, and educated in King's College in that city. Towards the end of his educational course his health broke down, and his desire to go abroad as a missionary had to be abandoned. At this time the Congregational Union of Scotland were in want of a missionary for Orkney, and Mr. Masson received the appointment. In 1835 he formed a church there, and became its first pastor. After ten years of successful labours among the islanders, he accepted a call to Brechin in 1845; then he removed to Letham, near Forfar, in 1850, and subsequently came to Dundee, where he started what eventually became "Russell Congregational Chapel," one of the most prosperous congregations in the city. In his early efforts Mr. Masson found that temperance was needful as a help to the gospel, and the two have been bound closely together in the upbuilding of Russell Chapel. He took a great interest in young men, and was the means of starting the "Hawkhill Young Men's Temperance Society." This society had a large membership, and as far back as the "sixties" carried on a vigorous propaganda. Mr. Masson was, in the early days of the temperance movement, one of three ministers who in Dundee represented the cause—now he is one of sixty. He has always been an active worker in connection with the Dundee Temperance Society and the Scottish Temperance League, and he is the author of *The Fallen Minister*, one of the latter society's popular temperance tales. Mr. Masson retired from the active work of the ministry in 1878; but he still lives and takes an affectionate interest in the old cause.

MR. JOHN SUTHERLAND, who was born at Arbroath on 13th March, 1828, was one of the few men who, in 1853, formed themselves into a committee as Sons of Temperance, and on 24th November of the same year he assisted in starting the Arbroath Total Abstinence Society. In the following year he came to Dundee, and took a warm interest in the movement in that town, being ever ready to address meetings either indoors or in the open air. He was an excellent public speaker, and

published several volumes of essays, the most notable being the one entitled *Love, Courtship, and Marriage*. His ability and public spirit were recognized by the working men of Dundee, who sent him to the town-council as their representative, a public position which he filled with credit for three years. He died in 1880.

MR. JOHN ROBERTSON was born at Coupar-Angus in 1826. He signed the temperance pledge when a boy, and held firmly to it for more than fifty years. He was apprenticed to the drapery trade, and when he came to Dundee in 1846, he became an assistant, and soon afterwards a partner in the firm of James Spence & Co. He did good service to the cause of temperance when the royal commission on grocers' licenses sat in Dundee in 1878. Mr. Robertson was one of the original members of the Dundee Mutual Improvement Society, and for many years treasurer of the Dundee Temperance Society. After thirty-five years of successful business life he retired in 1881, and from that time until his lamented death in 1891 he devoted himself unsparingly to good works.

JAMES ALLAN was born at Montrose in 1809, and in early life he came to Dundee, where he served his apprenticeship as a hair-dresser. In 1827 he began business on his own account in Nethergate, and subsequently removed to Crichton Street, where he remained for the long period of fifty-eight years. Always diligent in business, Mr. Allan was yet able to devote a large part of his time to public affairs. As an advocate of temperance principles he was one of the oldest in the district, and his zeal in the cause seemed to increase with his advancing years. His addresses on this

subject were not the least important of his public utterances. In 1863 Mr. Allan was elected to the town-council, and this position he occupied for twenty-three years. His business ability and efforts for the public welfare were so conspicuous that the council elected him to the magistracy on three several occasions. Mr. Allan was married at the age of twenty years, and he and his wife lived to celebrate, in a public assembly of their friends, their diamond wedding. He died in November, 1891.

MR. JOHN H. DUFFUS was born in Dundee in the year 1815. He was one of the earliest temperance reformers in Dundee, and took an active part in the work both as a speaker and as a member of the committee of the Dundee Temperance Society. He has also the honour of being one of a committee who started in 1846 the first Band of Hope which was formed in Dundee. Mr. Duffus was at all times anxious to advance the temperance cause, and his shop in West Port was well known throughout the town as a place where the pledge could be signed. He still takes an active interest in the movement.

MR. JOHN SMART was born at Dundee in 1817, and in 1849 he identified himself with the temperance party. He took a prominent part in all meetings connected with the cause in the town, and along with others started a Temperance Sick and Funeral Society, which was the means of doing much good. He was one of the organizers of the Band of Hope, and when the Good Templar movement reached Dundee he laboured actively in behalf of the Order. He died in January, 1891, not long after he had celebrated his golden wedding.

CHAPTER XLI.

SPECIAL EFFORTS—JOHN B. GOUGH'S FIRST VISIT TO GREAT BRITAIN.

1850-1854.

Reid's *Temperance Cyclopædia*—Prize Essays—Joseph Eaton's £100 Prize—Dr. W. B. Carpenter's Essay on the Physiological Action of Alcohol—Total Abstinence Demonstration at Dublin—Father Spratt—James Haughton and Others—National Education and Temperance—Manchester Friends' Total Abstinence Society—Second Series of Temperance Demonstrations in London—Sixteenth Annual Conference, British Temperance League—Seventeenth Conference—Demonstrations in connection with Exhibition—National Temperance Society Reorganized—London Temperance League Established—Officers, &c.—First Year's Work—Exeter Hall Meetings—Visit of F. W. Kellogg, the American Temperance Orator—Middlesbrough Young Men's Temperance Association—London Temperance League—Band of Hope Work—Temperance Sermons—Bazaar and Juvenile Fête—Death of Rev. Thos. Spencer, M.A.—Eighteenth Annual Conference, British Temperance League—Western Temperance League—John Garth Thornton—Nineteenth Conference, British Temperance League—The World's Temperance Convention at New York, U.S.—Woman's Power and Influence—Lees on Wine—J. B. Gough's First Visit—Rev. Dr. J. Campbell's Description of Gough as an Orator—Origin of the "Peroration on Water"—Biographical Sketch of J. B. Gough—The Crystal Palace removed to Sydenham—Opposition to it being Licensed for the Sale of Drink—License Granted—Twentieth Conference, British Temperance League—Biography of J. C. Booth—Letter from Richard Cobden, M.P., on Total Abstinence—Wm. Shaen originates the Temperance Land and Building Society—Its Programme, Development, &c.—Manchester Temperance Advocates' Association—Ellis Needham—Robert Rae resigns Secretaryship of Scottish Temperance League—The Glasgow *Commonwealth*—Mr. J. S. Marr becomes Secretary—Scottish Temperance League Anniversary—Resolution carried in Favour of Prohibition—The *Edinburgh News* Special Commissioner's Report on the Results of the Maine Law—Progress of the "New Public-house Act"—Public Demonstration on Dirleton Links in Favour of Prohibition—Mr. W. Brodie's Speech—Circular of Evangelical Alliance.

Early in the year 1850 the Scottish Temperance League issued the first part of an important work entitled the *Temperance Cyclopædia*, by the Rev. William Reid of Edinburgh. This was a large and classified selection of facts, opinions, statistics, anecdotes, and comments on texts of Scripture bearing on every department of the temperance question. This work had a good sale, and has several times been revised and republished.

About the same time a prize of £10 was offered by the National Temperance Society for the best essay on the "Management of Temperance Societies," which was awarded to Mr. D. G. Payne of Deptford for the essay entitled *Scaffolding for Teetotal Societies, or How to Reach the Topstone of the Temperance Reformation*.

Another prize of £100 was offered by Joseph Eaton of Bristol, for the best essay in reply to the following questions:—

"1st. What are the effects, corporeal and mental, of alcoholic liquors on the healthy human system? 2d. Does physiology or experience teach us that alcoholic liquors should

form part of the ordinary sustenance of man, particularly under circumstances of exposure to severe labour or to extremes of temperature? or, on the other hand, is there reason for believing that such use of them is not sanctioned by the principles of science or by the results of practical observation? 3d. Are there any special modifications of the bodily or mental condition of man, short of actual disease, in which the occasional or habitual use of liquors may be necessary or beneficial? 4th. Is the employment of alcoholic liquors necessary in the practice of medicine? If so, in what disease or in what stage of the disease is the use of them necessary or beneficial?"

The adjudication of the prize was intrusted to Dr. Forbes, F.R.S., physician to her majesty's household; Dr. Roupell, F.R.S., physician to St. Bartholomew's Hospital; and Dr. Guy, professor of forensic medicine. Fifteen essays were sent in, and the adjudicators unanimously awarded the prize to Dr. W. B. Carpenter.

The essay was published in a form similar to the Rev. H. Worsley's Essay on Juvenile Depravity, to which was adjudicated the prize

of 100 guineas, offered also by Mr. Eaton. Dr. Carpenter's essay was afterwards republished in a cheap form and widely circulated, as it well deserved to be. He rendered valuable service to the temperance movement, and died November 10th, 1885, at the age of seventy-two years.

On St. Patrick's Day, 1850, the Rev. Father Spratt of Dublin invited his fellow-citizens to meet him on the green at Harold's Cross. In point of numbers the gathering was very large, and it was orderly and enthusiastic, showing that, despite the adverse storms of temptation and trial, their love of teetotalism was not then abated. Several speakers addressed the meeting, and an eye-witness publicly declared that he did not see a single intoxicated person in all that vast assembly. James Haughton, J.P., took a warm interest in the proceedings, at the close of which between 500 and 600 names were added to the roll of total abstainers in Dublin.

During the time that Father Mathew was in America Father Spratt was the guiding spirit of the movement in Ireland, and was deservedly beloved by the people for his earnest zeal and devotion to this and kindred objects. He was zealously supported by Mr. James Haughton and others. Mr. Haughton made strenuous efforts to induce the commissioners of national education to give their attention to the temperance question, and at length received an assurance from the secretaries to the following effect:—

“With regard to your proposal that the commissioners should ‘make alcohol and its antidote a branch of instruction in all the schools over which they have authority,’ we are to state that the commissioners have always been desirous that the blessings of temperance should be inculcated through the medium of the National School-books; and they will be happy to insert in any future editions suitable lessons on that important subject.”

At a meeting of members of the Society of Friends favourable to total abstinence from all intoxicating drinks, held at the Meeting-house, Manchester, on Monday evening, July 15th, 1850, it was resolved—

“That an association be formed among Friends, and those attending Friends' meetings in Manchester and its neighbourhood, having for its object the promotion of the cause of total abstinence from all intoxicating liquors, to be called ‘The Manchester Friends’

Total Abstinence Society’” (*British Friend*, 1850).

In 1850 a series of important demonstrations was commenced in London by the holding of a great meeting in Drury Lane Theatre on Nov. 28th, Lawrence Heyworth, M.P., in the chair. The Shapcott family (Saxhorn band) performed select pieces of music during the evening, and addresses were delivered by Messrs. John Cassell, George Cruikshank, J. P. Parker, Rev. George Copway (the Ogbivay chief), Rev. G. W. M'Cree, and others.

The sixteenth annual conference of the British Temperance League was held at Halifax, July 16th, 17th, and 18th, 1850, and was peculiarly attractive and interesting. Special trains from all stations on the Lancashire and Yorkshire Railway took passengers to and from Halifax for one fare, and a grand bazaar in aid of the funds of the association was held in a large room adjoining the Northgate Hotel, the net result being the sum of £278, 2s. 6d. At the conference proper, Mr. John Andrew of Leeds was voted to the chair in the absence of William Morris, president, who retired from office, and was succeeded by Joseph Thorp of Halifax. Twenty-four resolutions were submitted and passed, including one on ministerial abstinence, one on Bands of Hope and juvenile temperance societies, another on house-to-house visitation and the employment of town missionaries, a fourth on ladies' auxiliary associations, and a fifth on temperance societies in connection with Sunday-schools, &c. Two large public meetings were held, one presided over by John Crossley, mayor of Halifax, and the other by his brother Sir Francis Crossley, M.P. Addresses were delivered by the Rev. Franklin Howorth of Bury, Mr. Henry Clapp of America, Dr. F. R. Lees of Leeds, Mr. John Andrew of Leeds, and others. The agents employed during this year were Rev. R. G. Mason, Messrs. John Addleshaw, T. B. Thompson, Joseph Bormond, Wm. Crawford, Robert Lowery, and M. S. Narracott.

The seventeenth annual conference of the British Temperance League was held at Huddersfield on the 16th and 17th July, 1851, at which the report showed that steady progress was being made. The receipts, including the net proceeds of the Halifax bazaar, were £1046, 11s. 4d. *The Advocate* and the *Band of Hope Journal* had reached a joint circulation of 114,000 copies.

Amongst those reported as deceased during the year was one of the Preston worthies, best known as "Slender Billy." WILLIAM HOWARTH of Preston was a sizer, and a man above the average height and build, so that it was a joke to call him "Slender Billy," he being quite the reverse. If quantity was all that was required, then he was a fine "specimen of teetotalism." He usually went out with the mission bands and was a willing worker. He died on the 4th of February, 1851, at the age of sixty-six years.

The year 1851 will live in the annals of English history as the year in which the first Great Exhibition was opened. The late illustrious Prince Albert, consort of her majesty Queen Victoria, was the prime mover, and from first to last took a deep interest in its management and success. Unlike its successors, this exhibition was free from the corrupting influences of the liquor traffic, there being no liquor taps running, nor any sale of intoxicating liquors permitted within its precincts.

This the friends of temperance in London thought to be a fitting opportunity to hold a series of demonstrations of an extraordinary character, and a committee was appointed to make the necessary arrangements. With Thomas Cook of Leicester as travelling secretary, and Messrs. T. C. Prebble, J. Doxey, and E. Griffiths as honorary secretaries, the work was heartily commenced, and on the 31st July, and August 1st, 1851, the demonstrations commenced with a conference held in the City of London Literary and Scientific Institution, Aldersgate Street, under the presidency of Samuel Bowly. On the following Sunday sermons were preached in various places of worship in the metropolis. On August 4th a crowded meeting was held in Exeter Hall to welcome friends from a distance, at which Lawrence Heyworth, M.P., presided, and an address of welcome was read by Mr. J. W. Green. Addresses were delivered by Mr. J. S. Buckingham, Dr. F. R. Lees of Leeds, Rev. J. Thomas, Rev. Mr. Ballantyne, Messrs. Peter Sinclair, Edinburgh, John Andrew, Leeds, John Hockings, Birmingham, Elihu Burritt the American blacksmith, and others.

On the following day a grand demonstration was held, when some thousands of the members of the various London societies, who marched in procession, visited the exhibition.

Large meetings were held in the evening, and on the morning of the 6th a *soirée* was held at the London Tavern, and in the afternoon a grand *fête* in the Royal Surrey Zoological Gardens, when nearly 25,000 persons were present. Here a loyal address to the Queen, and a petition to the House of Commons, were unanimously adopted.

Mr. J. S. Buckingham prepared a small volume of 144 pages, entitled *An Earnest Plea for the Reign of Temperance and Peace as conducive to the Prosperity of Nations*. By permission, and with the approbation of Prince Albert, 1000 copies of this work were distributed gratuitously to 1000 exhibitors (Coulting's *Temperance History*, p. 209).

Immediately after this the National Temperance Society, which had been on the decline, was reorganized, and the Rev. Thomas Spencer, M.A., late of Hinton Charter House, became secretary, with Mr. Cornelius Newcombe as assistant. *The Temperance Gazette* and *The Teetotal Times* were incorporated with the *National Temperance Chronicle*, which under Mr. Spencer's guidance rapidly extended its circulation and usefulness.

After paying all expenses, the committee who had so successfully conducted the "Exhibition demonstrations" found that they had a surplus of nearly £500 in hand; they therefore determined to expend this money in further extending the cause in the metropolitan district, and to this end formed themselves into an organization denominated the "London Temperance League," which was inaugurated by a public meeting held in Exeter Hall, 6th Oct. 1851. The following were the officers and committee appointed:—President, James Silk Buckingham; vice-presidents, Lawrence Heyworth, M.P., John Cassell, George Cruikshank; treasurer, G. C. Campbell; honorary secretaries, T. C. Prebble and W. Tweedie; executive committee, R. Bannister, G. C. Campbell, J. H. Esterbrooke, J. W. Green, S. Geary, W. Horsell, T. J. Messer, J. Philips, T. C. Prebble, T. Smith, E. Tisdall, and W. Tweedie.

The League was very active and zealous during the first year of its operations and for some time afterwards. The first annual report gave the following abstract of work done during the year:—

1. *Ten Monthly Meetings in Exeter Hall*, at which all the available talent (both local and otherwise) in the movement was secured.

2. *Free Lectures* delivered to nearly every London society by Mr. George Lomax, who was engaged for two months, and his services entirely paid by the League, and extending over seventy meetings. Five hundred lectures, all free to the societies, were delivered by the League agents at a cost of over £300. The committee also secured the services of the earnest and talented American temperance advocate, Mr. F. W. Kellogg, who, through the League, was enabled to protract his visit in England from one to twelve months, and visited nearly all parts of the country, producing a marked effect wherever he was heard.

In the spring of 1852 Mr. Johnson Worthy, anxious to provide useful employment for the young men in connection with the Middlesbrough Temperance Society, devised a scheme and laid it before the committee, the result being the formation of the Middlesbrough Young Men's Temperance Association. It began with twelve members.

Its founder, Mr. Johnson Worthy, was the first president, and to the day of his death, some years after, he looked upon its members with special favour, always having a word of encouragement for those who were patiently persevering in well-doing. During the first two or three years of its existence all the working expenses were paid by the parent society, and one of the rules provided that the president should be selected from the committee of the original society. The meetings were held in the Graham Street School-room (behind the Independent Chapel, East Street, afterwards metamorphosed into a huge gin-palace or drinking-saloon, the property being sold on the erection of the new chapel near the Albert Bridge). This school-room was for many years the battle-ground of temperance, and many grand meetings were held therein.

At first the meetings were private, then open for young men only, and after the first season—a time of culture and preparation—one meeting in the month was thrown open to the public, when the members of the society gave short addresses, read essays, sang tectotal melodies, or recited temperance and other pieces, most of them being, by rule, of a character to further the objects of the association and the temperance movement.

After the association had become consolidated its members began to develop their varied talents, some in one direction, some in

another, and a few having more than one talent exercised them for mutual improvement. Walter Hodgson, Edward Hanson, Charles Bowes, William Lennard, John R. Taylor, Harrison Ord, Thomas Outhwaite, and P. T. Winskill contributed interesting essays on different phases of the temperance movement. Singularly enough, one of these essays in great measure anticipated the Permissive Bill. Just at this time the town of Middlesbrough was being incorporated, and the varied discussions, in the local papers and elsewhere, upon the powers and benefits of the Board of Health's Act, gave the writer suggestions for the removal of the liquor traffic, which he embodied in his essay.

A magnificent orchestral band was organized under the direction of John M'Kendrick, and by the aid of a few ladies the entertainments of the Young Men's Temperance Association were as popular and enjoyable as any in the town, the committee finding it necessary to engage the Town Hall for the monthly meetings, charging sixpence and threepence for seats; and often the hall was filled to overflowing.

In addition to the monthly concerts or *bona-fide* temperance entertainments, the society took up, and some of its members represented, the "Trial of John Barleycorn," "Trial of Dr. Abstinence," "Trial of Suits at the Brewster Sessions of Sotville," "Seven Nights in a Bar-room," "Danesbury House," &c., and by this means raised funds to set up a splendid temperance library for the use of the members, pay salary of a missionary, &c. They did not confine their operations to their own town, but by request visited Darlington, Stockton, Redcar, Eston, &c., thus strengthening the temperance sentiment of the district. The first agent of the association was Mr. Richard Snelling, who afterwards laboured and died in London. He was succeeded by Mr. William Drew, and he by Mr. John Hirst Hollowell of Northampton, now the popular Congregational minister of Rochdale.

One of the most useful and intelligent members of this association was a young pattern-maker named WILLIAM CORBETT, a native of Carlisle. He was an amiable, earnest, true friend and companion, and a zealous worker. After a few years' residence in Middlesbrough he returned to his native city, where he pursued his labours with the same earnest purpose and success. He was a very acceptable

local preacher, a staunch advocate of the Permissive Bill, &c., and an earnest laborious Good Templar and Son of Temperance. He was Past District Chief Templar for East Cumberland at the time of his death, which took place on the 20th of June, 1880, at the early age of forty-six years.

Reverting to the report of the London Temperance League, we find that *Bands of Hope* had been a subject of consideration by the League. One member of the committee (Mr. J. H. Esterbrooke) had devoted himself entirely to the formation of fresh stations, and visiting, aiding, and assisting those already formed, with very gratifying results. MR. PETER SINCLAIR of Edinburgh was engaged to attend every Band of Hope, and as far as time would allow every ragged, infant, day, Sunday, and national school, at which addresses were delivered, and in many places a great interest was excited.

One of the most important meetings on this subject was that held in Exeter Hall, February 16th, 1852, when about 6000 children were present, and some thousands were unable to obtain admission. A large plate illustrating this meeting appeared in the *Illustrated News*. Petitions to parliament, tracts, appeals, and letters to noblemen, members of parliament, ministers of religion, literary men, public lecturers, and the leaders of the benevolent and religious movements of the day, calling attention to the claims of the temperance movement, and other means, were used to attract attention to, and further the interests of temperance reform.

"Sermons were also preached by Rev. James Sherman, Surrey Chapel; Rev. G. Clayton, Walworth; Rev. J. Stevenson, Borough Road; Rev. W. Forster, Kentish Town; Rev. Dr. Jabez Burns, Church Street, Paddington; Rev. Dr. Campbell, Tabernacle, Moorfields; Rev. Albert Barnes, Surrey Chapel, and others.

"On the 4th and 5th August the League engaged the Royal Surrey Zoological Gardens for the purposes of a temperance bazaar and a grand juvenile *fête*, both of which were upon an unusually large scale, and attracted great attention" (Couling's *History*, pp. 216-218).

In January, 1852, the National Temperance Society sustained a severe loss in the death of their able and devoted secretary, the Rev. Thomas Spencer, M.A.; and about the same time Mr. C. P. Newcombe, assistant secretary, resigned office on account of business engage-

ments requiring his more immediate attention. The Rev. Dawson Burns was then appointed secretary, and Mr. Samuel Couling assistant secretary. Mr. Burns held the office until the amalgamation of the society with the London Temperance League in 1856, and the change of name to that of the National Temperance League.

The eighteenth annual conference of the British Temperance Association was held at Sheffield, July 14th and 15th, 1852, but there was nothing requiring special notice, the business done being of the usual character. The annual income was reported to be £793, 14s. 5½d.

Under the judicious direction of Joseph Eaton and his co-workers, the "Bristol and Somerset Total Abstinence Association" was doing grand work in the west of England, and Mr. Eaton thought he had found a man who was capable of taking the official duties of the association and continuing the work. He therefore, in 1852, invited Mr. John Garth Thornton, then of Leeds, to become secretary of the association, and the result has proved that Mr. Eaton's choice was a wise one. Soon after his appointment the necessity was felt for an extension of their operations and a change of the name to that of the "Western Temperance League."

JOHN GARTH THORNTON was born at Barnard Castle, in the county of Durham, May 18th, 1818. When he was three months old his parents removed to Staindrop, in the same county, where he spent his boyhood. He received part of his education at Hamsterley, and later at the Percy Street Academy, Newcastle-upon-Tyne, under the Rev. Dr. John Collingwood Bruce.

In 1832, when at a boarding-school, John received from his father some American tracts and a report which he was requested to read. The Rev. John Jackson of Hebden Bridge had visited Staindrop, and lectured on abstinence from ardent spirits and the moderate use of other liquors. Young Thornton promptly responded to his father's wish and signed the moderation pledge, and on the 4th of August, 1835, shortly after his father's death, John signed the teetotal pledge and became an active worker. In the Christmas week of 1836 he walked ten miles from the city of Durham through a heavy fall of snow, in order to be able to attend the first temperance convention held in Newcastle-upon-Tyne, and on the following day he addressed a crowded

meeting in the large Primitive Methodist Chapel, Flag Lane, Sunderland, over which Mr. Jonathan Priestman presided.

As early as 1837 the *Temperance Luminary* was published at Sunderland, and its issue for April contained a long letter from Mr. Thornton, reporting the progress of the cause in the locality where Mr. Thornton resided and acted as honorary secretary. In 1837 he removed to Leeds, and there found and was united to a thorough-going temperance partner for life, and their four children are all life abstainers. Mr. Thornton gave his energies to the movement in Leeds from 1837 to November, 1852, when, on the invitation of the late Mr. Joseph Eaton, he removed to Bristol, and for thirty-eight years held the position of secretary to the Western Temperance League.

Mr. Thornton warmly supported the policy of the United Kingdom Alliance. On the formation of the Bristol auxiliary he was urged to become its first secretary, and held that office for twenty years, in addition to his duties as secretary of the Bristol Temperance Society and the Western Temperance League. Meetings were held in the old Broadmead Rooms, Bristol, when the publicans and their hired emissaries attended in force to prevent Dr. Lees, Edward Grubb, and other exponents of what was then termed "The Maine Law Agitation," from being heard, and sometimes they were successful, for in those days the authorities did not protect the friends of temperance and morality.

Mr. Thornton was also a warm friend of the Good Templar order, having been a member since September, 1871, and a regular attendant at the weekly meetings of the Joseph Eaton Lodge. He died March 7th, 1891, aged seventy-three years.

The city of York was again selected as the meeting-place of the British Temperance Association, and the nineteenth annual conference was held there on the 20th and 21st of July, 1853, when Dr. F. R. Lees was appointed a delegate to the World's Temperance Convention in New York, U.S.A., and a resolution of sympathy with the aim and object of the United Kingdom Alliance, which had been formed the previous month, was adopted. This resolution, however, as we have already stated, was not carried with perfect unanimity, a small minority having voted against it.

In September, 1853, a World's Temperance

Convention was held at New York, U.S. America, which was attended by a large number of leading friends, male and female, from different parts of the world. John Cassell of London represented the National Temperance Society; Dr. F. R. Lees of Leeds the British Temperance Association (now League); and Mrs. Jackson of Wakefield, England, was also present. Amongst the prominent speakers present at this convention were, the Rev. W. E. Channing, the Rev. John Pierpont, the Hon. J. P. Hale, Horace Greely, William Lloyd Garrison, the Rev. Dr. Lyman Beecher, and the English representatives named.

Amongst the ladies who spoke were Mrs. A. C. Brown, Miss Lucy Stone, Mrs. Nicholls, Lucretia Mott, Mrs. Francis D. Gage, and Mrs. Jackson.

The Rev. Dr. Channing said that "the assembling of this convention is a sign that the flood is retiring from the face of the earth; and that not only has the dove gone forth on its mission from the ark, but it has returned with the olive bough. According to my view that dove is woman, and the word of woman is a word of peace and power, which we have this day felt from the ladies who addressed our vast assembly."

The Hon. J. P. Hale said he would never turn his back on such a cause as this, and was glad to see our mothers, wives, and sisters participating in their deliberations at this convention. "Such work as this," said he, "should ever command the sympathies of woman, who was the last at the cross and first at the sepulchre of Christ." Mr. Nicholls, editor of the *Vermont Democrat*, also showed how God had designed woman to act in this mighty work. The Rev. Dr. L. Beecher warmly defended the principle of the Maine Law.

At the final sitting of the convention Dr. F. R. Lees of Leeds was introduced, and spoke on the wine question. The brilliant author of *Passages from the History of a Wasted Life*, who was sitting at the reporters' table, inspired by the speech of Dr. Lees, threw off the following impromptu verse during the orator's address:—

"In the Bible we're told of wine on the lees,
But a difference is here, I opine;
For here on a temperance platform each sees
A reverse—it is Lees upon wine."

In the spring of 1853 Mr. F. W. Kellogg

returned to America, and succeeded in arranging for a short tour in the old country for Mr. John B. Gough, who was then in the zenith of his popularity as a temperance orator. The original engagement was for a term of six weeks only, as Mr. Gough was reluctant to leave his work at home.

Accompanied by his wife Mr. Gough arrived in the Mersey on the 30th July, 1853, and on the following day (Sunday) he was heartily welcomed to England by Mr. Smith Harrison and others, and escorted to the residence of Mr. Charles Wilson, a few miles from Liverpool. On Monday they travelled by express to London, where they were met by G. C. Campbell and William Tweedie, and taken to the house of George Cruikshank, where a large number of friends were assembled to greet them.

Mr. Gough's first lecture in England was in Exeter Hall, on Tuesday, August 2d, 1853. J. S. Buckingham was chairman, and there was an audience of 3000, many of whom were there merely to criticise. The result was a triumphant success. Mr. Gough lectured in various parts of England during the month, and on the 24th delivered his first address in Scotland, at Galashiels, then in Glasgow and Edinburgh. On the 12th of September he attended a temperance *fête* in Surrey Gardens, London, and addressed an audience of 17,000 persons. On the 15th and 16th September he lectured at Liverpool, 19th and 20th at Leicester; 21st at Birmingham; 22d at Manchester; 26th, Ramsgate, and 29th, Folkestone, where he terminated his first engagement, and from whence he went to spend five days at his native place, Sandgate, in Kent.

In the meantime he had yielded to urgent entreaties to prolong his visit to England, and wrote home to America to postpone or cancel his engagements, which request was acceded to, and he made a new engagement to deliver two hundred addresses at ten guineas per lecture, and all expenses paid. During this visit Mr. Gough delivered 438 lectures, and travelled in all about 23,224 miles. He returned home for a few months, and on the 27th of July, 1856, entered upon another engagement for a term of three years under the auspices of the "National Temperance League," and the "Scottish Temperance League," giving eight months in the year to the former and the other four months to the latter association. During the three years of his second mission

Mr. Gough delivered 605 lectures, and travelled 40,217 miles, making in all 1043 addresses, and 63,441 miles of travel. His first visits created quite a *furor* in favour of temperance, and large numbers went to hear him who had never attended a temperance meeting before. His power on the platform was something wonderful. Dr. Campbell thus described him in a long article in the *British Banner* on the occasion of his first address in Exeter Hall, London:—

"There stands before the audience a man of the most unpretending air, apparently about thirty-two or thirty-three years of age, five feet eight inches in height, with a dark and sallow complexion; very plainly dressed; his whole mien bespeaking a person who had still to learn that he was somebody. Escaping his own notice, he has nothing to excite that of others. He might travel from Stoke-Newington to Pimlico without attracting a passing glance from even the keenest of the fifty thousand persons he might meet on the way. He might be mixed up with an assembly, large or small, without even the most curious—so long as he was silent—being induced to ask, 'Who is that?' By a shrewd stranger at the first glance he would probably be pronounced a Methodist preacher—say of the Primitive class. The cerebral development completely deceives you; phrenology was never more completely at fault—not even in the case of the late far-famed Dr. Andrew Thomson of Edinburgh, whose giant power lay concealed under the guise of a mere rough, resolute, commonplace citizen—or perchance, a sturdy farmer—who would relish a glass, and a row on market-day, without the slightest appearance of a logic which was never surpassed, and of an eloquence which subdued all before it. The voice of Mr. Gough, too, unites to carry on the deception. At the outset it is merely strong and deep; but it gives no sign of the inherent flexibility, and astonishing resources both of power and pathos. It is in perfect keeping with the entire outer man, who, at ease, seems to draw himself down to the smallest possible dimensions; but when fired, he becomes erect, expanding in magnitude and stature, so as to present another and entirely new man.

"Mr. Gough is a well-adjusted mixture of the poet, orator, and dramatist—in fact, an English Gavazzi. Gough is in all respects—in stature, voice, and force of manner—on a scale

considerably lower than the great Italian orator. Gavazzi is more grand, more tragic, more thoroughly Italian; but much less adapted to an English auditory. In their natural attributes, however, they have much in common. If Gavazzi possesses more power, Gough has more pathos. This is the main difference, the chief; and here the difference is in favour of Gough. Gough excels Gavazzi in pathos, far more than Gavazzi excels Gough in power. Then Gough is more moderate in his theatrical displays. He paints much more, and acts much less; while as to force and general effects, he is, of course, on high vantage ground, in speaking his native tongue, among his fellow-countrymen. He is, in this respect, in England, what Gavazzi would be in Italy. Both find—and find to an equal extent—their account in their histrionic manner. . . .

Last night the address was a succession of pictures, delivered in a manner the most natural; and hence, at one time feeling was in the ascendant, and at another power. His gift of mimicry seemed great. This perilous, though valuable faculty was, however, but sparingly exercised. It is only as the lightning, in a single flash illuminating all, and gone,—making way for the rolling peal and the falling torrent. Throughout the whole of last night he addressed himself to the fancy and to the heart. We cannot doubt, however, that Mr. Gough is, in a very high degree, capable of dealing with principles, and grappling with an adversary by way of argument; but he adopted a different, and, as we think, a much wiser course for a first appearance. The mode of address is one of which mankind will never tire till human nature becomes divested of its inherent properties. He recited a series of strikingly pertinent facts, all of which he set in beautiful pictures. Nothing could exceed the unity of the impression; while nothing could be more multifarious than the means employed to effect it. It was a species of mortar firing, in which old nails, broken bottles, chips of iron, and bits of metal, together with balls of lead—anything, everything partaking of the nature of a missile—were available. The compound mass was showered forth with resistless might and powerful execution. The great idea which was uppermost all the evening was—the evils of drinking; and under a deep conviction of that truth every man must have left the assembly. The conclusion to which we have come, then, is

that the merits of Mr. Gough have by no means been overrated. . . . Oratorically considered, he is never at fault. Whilst the vocable pronunciation, with scarcely an exception, is perfect, the elocutionary element is everyway worthy of it. He is wholly free, on the one hand, from heavy monotony; and on the other, from ranting declamation, properly so called. There is no mouthing, no stilted shouting. His whole speaking was eminently true; there is nothing false, either in tone or inflection; and the same remark applies to emphasis. All is truth; the result is undeviating pleasure, and irresistible impression. His air is that of a man who never thought five minutes on the subject of public speaking, but who surrenders himself to the guidance of his genius, while he oftentimes snatches a grace beyond the reach of art. In Mr. Gough, however, there are far higher considerations than those of eloquence. We cannot close without adverting to the highest attribute of his speaking; it is pervaded by a spirit of religion. Not a word escapes him which is objectionable on that score. Other things being equal, this never fails to lift a speaker far above his fellows.”

This may be taken as a very fair and truthful estimate of Mr. Gough’s ability and power as an orator; for the writer of the above—the Rev. John Campbell, D.D.—was never considered “a teetotal enthusiast,” or “a temperance fanatic,” in the commonly accepted sense of these terms, as evidence of which we may take his articles on temperance in the *Christian Witness* for 1845–6–7, and his writings of a still later period.

A writer in the *Canada Temperance Advocate* for July, 1860, gives the history of the origin of what was once known as “Gough’s Peroration on Water.” The original was the production of Paul Denton, a Methodist preacher in Texas, and was given at a camp meeting held in September, 1836, in one of the wildest and most disreputable districts of Texas, then infested by a horde of ruffians, headed by the notorious Watt Foeman, the executioner of the Shelby lynchers, who had driven away the missionaries, so that for two years no attempt was made to raise the Cross in so perilous a field.

When Paul Denton came that way he invited the whole population of the district to a barbecue, or open-air social entertainment. Before his guests he spread a well-filled table,

and when the border ruffians in his audience demanded liquor, he pointed to a large double spring of water and said:—

“There is the liquor which God the Eternal brews for all His children. Not in the simmering still, over smoky fires choked with poisonous gases, doth your Father in heaven prepare the precious essence of life, the pure cold water. But in the green glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it; and down in the deepest valleys, where the fountains murmur and the rills sing, and high up on the tall mountain tops, where the storm-cloud broods, and the thunder-storms crash; and away far out on the wild, wide sea, where the hurricane howls music, and the big waves roar, the chorus sweeping the march of God—there He brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dew-drop; singing in the summer rain; shining in the ice gem, till the trees all seem turned to living jewels—spreading a golden veil over the setting sun, or a white gauze around the midnight moon, sporting in the cataract, sleeping in the glacier, dancing in the hail shower, folding its bright curtains softly about the winter world, and weaving the many-coloured iris, that seraph's zone of the sky, whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven, all checkered over with celestial flowers by the mystic hand of refraction. Still always it is beautiful—that blessed life water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard's shrieking ghost from the grave curses it in words of despair. Speak out, my friends; would you exchange it for demon's drink, alcohol? A shout like the roar of the tempest answered, ‘No!’”

During his first visits to this country, Mr. Gough rendered this magnificent passage at the close of some of his lectures with marvellously dramatic force and power, rousing his audiences to the highest pitch of excitement and enthusiasm, and sat down amidst an almost overwhelming burst of applause. He had a perfect right to use this or any other available production so long as no injustice was done to the original author. The objectionable feature, however, is the appending of Mr. Gough's name to pieces not his, as

in this instance, and also in the case of the pathetic temperance song “Long, long ago,” written by the Rev. John Pierpont, America's brilliant temperance poet. Even to this day Mr. Gough's name is wrongly appended to this song in Bowick's *Standard Book of Song*.

In the later editions of Gough's *Orations*, the peroration on water appears in another form under the title of “An Apostrophe to Water,” which is the original in substance, but otherwise expressed.

Reverting to the subject in hand, we now present a very brief sketch of the life and labours of JOHN BARTHOLOMEW GOUGH. He was born at Sandgate, in Kent, August 22d, 1817. His father was a soldier who served in the Peninsular War, and afterwards settled at Sandgate. John was sent to school at Folkestone, and made rapid progress until he attained the age of ten years, when he was taken away, and from that time he never entered a day-school or Sunday-school to learn a lesson. When about twelve years of age he was sent with a family from his native village to America, where for two years he worked on a farm; then he went to New York, and entered the Methodist book-store to learn the art of bookbinding. In 1833 his mother and sister went out to the States, and after much suffering the poor mother died in 1834.

John now got into bad company and acquired bad habits, giving way to drink and working very irregularly. He joined a company of strolling actors, and appeared in several characters, one piece they performed being entitled “Departed Spirits, or the Temperance Folks.” The company failing he went back to bookbinding, then for a time was a member of a fire brigade, afterwards went into the service of the captain of a fishing-boat, and, as related in Chapter xxxii., was led to sign the total abstinence pledge, and eventually to devote his life to temperance advocacy. He had terrible struggles with the drink appetite, and more than once resolved to give up the struggle; but despite his fall—on two occasions—his friends stood by him and he triumphed at last.

In his first year's work as a temperance advocate he gave 383 addresses, travelled 6840 miles, and obtained 15,218 signatures to the pledge. His pay at this period was very small. At one place they offered him two dollars for six days' work, an offer which he refused. The next morning three liquor

sellers sent him a note with five dollars inclosed, as they thought he had worked hard enough to be paid.

In 1843, when his prospects were not bright, and he had but three and a half dollars in his pocket, he married the daughter of Captain Stephen Flagg of Boylston. (This was his second wife.) From that time he travelled throughout the States and became popular as a temperance orator.

In 1853, as stated, he paid his first visit to England. From 1843 to 1869 Mr. Gough delivered no less than 6064 public addresses, 443 of which were given gratuitously. In November, 1868, Mr. and Mrs. Gough celebrated their silver wedding, and received numerous valuable gifts from their many friends. His subsequent labours in England are given in other portions of this work. During the latter part of his career, Mr. Gough did not confine himself to temperance topics, but gave lectures on "London Life," "Eloquence and Orators," "Peculiar People," "Fact and Fiction," "Habit," "Curiosity," "Circumstances," &c., which gave free course to the exercise of his varied gifts. In 1846 he published a brief autobiography, and in 1871 an enlarged one; in 1877 *Oration*; in 1879 *Temperance Lectures*; in 1879 *Sunlight and Shadow, or Gleanings from my Life Work*; and in 1885 *Platform Echoes*.

On Monday, February 11th, 1886, Mr. Gough was lecturing at Frankfort, Pennsylvania, America, and seemed to be in his usual health and vigour. Just after uttering the words, "Young man, make your record clean," he fell upon the pulpit floor in the Presbyterian Church, having been seized with apoplexy. He scarcely spoke again, and died on Thursday, February 15th, in the sixty-ninth year of his age.

After the close of the Great Exhibition of 1851 it was resolved to remove the building to its present site at Sydenham, and make the Crystal Palace a permanent institution for public amusement and instruction. In 1853 the directors of the Crystal Palace Company had the building licensed, and permitted the sale of intoxicating liquors within its precincts. The London Temperance League immediately took action and held a large meeting in Exeter Hall, over which the Right Hon. the Earl of Harrington presided. Mr. George Cruikshank moved a resolution condemnatory of the directors in their departure

from their first compact with the public, and predicted that the place would be disgraced with drunkenness in consequence thereof. Mr. W. Janson seconded the resolution, which was opposed by Mr. W. Addiscott, but carried amidst much applause. Mr. J. S. Buckingham moved the adoption of a memorial to the Queen on the subject, which was seconded by G. W. Harrison of Wakefield and carried. John Guest of Rotherham moved a resolution calling the attention of her majesty's ministers to the subject; B. Wilson of Mirfield seconded, and the Rev. Jabez Burns, D.D., supported it.

A brochure from the pen and pencil of Mr. George Cruikshank was afterwards published, entitled "The Glass and the Crystal Palace;" but, looking more to dividends than to the public welfare, or the promotion of sobriety, the directors countenanced the traffic in intoxicating liquors, and made the Crystal Palace a gigantic public-house, having drinking facilities in various parts of the building.

At a later period the temperance reformers succeeded in making an arrangement whereby all the liquor taps were closed for one day, during the holding of the great annual temperance fêtes in the palace and grounds.

The twentieth annual conference of the British Temperance Association was held at Hull, Yorkshire, on the 19th and 20th of July, 1854, when it was resolved to alter the name to that of the "British Temperance League," the name it bears at this day. The terms of individual membership were reduced to two shillings and sixpence per annum, and a pledge of total abstinence. It was also resolved to publish a *Register and Year Book*, the first of which appeared in January, 1855, and the last in 1880. It was a handsome, ably compiled, and useful publication.

The new agent of the association or league was Mr. J. C. BOOTH of Bradford, who commenced his labours in 1853. He was born at Adwalton, near Bradford, Yorkshire, March 28th, 1819. His parents, who had a large family, lived upon a small farm, which was so heavily rented as to cause them to live very economically, and to put their children to work at a very early age. John had to toil in the field and mine up to the time of his being apprenticed. The family with whom he went to reside held at one time a very respectable position in society, but the master had given way to drinking habits, which led to neglect

of business, a spare table, and domestic misery.

John had to accompany his master on many of his business journeys, and he soon became as well known to publicans as to customers, for sometimes even the apprentice would become intoxicated. Happily for him he was removed from this place of danger, and was placed with a good Methodist family in Bradford, until the expiration of his term of apprenticeship.

When about eighteen years of age he signed the pledge, and was for some years an active member of the Youths' Temperance Society in Bradford. In 1843 he took an active part in forming an organization in that town to promote the disuse of alcohol in disease, and the substitution of *grape wine* for the fermented and brandied port then generally in use at the sacrament of the Lord's Supper. He signed the new pledge first, and his name heads the roll of members of the Bradford Long-pledged Teetotal Association, formed in 1843.

Mr. Booth felt so strongly on this point that he visited a number of towns and villages in the north of England to promote his views. In 1846 he was engaged as temperance missionary by the Bradford parent society, and in 1847 went out on a nine months' mission in the counties of Suffolk and Essex. He afterwards laboured successfully at Ipswich, Keighley, Huddersfield, Hull, and Rotherham.

As agent for the British Temperance League he visited almost every county in England, but most of his time was devoted to the midland and northern counties. As a speaker Mr. Booth was earnest and popular in his style, and well informed on all the various phases of the movement. He was a man rather above the average height, and appeared to have a strong robust constitution. He had a good voice, a pleasant and agreeable manner, and soon made friends who loved him to the last.

Mr. Booth established a temperance book depot at York, and commenced a series of useful tracts under the title of the "York Series of Tracts, &c." He did much to circulate the new edition of Dr. F. R. Lees' *Temperance Text-Book*, and was very anxious to see a new, complete, and popular edition of the doctor's works, and to this end wrote specially to the *Alliance News* and

other temperance papers suggesting means whereby he thought this object might be attained, but he did not live to see it attempted, much less accomplished. He died on the 24th of April, 1873, in the fifty-fourth year of his age.

Speaking of their losses in the report for that year the committee of the League said:—

"Although Mr. Booth departed this life at a comparatively early age, yet he had lived longer than most men. He was old in labours, having accomplished more in thirty years than most men do in fifty. Probably no one was more highly esteemed or sincerely mourned for than our late agent Mr. Booth. By his removal the League has lost one of its most intelligent and faithful servants, and the temperance cause one of its brightest ornaments."

The National Temperance Chronicle for December, 1853, contained the following admirable letter from the late RICHARD COBDEN, M.P., to a free-trade correspondent, which proves what his views were on the temperance question:—

"MIDHURST, Nov. 9th, 1853.

"SIR,—In reply to your inquiry, I venture to suggest that the best way of dealing with the monopoly of spirits is to ABSTAIN FROM DRINKING THEM, *which for upwards of twenty years I have done*. Depend on it they are nothing better than slow poison, even if taken moderately. What they are when taken in excess, the records of our jails, lunatic asylums, and coroners' inquests will inform you; and I am, sir, your most obedient servant,

RICHARD COBDEN."

In the spring of 1853 MR. WILLIAM SHAEN, solicitor of London, conceived the idea of forming a temperance building society, and securing the co-operation of a few friends, he matured his plans and convened a meeting at 337 Strand on the 3d of June, 1853, when a resolution was adopted declaring it advisable to establish a Temperance Land and Building Society. MR. HENRY JAMES PHILLIPS (who was then an accountant in an insurance office) was appointed secretary *pro tem.*, and a committee was formed to consider the rules which had been prepared by Mr. Shaen.

Several other meetings were held in various places during the year, and finally arrangements were made for the reception of members' subscriptions, the first meeting for that purpose being held in February, 1854. Business was begun in a very modest way, the

offices being a small room in Belle Sauvage Yard, occupied by a boy-clerk until the evening, when Mr. Phillips attended.

The total receipts during the first year were under £1000, including £8 received on deposit. The first advance made towards the end of the year absorbed a large proportion of the available income, and when a second advance was applied for, the directors were obliged to obtain a loan from the bank to enable them to complete it. The amount required for advances during the year was £1260. As business increased an office was taken at 38 Moor-gate Street, then at No. 34 in the same street. The first annual meeting was held in February, 1855, and soon after Mr. Phillips was induced to devote the whole of his time to the secretarial work of the society. By his exertions the society made rapid progress, and attained a position of influence in the commercial world. He held the office of secretary until his death, in 1887, at the age of sixty years.

The progress of this institution during the first decade is shown by the following figures:—

Year.	Subscriptions received. £	Deposits received. £	Advanced. £
1854	949	8	1,260
1855	2,037	2,140	2,520
1856	4,208	4,416	7,002
1857	5,478	8,345	10,461
1858	10,494	23,117	30,584
1859	17,613	26,569	31,299
1860	20,900	22,229	44,053
1861	25,495	26,360	39,623
1862	32,216	30,770	46,739
1863	48,296	17,084	69,898

In 1869 the business was removed to new premises at 4 Ludgate Hill, where it is still carried on, Mr. EDWARD WOOD succeeding Mr. Phillips as secretary. The society's advances during the years 1869 to 1889 have averaged no less than £175,000 per annum.

The founder of the society, Mr. William Shaen, was at the commencement appointed solicitor, and rendered valuable service for over thirty-three years. He died suddenly, 2d March, 1887, aged sixty-six years. His son, Mr. Arthur Shaen, succeeded him in the office of solicitor.

All the directors are total abstainers, and of the original directors Messrs. Thomas Hudson, John Mann, Abel Simner, and Silas Tucker were still in office in October, 1889. The relationship between the society and its

clerks may be gathered from the following facts:—Four of them have been in the office over thirty years, two others more than twenty-five years, three others above twenty years, and two others more than fifteen years.

Many eminent temperance men, including the late Sir Walter Trevelyan, Bart., Lawrence Heyworth, and George Cruikshank have been identified with the society. Its rules provide that no money shall be advanced on property used for the manufacture or sale of intoxicating liquors. The total advances since the society was formed have exceeded £5,000,000 sterling. Three-quarters of a million sterling has been distributed amongst the members of the society in the shape of interest, while depositors have received interest to the amount of close upon £120,000. The reserve fund is about £40,000. In 1879 a new issue of shares took place, and although the maximum rate of interest was 4 per cent, the applications for shares became so numerous that in 1886 the issue was discontinued.

From time to time changes have taken place with the object of increasing the advantages of borrowing members, notably in 1875 when the scale of repayments was considerably reduced, and at the close of 1887 when the solicitor's charges were revised and reduced. In 1884 the directors decided to credit the accounts of all borrowing members with property-tax, and during the following five years the sum of £5034, 13s. 11d. had thus been allowed. The example of this society has since been followed by many societies throughout the country. In 1889 it was reported that the mortgage securities of the society represented £800,000.

MR. MICHAEL YOUNG was for some time the active and attentive chairman of this society, and a teetotaler of fifty-five years' standing. He was a zealous worker, an earnest friend of the National Temperance League, being vice-chairman of the executive, and also a member of the United Kingdom Alliance. He departed this life October 21st, 1889, at the age of seventy years.

In October, 1854, an Association of Temperance Advocates was formed at Manchester for mutual assistance in sickness, accident, old age, for provision for bereaved families, direct communication with societies, and united action to aid the cause of temperance, &c. Mr. William Fithian was president, Mr. Ellis Needham vice-president, Richard Davis trea-

surer, and Messrs. William Touchstone and James Crossley honorary secretaries. Three numbers of the *Temperance Advocates' Circular* were issued, but the association died out after a brief existence.

For unwearied effort, earnest devotion, and intelligent regard for the welfare of the cause of true temperance, few men were more worthy of esteem than the late ELLIS NEEDHAM of Manchester and Warrington. He was for several years in the employment of the firm of Armitage and Rigby, Cockhedge Mills, Warrington, and returned to Manchester every Saturday evening to spend Sunday with his family. He was for some years the indefatigable secretary of the Warrington Total Abstinence Society. Mr. Needham died in 1874, at the age of seventy years.

In the summer of 1854 Mr. ROBERT RAE resigned his office as secretary to the Scottish Temperance League, in order to conduct a new paper begun in Glasgow, and called the *Commonwealth*. Mr. David Lewis of Edinburgh, in his *History of the Temperance Movement in Scotland* (p. 86), bears this testimony to the merits of Mr. Rae, "through whose fostering care and gentlemanly manners the League had been brought to assume all the importance of a great national institution. For seven years Mr. Rae discharged the duties of secretary; and whatever might be the views he entertained on the 'vexed question' of liquor traffic suppression, it must be admitted by all that the uniform respect with which he treated the members and their various communications secured for him their general esteem."

During Mr. Rae's term of office the League was served by a staff of agents second to none in the kingdom—men of power, ability, experience, and integrity, including James Stirling, William Logan, Edward Grubb, Henry Vincent, Robert Lowery, and others.

Mr. J. B. Robertson succeeded Mr. Rae, but only held office for a short period, and was succeeded by Mr. J. S. Marr, who took office just before the annual meeting which was held at Edinburgh on the 15th May, 1854. Previous to the meeting, the Rev. Thomas Adam had given notice of his intention to introduce a motion "approving of the existence of the United Kingdom Alliance." "The reverend gentleman," says Mr. Lewis in his *History*, "in due course proposed his motion, and supported it by an able address, wherein he expatiated at great length on the

folly of further resistance to the legislative movement." The motion was seconded by Mr. James Grant, and supported by Mr. Peter Ross; but after considerable discussion it was withdrawn.

Mr. Robert Thomson, a divinity student, then rose, and, in the absence of Mr. James Cunningham of Glasgow, proposed a resolution reviving the whole question, and pledging the meeting "to sympathize with the various efforts now making to obtain legislative enactments for the restriction and prohibition of the traffic in intoxicating liquors." As this motion was a direct one in favour of legislative action, something like a favourable decision appeared possible, and this was eventually accomplished by the action of the Rev. A. Wallace (now Dr. Wallace), who moved, "That the members of the Scottish Temperance League, now present, rejoice in the success and efficiency of the Maine Law in several of the states of the American Republic, and earnestly sympathize with the efforts which are being made to create a public opinion in favour of a similar measure in this country." This was seconded by Mr. D. M'Laren, supported by the Rev. James Ballantyne and others, and carried unanimously.

During the course of this year the proprietors of the *Edinburgh News* sent out a duly qualified commissioner to visit those states of the American Republic where the Maine Law was in operation, with instructions to investigate and report upon its results.

Although the commissioner left Edinburgh somewhat prejudiced against the principles embodied in the Maine Law, the result of his official inquiries led him to change his mind, and regard it as a just and beneficent law. The articles containing his report appeared in the *Edinburgh News* during the latter part of the year 1854 and the beginning of 1855, and attracted general attention both in Scotland and England, as they contained detailed interviews which the commissioner had with the Hon. Neal Dow, and other leading men in the American States, and were at once useful and interesting.

The "New Public-house Act," or as it is best known, the "Forbes Mackenzie Act," was now in full operation, and had become popular among all classes of social, moral, and religious reformers. Many of the newspapers—metropolitan and provincial—spoke of its advantages, and from week to week chronicled

its triumphs. The *League Journal* also took up the theme, and a series of tracts issued by the League were utilized for this purpose in 1855-56. No. 54 was entitled "The Public-house Act, a Necessary, Just, and Beneficent Law," by Rev. W. Arnot, Glasgow; No. 55, "The Sabbath Clause of the New Public-house Act," by the Rev. Berkeley Addison, M.A., Edinburgh; No. 56, "One Year's Experience of the New Public-house Act in Edinburgh," by Duncan M'Laren; and No. 62, "A Word to Workmen in Behalf of the New Public-house Acts."

The *Christian News*, along with the *Alliance Weekly News*, while carefully noting the operations of the Act, steadily pointed their readers to the goal towards which all truly earnest temperance men were aspiring—the overthrow of the liquor traffic by legislative enactment. One of the ablest and most earnest contributors to the *Christian News* was MR. WILLIAM BRODIE of Belhaven, who is said to have been one of the first advocates of total prohibition in Great Britain.

On the 3d of July, 1855, an open-air demonstration against the liquor traffic and its consequences was held on Dirleton Links, having been convened by the Belhaven and Westbarns Total Abstinence and Maine Law Association, formed November 30th, 1854.

In the course of his address on this occasion Mr. Brodie said: "The teetotalism of the past had done much good, but the time had arrived for a new policy to be acted upon. The publican looked upon the mere moral suasion teetotallers as a set of benevolent, good-minded philanthropists, working their work by hurrying out of sight the dirt and rubbish

which their traffic had produced, and was daily producing. But whenever they spoke of a Maine Law, they were branded as fanatics and enthusiasts. They were sensitive to nothing but the Maine Law, and the Maine Law we must have. The political organization that had called them together, was the first independent society in Scotland to raise a banner asking a prohibitory liquor law; and this demonstration had been got up for the very purpose of appealing to the abstainers of East Lothian to extend the organization. To work merely as a moral suasion society, without advocating at the same time the Maine Law, was but a waste of talent, wealth, and time. They had been priming with powder merely. He suggested they should adopt the wiser policy of shooting their guns with Maine-Law bullets, and he had little doubt of the effect."

About this period the Evangelical Union Conference issued a circular upon the question of total prohibition, which created a profound impression, and was productive of great good. In this circular the committee set forth their reasons for appealing to the legislature for the total suppression of the traffic in intoxicating drinks; showed that such a demand was in harmony with "British and civil liberty;" and regarded the liquor traffic as the sustaining source of the drinking system of society, and the license imparted to it as the great criminality of British legislation. It also affirmed that the license law was essentially wrong in principle, and antagonistic to the fundamental laws of social well-being, Bible morality, and sound political economy.

CHAPTER XLII.

NATIONAL AND DISTRICT ORGANIZATION EFFORTS.

1855-1860.

Liverpool Annual Temperance Festival, 1855—Bazaar, Flower Show, &c.—Dr. Benjamin Townson—Twenty-first and Twenty-second Conferences, British Temperance League—Birmingham and Wolverhampton District Association—Northamptonshire Temperance Union—John Parker—Rev. R. E. Bradfield—Charles Pollard—Extraordinary Temperance Festival, Liverpool—Industrial and Fine Art Exhibition, Bazaar, Flower Show, &c.—Discussion in London between G. J. Holyoake and Jabez Inwards—Obituary, 1856—Twenty-third Conference, British Temperance League—William Gregson, Agent—Richard Horne, Agent—Temperance Bazaar at Newcastle-upon-Tyne—North of England Temperance League Instituted—Officers, Agents, &c.—Presentations—Death of Jonathan Priestman—Honorary Agents, &c.—W. A. Brignal—Monster Temperance Picnic—Newcastle Ladies' Temperance Society Instituted—Work in Liverpool—Rev. J. H. Rutherford, Preacher and Medical Doctor—Thomas Beckwith—Robert Robson—Ralph Cook—Robert Swan—Henry Scholefield—John Stevens—J. M. Browne—William Johnson—Rev. Thomas Holme—Elizabeth and Jane Procter—E. O. Tregelles—Dr. J. C. Reid—Ministerial Conference at Manchester on the Liquor Traffic—Ministerial Declaration—The Movement in the Isle of Man—Labours of Evan Christian—Sunday Closing, &c.—The Permissive Bill—Archibald Prentice of Manchester—Richard Allen of Manchester—George Bancroft—J. W. Owen—Twenty-fourth Conference, British Temperance League—J. S. Balmer, Agent—Work of Mrs. Wightman of Shrewsbury—Government Action in Ireland—Closing the Public Schools against Meetings of the Teetotallers—Irish Temperance League Established—H. C. Knight—John Pyper—Twenty-fifth Conference, British Temperance League—F. Atkin, Agent—Obituary—Devon and Cornwall League—R. W. Fox—Rev. W. W. Gale—J. C. Isaac—J. S. Pethybridge—Twenty-sixth and Twenty-seventh Conferences, British Temperance League—G. W. Harrison of Wakefield.

As the magistrates of Liverpool had for several years been much opposed to public processions through the streets, the annual festivals of the temperance societies had been shorn of their chief attractions. In connection with the festival of 1855, however, a special committee was appointed to make arrangements for a grand gala and fancy fair to be held in Claughton Park, Birkenhead. Messrs. George Dobson, N. Kinley, Nelson, Hewson, Sharrat, and others, were the most active members of this committee. Temperance meetings were arranged for Monday and Tuesday, August 6th and 7th, 1855. Nine tents were ranged in semicircular form around a large marquee. This marquee covered an area of 640 square yards of land, and was capable of holding 4000 persons. Excursion trains were run from Manchester, Rochdale, Halifax, and other places. About eleven o'clock the proceedings commenced with a grand procession of the Orders of Rechabites, Sons, Daughters, and Cadets of Temperance, Bands of Hope, and Temperance Societies, with bands of music, flags, banners, mottoes, regalia, &c., which paraded the streets of Birkenhead, and

then marched to the park, where Messrs. Simpson, Wharton, and Watson delivered temperance addresses at intervals, and the bands discoursed music in the large marquee.

On Tuesday, August 7th, a flower show was held under the auspices of Messrs. C. Ryland, Lydiate, Henderson, and Brown, of Birkenhead, and Mr. S. Davis of Wavertree. The weather being unfavourable, the attendance was only limited. Temperance addresses were delivered by Messrs. J. Carter, Anderson, Sunners, and Horn. The proceedings closed on Wednesday, when the weather cleared up at intervals, and the attendance was better than on Tuesday.

Of the prominent temperance men in Liverpool at this period, few were more worthy of notice than DR. BENJAMIN TOWNSON, who was born at Burnley, in Lancashire, in 1819. After being educated at Marsden and Colne, he came, at the age of fifteen, to Liverpool, where he served an apprenticeship with his brother-in-law, James Windsor, surgeon, and remained with him as an assistant till his decease in 1840. Mr. Townson then purchased the practice, and continued there for about

forty years. In 1846 he resolved to abstain from all intoxicating liquors, having had his mind specially directed to this subject by the able lectures and experiments of Dr. R. B. Grindrod in 1844, and by the results of his own personal experience.

He became interested in the operations of the movement, and began to take part in some of the meetings. He attended the great medical meeting in Exeter Hall, London, in November, 1871, and in the course of his address gave the result of his experiences as a Good Templar, and as medical officer to the post-office at Liverpool for fifteen years, and for twenty-two years as medical attendant to 600 of the Liverpool police force, all of which were in favour of temperance principles, the abstainers proving to be the most healthy and happy. He died on the 21st of August, 1888, aged seventy-four years.

The twenty-first annual conference of the British Temperance League was held at Bradford on the 10th and 11th July, 1855, and the twenty-second conference at Bury, Lancashire, on the 16th and 17th July, 1856.

At the latter conference special resolutions were passed condemning the practice of holding meetings of benefit societies and workmen's clubs at public-houses, and also the holding of coroners' inquests at such places, and another resolution expressed gratification at the formation of Bands of Hope.

In December of this year the "Birmingham and Wolverhampton District Association for the Promotion of Temperance" was instituted, its object being to secure an interchange of speakers between the existing societies, also the establishment of new ones in neglected parts of the district; and it did good service in this respect. Its active officials were Messrs. Phillips and Caddick of Wolverhampton, who were earnest workers in the cause.

The Northamptonshire Temperance Union was also founded in 1856, its active president being James Wells of Kettering. MR. JOHN PARKER, shoe manufacturer, of Finedon, was for many years treasurer and honorary lecturer for the Union, and it had an active friend in the REV. R. E. BRADFIELD, who for over twenty years was minister of the Old Baptist Chapel, Rushden. MR. CHARLES POLLARD of Kettering was for some time the indefatigable secretary of the Union.

The Rev. R. E. Bradfield was for a number of years president of the Rushden Temperance

Society, and was an able, earnest worker, a staunch adherent of the Alliance, and a warm friend of Bands of Hope, &c. After a long and painful illness he died on Sunday, November 16th, 1879.

In 1856 the Liverpool temperance societies, after consultation, determined to attempt something beyond all previous efforts in connection with total abstinence festivals. A special committee was appointed, including Mr. W. Johnson, secretary to the Birkenhead and Chester Railway Company, who acted as secretary to the associated societies, with Mr. Joseph Thomas, Mr. William Simpson, and others, to make the necessary arrangements.

The proceedings commenced on Monday morning, May 12th, 1856 (Whit-Monday), by the assembling of the various societies near Tranmere Ferry, and the procession started in something like the following order:—The committees connected with each society, the Bands of Hope, followed by the female Rechabites, Daughters of Temperance, and various temperance societies; then the Independent Order of Rechabites, headed by the band of St. Mary's Temperance Society; the Sons of Temperance; the whole terminating with the members of an order called the St. George's Templars of Honour. Passing through the principal streets of Birkenhead, the procession wended its way to the Exhibition ground, a field near Cloughton Park.

On the right-hand side of the field there was a line of small shops for the sale of refreshments; and at the left corner of the field stood the principal building, devoted to the sale of fancy articles and the exhibition of models, &c. Here Mr. Abel Morrell, needle manufacturer, Manchester, exhibited a model of his patent machine; Messrs J. and H. Collins illustrated the process of file-cutting; Mr. W. Morris of Elizabeth Street exhibited a model of his self-acting weighing machine; the Birkenhead and Cloughton Gas and Water Company exhibited four models of new gas-meters; Mr. W. Johnston, a model of a new patent steering wheel; Mr. T. Medhurst displayed his new invention for ornamental glass-engraving; Mr. Joseph Thomas had a small printing-press in full operation; Mr. John Laird, ship-builder, Birkenhead, had nineteen models of ships built by him; and there were various other interesting exhibits.

The Exhibition was kept open all the week, the attendance on Friday and Saturday being



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1 RICHARD HORNE of Leicester.

2 THOMAS HARDY, Manchester.

3 J. C. BOOTH, Bradford.

4 JONATHAN SMITH of Leeds.

5 Rev. J. S. BALMER, United Methodist Free Church, Blackpool.

numerous. In addition to the industrial exhibition there was a variety of entertainments. On Monday, the 26th May, the Exhibition was reopened for that and the following day, which was a general holiday on account of the "peace rejoicings" on the termination of the terrible war with Russia.

In June, 1856, some excitement was caused in the metropolis by a three-nights' discussion (June 23, 25, 27) between Mr. George Jacob Holyoake and Mr. Jabez Inwards on teetotalism and the Maine Law, the Rev. Henry Gale occupying the chair—a Churchman, a Baptist, and a Secularist seeking for truth, and enlightening the public mind on these important phases of the temperance question.

Amongst the active workers removed by death during the year 1856 were Joseph Gould of Islington, October 28th, aged seventy; Rev. Richard Knill in December, and J. T. Melivier of Jersey, August 26th.

The twenty-third annual conference of the British Temperance League was held at Preston on the 16th and 17th of July, 1857, when the report showed a considerable increase in the membership of the League, and also of the auxiliaries. During the year then closed, in addition to the old agents, Messrs. William Gregson and Richard Horne had been engaged, and had proved to be most acceptable agents.

As both of the new agents were men who made their mark in the movement, and did honour to the League, the cause, and themselves, we here present a brief sketch of their lives and labours.

WILLIAM GREGSON was born at Ribchester, Lancashire, March 2d, 1820. At the age of fourteen he signed the total abstinence pledge at Clitheroe, and that he was in earnest his whole subsequent life gave proof. He became warmly attached to the cause, and was a successful local advocate. In 1851, when in the strength and glory of early manhood, he became temperance missionary at Blackburn, his salary commencing at the small sum of fifteen shillings per week. Here he made many friends, and became attached to the place and people.

After a time he was induced to take the position of temperance agent at Brighton, Sussex, from thence he went to be agent at Bolton, Lancashire, then to Blackburn, from there he went to Hull, and from thence to the city of York. On the invitation of Mr. John Cunliffe, then secretary to the British

Temperance League, Mr. Gregson in 1856 became one of the agents of the League, and settled down at Blackburn, which from that time was his permanent home.

As a lecturer he was generally acceptable, having an engaging and attractive appearance, a good voice, ready flow of language, a fund of anecdote, and racy humour. He was a keen debater, and when occasion served, was severely satirical. He served several times in the Blackburn town-council, and did good service to the town and to the temperance cause in that capacity.

Amongst the many persons rescued from intemperance and misery by Mr. Gregson's labours, perhaps the most remarkable was the popular evangelist, William Bradlaugh, brother of the late Mr. Charles Bradlaugh, M.P. for Northampton.

Mr. Gregson was also a warm friend to the gifted but unhappy "weaver poet," John Critchley Prince, whose "Angel of Temperance" was inscribed to Mr. Gregson. As the leader of the Liberal party in the Blackburn town-council, Mr. Gregson was well known and esteemed. Through the apathy and neglect of his supporters, however, Mr. Gregson was defeated at the poll by twelve votes on the 1st of November, 1890, and lost his seat in the council. He died on Monday, December 8th, 1890, after a few days' illness, in the seventy-first year of his age.

One of the most remarkable and popular men of his day was "Dickey Horne," for nearly twenty years agent of the British Temperance League.

RICHARD HORNE was born at Stoke-upon-Trent, March 18, 1813. When only two years of age his mother died, and, to use his own words, "drink being more in favour than education," he was sent to work when he ought to have been at school. When about sixteen years of age he joined the Primitive Methodists, and at seventeen became a local preacher. On the 7th of March, 1836, just when he was twenty-three years of age, he signed the teetotal pledge at Shenington, and at a meeting held at that place the following week, he was induced to take the platform as a substitute for the speaker appointed, who had failed to put in an appearance. In this manner he was called upon to make his maiden speech as a temperance advocate.

From that time up to the 1st of September, 1845, Mr. Horne continued to labour with

success as a local advocate. On that date he entered upon an engagement as temperance agent in the service of George Smith Kenrick, and was employed in the Midland districts as agent for the Central Temperance Association. In October, 1856, Mr. Horne became one of the agents of the British Temperance League, and soon became very popular. He continued to labour most assiduously until the year 1875, when he had a severe illness, from which he never thoroughly recovered. He died on the 15th of April, 1880, aged sixty-seven years.

In the latter part of the year 1857 some of the active friends of temperance in the North of England mooted the desirability of forming a federation of the temperance societies in the most northern counties, more particularly those of Northumberland, Durham, Westmoreland, and Cumberland, and after due consideration steps were taken towards the accomplishment of this object. A number of earnest, influential ladies willingly joined in the work of trying to raise funds. As one of the best known means they determined to prepare for a bazaar.

Accordingly in May, 1858, a most successful bazaar was held in the Music Hall, Nelson Street, Newcastle-on-Tyne.

By the efforts of a provisional committee twenty-three societies were affiliated, and 292 members enrolled as subscribers to the North of England Temperance League. The inaugural meeting was held on the 15th September, 1858, when the League was formally established. Sir Walter C. Trevelyan was the first president; a number of influential gentlemen were appointed as vice-presidents, and a general council was formed from the representatives of the various societies, the executive committee being Messrs. George Charlton, George Dodds, James C. Stewart, R. P. Bell, William Stewart, Christopher Allen, William Peel, T. N. Cathrall, W. Guthrie, J. Jones, W. J. Townsend, and Fenwick Pickup. Mr. T. P. Barkas was elected to the office of treasurer; Mr. Daniel Oliver, secretary; Mr. James Rewcastle, corresponding secretary; and Mr. James Curry, minute secretary; Mr. SEPTIMUS DAVIS being appointed travelling agent. The principles of the League were set forth as, "Total abstinence from all intoxicating liquors as beverages, and the total suppression of the liquor traffic by legislative enactment."

After the conference a soiree was held, and

was numerously attended, Mr. W. Hawden of Blaydon being in the chair. An interesting episode formed the introductory portion of the proceedings, namely, the presentation of forty-five neatly executed portraits of the ladies who conducted the bazaar, the proceeds of which had so considerably aided the League's operations. Mr. George Charlton, in the name of the committee, also presented Mr. James Rewcastle with his portrait, as an expression of esteem on account of his labours for upwards of twenty-five years in connection with the temperance cause (*North of England Temperance League Register*, 1859, pp. 55, 56).

During the course of the first year's operations Mr. Davis, the agent, succeeded in affiliating a number of new societies; obtained 498 pledges, and about 100 new subscribers to the League funds. In 1860 he retired from the agency, and sometime afterwards went out to America, where he settled.

The succeeding agents of the League were John Rogers of Barnard Castle, John Brooks, George Henry Fea, and William Lapsley.

In the early part of 1863 Mr. G. H. Fea resigned the agency and joined the staff of the West of England League, when Mr. Septimus Davis, the old agent, was engaged to fill up part of Mr. Fea's engagements with the societies, while Mr. P. T. Winskill of Middlesbrough was also employed as a further supply, for six weeks.

On the 13th July, 1863, the mortal remains of the late Jonathan Priestman, the esteemed president of the Newcastle-on-Tyne Temperance Society, were interred in the Jesmond Cemetery, in the presence of a large number of officials and representatives of temperance and other organizations.

From its commencement the North of England Temperance League has been much indebted to its brilliant staff of honorary agents, most of whom were able and devoted pioneers of the movement. Of the most prominent were George Charlton, George Dodds, James Rewcastle, George Lucas, Rev. J. H. Rutherford, W. A. Brignal, and others, of Newcastle and Gateshead; Edward Elliott, Earsdon; Robert Robson, North Shields; John Strachan, South Shields; Ralph Cook, Byker Bar; Rev. George Whitehead, Shotley Bridge; Charles Bell, Middlesbrough; Robert Swan, Sunderland; John M. Browne, Guisborough; William Johnson, Darlington; William B. Affleck, Bishop-Auckland, and others.

WILLIAM ANTHONY BRIGNAL, F.R.G.S., a native of the city of Durham, was born January 19th, 1836. His father, J. A. Brignal, was a silk mercer in the city, holding an important position in the honourable body of Incorporated Silk Mercers. Subsequently the family removed to Newcastle-upon-Tyne, where the father became traveller to a firm of brewers, afterwards rented the Albion Brewery, and carried on the business of a common brewer. William Brignal was, therefore, not educated or trained in a teetotal school, nor ignorant of the taste of alcoholic liquors. He was put to the business of a chemist and druggist, and continued therein until after his marriage.

His adhesion to the temperance movement was brought about by the young lady he sought to secure as a partner for life, Mary Ann, second daughter of the late Mr. George Dodds, ex-mayor of Tynemouth. With a keen sense of her position and responsibility, Miss Dodds declared she could and would only become the wife of a pledged teetotaler. To this day she possesses one of the leading characteristics of her father, who had a way of saying what he meant in a manner that at once carried conviction to the mind of the listener that the speaker was in earnest and would not swerve once the fiat had gone forth. William knew this, and caring more for the lady than for the drink he pledged himself to a life of abstinence, thus both of them gained their point, he a good wife and she a sober husband.

Shortly after his marriage Mr. Brignal changed his calling, and joined the staff of the *Newcastle Daily Chronicle*, where, under Mr. Joseph Cowen, he acquired a press training and knowledge that has been of the highest value to him in his after-life. During the eight years he was on the *Chronicle* he was an active member of the Newcastle Temperance Society, and became its secretary, working in sympathy with Mr. Thomas Herdman, the late Mr. John Stanger, and others. With such assistance he brought about the amalgamation of the Newcastle Young Men's Temperance Association and the society of which he was secretary, the outcome being the institution of the Newcastle Temperance Union. In order to clear off the debt of £80, for which the younger society was responsible, Messrs. Brignal and Herdman, after mature consideration, proposed that a large picnic and temperance demonstration should be held in Sir William Armstrong's park at Jesmond.

The committee went vigorously to work to make such arrangements as were likely to secure success. William Lapsley, the agent of the Union, visited every village and hamlet in the district to dispose of tickets, with such success as to cover the whole of the expenses before the day of the demonstration. Fortunately the weather was favourable, and, on the suggestion of the mayor, many of the places of business were closed for a half-holiday to enable the people to attend. By rail, steamer, bus, private conveyance, &c., the people streamed into the park until 30,000 persons were admitted.

Addresses were delivered by Dr. F. R. Lees and Mr. John Sergeant, who attended as a deputation from the United Kingdom Alliance, and by Messrs. T. P. Barkas, George Dodds, George Charlton, James Rewcastle, and other popular advocates. The demonstration was pronounced a grand success, and the net result in cash was close upon £200 towards carrying on the temperance cause in Newcastle.

Mr. Brignal suggested the formation of a Ladies' Temperance Association for Newcastle, and, after successfully running a series of representations of the "Trial of John Barley-corn," a profit of £60 was handed over to the ladies' committee. This association, with Mrs. Brignal and Miss Maggie M'Cree as secretaries, immediately took steps to send out the first female missionary, and good work was accomplished.

The weekly temperance meetings held in the Temperance Hall were started and principally sustained by Messrs. W. A. Brignal, Thomas Carr, John Higgins, Thomas Herdman, Fenwick Pickup, and other earnest, active workers.

Mr. Brignal was elected a member of the executive committee of the North of England Temperance League, and for years was actively engaged in the work, and associated with many of the pioneers of the movement on Tyneside, and in the north of England.

Mr. Brignal removed to Barrow-in-Furness, where he became manager of the *Barrow Times*, and in 1877 he removed to Liverpool. From that time he has been engaged in an important position in connection with the *Daily Post* and *Evening Echo*. Here again his zeal and energy in the temperance cause were soon manifested, and he rapidly gained public favour as a Christian temperance reformer and philanthropist. The Ladies' Temperance

Society, the Young Men's Temperance Association, the Good Templars, the Religious and Temperance Mission to Railway-men, have found in him a warm friend, a willing worker, and a popular speaker.

The late REV. J. H. RUTHERFORD of Newcastle-upon-Tyne was a man of whom the temperance reformers of the north have just reason to pride themselves. As a minister of the gospel he was able, earnest, eloquent, and laborious. Under his ministrations the church of which he was so long pastor grew immensely, and its various institutions and facilities multiplied extensively until they occupied a fine pile of buildings. Not content with the study of theology, Mr. Rutherford gave his attention to the study of medicine, and became a duly qualified medical practitioner, thus being able to minister to both the physical and spiritual wants of the people. His lectures on scientific questions proved that his knowledge was sound and practical. He also possessed remarkable business qualities, so that he inaugurated and directed several important undertakings.

As a temperance advocate he was able to expound its principles to an audience of *savants* or a crowd of plain-spoken working men, being at home with either class. He took a warm interest in the welfare of the rising generation, and strongly advocated the use of temperance lesson-books and the delivery of temperance addresses in the public schools. Dr. Rutherford was one of the first members of the Newcastle School Board, with which he retained an unbroken connection for about eighteen years. He died March 21st, 1890, at the age of sixty-four years.

THOMAS BECKWITH was for a number of years one of the prominent temperance workers on Tyneside, first as a local speaker, then as agent for the Newcastle Temperance Society, and for several years agent to the North of England Temperance League. He was to have been one of the candidates at the next parliamentary election, but died at Blyth, March 21st, 1890, aged sixty-two years.

ROBERT ROBSON, painter and decorator, was one of the first pledged teetotallers in North Shields, and an earnest, laborious worker, whose love for true temperance never abated. When other helpers failed he was at his post and ready to do his part to the best of his ability, and he could either lay a good foundation or do the artistic work as occasion

served. This applied either to his business or his temperance labours.

RALPH COOK of Byker Bar was another of the Tyneside temperance workers, a friend of James Rewcastle and his associates, who did valiant service for the cause in the days of its youthful vigour and earnestness. They were men who had "a mind to work," and did it right nobly.

ROBERT SWAN of Monkwearmouth was also an early and valuable worker in the cause. A man rather above the average height, strongly built, with a genial intelligent face, a warm and generous heart, a clear and cultured brain, a powerful voice, and an eloquent tongue, he soon made his mark. He could logically and forcibly lay down his premises, illustrate his points, and demonstrate the truth of his statements, yet with such kindly persuasion as to win the respect and attention of his audience. He was for some years the agent of the Sunderland Temperance Society, and it was mainly through his efforts that the building known as the Victoria Hall was erected for temperance and other purposes. For several years he was one of the most popular agents of the United Kingdom Alliance, having charge of the counties of Northumberland and Durham, and retiring in 1888. He was elected town-councillor, then alderman of the borough of Sunderland, and in August, 1890, we found him still in harness, presiding over the weekly temperance meeting.

The temperance movement in and around Newcastle-on-Tyne had a warm and liberal friend in MR. HENRY SCHOLEFIELD, one of the oldest Quayside merchants and ship-owners in that city. He was chairman, for some years, of the Newcastle and Gateshead auxiliary of the United Kingdom Alliance, vice-president of the Temperance Society, and was connected with the National Sunday Closing Association. At his own expense he published a "Drink Map" of Newcastle in 1883, which showed, dotted in red, all the public-houses in Newcastle. These he had framed and hung up in public places. He was not a man of "one idea" only, but sought out ways and means of doing good quietly and unostentatiously. In times of commercial depression, and during the severe winters, he was ever ready with his purse to assist in any good work of relief. The cabmen found in him a true friend, and he was one of the first to take steps to provide cabmen's shelters in

the city. The handsome shelter standing opposite St. Thomas's Church, Barras Bridge, was erected and placed at Mr. Scholefield's expense. The Discharged Prisoners' Aid Society, commenced by the late Mr. Robins, governor of the jail, was reconstructed and raised from its languishing condition by Messrs. Thomas Wilkinson, W. D. Stevens, Rev. J. H. Rutherford, and Henry Scholefield, and placed upon a firm basis. Mr. Scholefield also took a deep interest in the "First Offences Bill," and carefully watched its various stages until it received the royal assent and became law. He died on the 2d of November, 1887, in his seventieth year.

From the commencement of the Gateshead Temperance Society, in 1856, Mr. JOHN STEVENS of Hexham Road was an active member, a warm advocate, and an ardent worker in the furtherance of the cause. Previous to that he had been connected with the temperance movement in North and South Shields, so that he was "an old disciple" of temperance. He was conspicuous for a charity which shone highest and brightest above his many other good qualities. Mr. Stevens was a member of the North of England Temperance League, the United Kingdom Alliance, &c. He departed this life in June, 1886, at the age of sixty-eight years.

JOHN MILNER BROWNE, superintendent for many years of Mr. Pease's mission work, was formerly a schoolmaster at Northallerton, and at an early period devoted his attention to the temperance question. He was some years in Guisborough, Yorkshire, under Mr. Pease, and afterwards removed to Darlington. He was an able, earnest worker in the cause, and was of great service to the North of England Temperance League and kindred organizations. He was a regular attender at the annual meetings of the United Kingdom Alliance, and frequently at the conferences of the British Temperance League. He died at Darlington, February 27th, 1888, aged seventy years.

WILLIAM JOHNSON was first employed as missionary to the navvies employed in the construction of the Middlesbrough and Guisborough Railway, and for many years after as agent to the Ladies' Temperance Society, Darlington. His rubicund face, portly form, and cheery voice were known far beyond the district in which he lived. He died February 4th, 1887, at the age of seventy-three years,

continuing to hold his position with the Ladies' Temperance Society to the end of his life.

In the immediate vicinity of Darlington is the parish of East Cowton, the vicar of which, the late REV. THOMAS HOLME, was an early and earnest friend of temperance. He took the chair, or delivered addresses at teetotal meetings with pleasure to himself and acceptance by the people. He wrote several choice temperance songs specially for use at temperance meetings, some of which are popular to this day. Mr. Holme was present at the annual conference of the British Temperance League held at Preston in 1868, and died January 19th, 1872, at the age of seventy-eight years.

No more devoted, faithful, and gifted friends of the cause could possibly be found than were the sisters ELIZABETH and JANE PROCTER, of Polam Hall, Darlington. They were daughters of Mr. J. Procter, a merchant of Yarm, near Stockton-on-Tees, afterwards of Blackburn, and subsequently of Selby in Yorkshire.

Elizabeth Procter was born at Blackburn, and educated at Ackworth and York schools, institutions sustained by the Society of Friends. In 1848 the Misses Procter settled in Darlington, and established the "Selby House" young ladies' school, in Houndsgate, where they were so successful that in a few years they found it necessary to remove to Polam Hall, which was more commodious and convenient. Here many of the temperance advocates found a home when visiting Darlington. Henry Vincent delighted to abide here, and John B. Gough was twice a guest.

Several influential drawing-room gatherings were held at Polam Hall, where the chief families of the town and district were brought together and heard temperance addresses from Messrs. Samuel Bowly of Gloucester, John B. Gough, the American temperance orator, Rev. Dr. Fergus Ferguson of Glasgow, and John Taylor of London. The main question at some of these gatherings was the removal of wine from the sideboard in the homes of the gentry, clergy, and influential families of the neighbourhood of Darlington. Miss Elizabeth Procter took a deep interest in the establishment of the London Temperance Hospital, and with the aid of her sister held one or two sales of work at Polam, which

were highly successful financially, while at the bazaar held at the opening of the hospital, the contributions from Polam Hall yielded a substantial addition to the building fund of that institution.

Both sisters rendered valuable assistance to the Ladies' Temperance Society and its agent, Mr. William Johnston, and also to the Darlington Temperance Society. Miss Elizabeth Procter was taken ill while on a tour up the Rhine with another sister and two young lady pupils, and died at Frankfort-on-the-Maine, in August, 1881. Miss Jane Procter died at Rome, after a few hours' illness, whilst residing there, January 5th, 1872, aged seventy-two years.

EDWIN OCTAVIUS TREGELLES, of Shotley Bridge, in the county of Durham, was an esteemed minister of the Society of Friends, and almost a life abstainer. He took a very deep interest in the movement from an early period, was a vice-president of the Alliance, and a liberal contributor to its funds, and to numerous other temperance organizations. He died on the 16th September, 1886, aged eighty years.

The North of England lost a true, zealous, and faithful temperance worker in the active and well-known physician of Newbiggen-by-the-Sea, Dr. J. C. REID, a fellow-student with Dr. B. W. Richardson. Dr. Reid died in 1882, at the age of sixty-seven years.

One of the most notable events of 1857 was the holding in Manchester, under the auspices and at the expense of the United Kingdom Alliance, of a ministerial conference on the liquor traffic. A provisional committee was formed with the Rev. Henry Tarrant as general secretary, who laboured most assiduously to make the conference a success. Three hundred and fifty-eight ministers were present at the various meetings, including some of the ablest of the various religious denominations. England sent 302 members, Wales 16, Scotland 29, and Ireland 11. Inaugural sermons were preached by the Rev. G. T. Fox, M.A., of Durham, and the Rev. W. Arnot, M.A., of the Free Church of Scotland.

The conference sat for three consecutive days (June 9-11, 1857), and was presided over by the Rev. G. T. Fox, M.A., Rev. W. Anderson, M.A., and Rev. W. Urwick, D.D., respectively. In addition to addresses to religious and other bodies, the conference

adopted an address to the Queen, and the following declaration, which within fifteen months was signed by 1683, and within three years by 2390 ministers of religion in the United Kingdom:—

"We, the undersigned ministers of the gospel, are convinced by personal observation within our sphere, and authentic testimony from beyond it, that the traffic in intoxicating liquors, as drink for man, is the immediate cause of most of the crime and pauperism, and much of the disease and insanity that afflict the land; that everywhere, and in proportion to its prevalence, it deteriorates the moral character of the people, and is the chief outward obstruction to the progress of the gospel; that these are not its accidental attendants, but its natural fruits; that the benefit, if any, is very small in comparison with the bane; that all schemes of regulation and restriction, however good as far as they go, fall short of the nation's need and the nation's duty; and that, therefore, on the obvious principle of destroying the evil which cannot be controlled, the wisest course for those who fear God and regard man, is to encourage every legitimate effort for the entire suppression of the trade, by the power of the national will, and through the form of a legislative enactment."

This declaration was drafted by the Rev. William Arnot, M.A., of Glasgow.

The movement in the Isle of Man was at this time in a very healthy and active condition. Amongst the prominent workers was EVAN CHRISTIAN, captain of the parish of Manghold. He had been an habitual drunkard, but on the 2d of November, 1834, he signed the total abstinence pledge, and soon became an earnest and successful teetotal advocate. His style of speaking was quaint and interesting, and he always drew large audiences to his meetings. It is reported that in one year he induced 700 persons—including several ministers of the gospel who had become victims to drink—to sign the pledge. As captain of his parish Mr. Christian was a member of the licensing court, and through his influence there was only one public-house in the parish.

At the sittings of the Tynwald or House of Keys—the parliament of the Isle of Man—in 1857, an act was passed which closed the taverns from ten o'clock on Saturday evenings, and on Sundays, and at eleven p.m. to six a.m.

on other days. Four licensing courts were also established instead of the system of free licensing which had before existed. By these means the drink-shops were still further reduced in number. In 1832 there were 460, in 1852 they were only 324, and in 1862 they were reported at 248. In four parishes with a joint population of 5439, where twenty-five such houses had existed, there were for some years none at all, but at a later period one public-house was allowed in each of the two larger parishes, while the other two continued to be free from the curse.

At the annual council meeting of the United Kingdom Alliance in October, 1857, a draft of suggestions for a Permissive Prohibitory Liquor Law was adopted, and put into extensive circulation, and an agitation was commenced in favour of such a measure. The opponents of the temperance cause immediately raised a series of objections, which soon became popular cries, viz.: "It deprives a poor man of his beer;" "It makes distinctions between rich and poor," allowing the former to import his wine, and "depriving the poor man of his beer;" "It establishes a different state of law on different areas, splitting up the United Kingdom into a Federation;" "It most unjustly confiscates the property of the publicans!" and several others of a similar nature. As no bill was introduced into the House of Commons until 1864, we defer giving particulars of it until a later period.

ARCHIBALD PRENTICE of Manchester was one of the literary lights of "Cottonopolis." He was a native of Scotland, but settled in Manchester in 1812, and soon after commenced business in partnership with Mr. Edward Baxter. Having a taste for literature, he became editor and subsequently proprietor of Cowdroy's *Manchester Gazette*.

In 1828 he established the *Manchester Times* newspaper, which he conducted up to the year 1847, when he disposed of his interest in that journal, which in 1848 became incorporated with the *Manchester Examiner*, the name being changed to that of the *Manchester Examiner and Times*. In 1851 he published a work entitled "*Historical Sketches and Personal Recollections of Manchester*;" intended to illustrate the Progress of Public Opinion from 1792 to 1832, by Archibald Prentice." In the early part of his career he took great interest in the establishment of infant schools, &c.,

but in 1838 he turned his attention to another department of labour.

In October of that year Mr. Prentice and six others met in a hotel in Manchester and formed what afterwards was known the world over as the "Anti-Corn-Law League." He became one of the executive, and his zeal may be seen in the fact that he attended the meetings of the council not fewer than 1117 times. In 1853 he published his *History of the Anti-Corn-Law League*, and at the dissolution of the League, in accordance with a resolution previously passed, Mr. Prentice received a silver tea and coffee service of 240 ounces, valued at £120.

"During the last seven years," says a writer in the *Manchester Examiner and Times*, "Mr. Prentice has been a warm supporter of the temperance movement. At the time of his decease he held the post of treasurer to the Manchester and Salford Temperance League, an association resuscitated recently through his instrumentality and untiring perseverance. The organization had been out of existence for three years in consequence of the lack of funds, and the talent which formerly maintained it being absorbed by the Alliance movement. Regretting this state of things, and finding that intemperance was increasing, without any direct effort on the part of a central temperance society to check its progress, Mr. Prentice invited a number of friends to tea at his house for the purpose of taking the matter into serious consideration. The result of this meeting was the formation of the Manchester and Salford Temperance League, which was speedily inaugurated, with Mr. William Morris as president; Mr. Alderman Heywood, vice-president; and Mr. Prentice, treasurer." Mr. Prentice died at Manchester, Dec. 24th, 1857.

We are inclined to think that the writer of this notice, in the *Manchester Examiner and Times*, was one of the few temperance men who looked with jealous eyes at the apparent success of the United Kingdom Alliance, and tried to account for their own want of success by affirming that all the talent was absorbed in the Alliance movement. Not being prepared to go the length of prohibition, they slackened their energies, allowed their own organization to droop and die, then attributed its failure to a wrong cause. Had they sympathized with the conclusions arrived at by the larger section of the temperance workers,

and supplemented "moral suasion" with united and vigorous action to secure the legal prohibition of the liquor traffic—the cause of the evil of which they complained, and were anxious to remove—then their organizations might have received new life, strength, and inspiration, and become more prosperous instead of dying out.

"But if man before his duty with a listless spirit stands,
Ere long the Great Avenger takes the work from out his hands."

RICHARD ALLEN of Manchester was a teetotaler of thirty-nine years' standing, for twenty-eight of which he had been secretary first of the Grosvenor Street (Manchester) Temperance Society, and then of the Downing Street Temperance Society. He was a useful, zealous, and tried friend of the cause, and well known amongst the local temperance societies. He died in April, 1887, in the seventy-sixth year of his age, and was interred at the Ardwick Cemetery.

GEORGE BANCROFT of Manchester was an abstainer for about forty years. In the early days of the movement he was a member of the executive of the Sunday Closing Association, and also chairman of the Working Men's Sunday Closing Association. He was a useful local preacher amongst the United Free Methodists. He died on the 29th of July, 1880, at the age of fifty-nine years.

JOSEPH WILSON OWEN was for many years a member of the executive of the United Kingdom Alliance, and from 1872 its electoral secretary. He was a life abstainer and a devoted worker, and died after a brief illness September 12th, 1880, aged fifty-seven years.

The twenty-fourth annual conference of the British Temperance League was held at Bolton, Lancashire, July 14th and 15th, 1858, when Mr. J. S. Balmer was added to the agency. The report showed marked progress during the year, and stated that 1500 lectures had been delivered in 500 towns and villages, and above 250 sermons preached. The circulation of the publications of the League had largely increased, and the year's receipts were £1300, 10s. 8d. By the will of Joseph Eaton of Bristol, the League became entitled within seven years to the sum of £7500, and in the interval to the interest accruing from that amount. Altogether this was considered one of the most prosperous years the League had known.

MR. J. S. BALMER (one of the new agents

of the League) was born at a quiet little village called Stainton, about five miles south of Kendal, Westmoreland, in the year 1832. He might almost be said to have been trained from the cradle in the principles of temperance, for when a child, meetings were held in his father's house, and there he often listened to the advocacy of the local speakers. In 1852 Mr. Balmer became a member of the Temperance Society at Carlisle, where he then lived, and on the formation of the Ayrshire Temperance Union in 1855, out of about thirty applicants Mr. Balmer was elected as the county agent. He laboured in that capacity for about two years with great success, then spent a few months with the Scottish Temperance League, and in 1858 became one of the agents of the British Temperance League. On the 18th of August, 1861, Mr. Balmer settled down as minister of the Methodist Free Church at Bridgewater, Somerset, and was eventually received into the regular ministry of the United Methodist Free Churches. Whilst in the Manchester circuits he rendered valuable service to the temperance cause and the Alliance—in the Manchester district particularly. In 1887, while located at Blackpool, where he still successfully labours, Mr. Balmer was elected president of the United Methodist Free Churches, and filled the office in a manner that reflected credit upon himself and the denomination to which he belongs. He is popular as a preacher and lecturer, and as editor of the *Free Methodist* gives due prominence to the temperance question in that ably-conducted and valuable weekly journal.

In the year 1858 a movement was very quietly inaugurated in Shrewsbury by the wife of a clergyman, who was anxious to do something to improve the moral, social, and religious welfare of the poor people of that locality.

Few persons interested in mission work amongst the masses have failed to read Mrs. Wightman's interesting volume entitled *Haste to the Rescue*, published in 1859 or 1860.

In a letter to the present writer Mrs. WIGHTMAN says: "It was not total abstinence that led to my work; as *that* had not been laid on my mind then. In my ignorance I thought that everybody could be moderate, and that drunkards could stop at moderation if they would. I desired to bring men and women to Christ. Two women quite independently of each other implored me to get their husbands to sign the pledge—after my work had

begun—and these men brought me subsequently their drinking companions; and when these had been three months abstaining, they implored me to get their wives to sign. Instead of asking them to do so, I signed myself in my husband's presence, and at our Tuesday night meeting I mentioned this—and the women thronged round me and signed also. This was Tuesday, March 23d, 1858. More than three thousand pledges were taken the first ten years from men, and the same number nearly during the next ten years, and of these probably not six were solicited by me—they brought one another. Of course I am now old, but I continue an abstainer, and thank God for the great blessing of multitudes of saved men and women, many of whom have long since entered into the presence of the Saviour whom they had learned to love."

This was written on the 20th of June, 1890, and on the 21st Mrs. Wightman wrote again, and referring to a sentence in the previous letter speaking of the early work where she had said: "We bore the ignominy, &c., and now see the change in public opinion on the subject," she explains her meaning in the following remarks:—

"When I spoke of ignominy, I only meant that I was dreadfully laughed at, and chiefly by thoroughly Christian people, who raised the cry that I was acting as if wiser than *God* who had given us the good things I abstained from, and that teetotalism was not the gospel, and that it was put in the place of Christ. But many who found fault *then* with the subject became earnest advocates afterwards. I remember travelling with Bishop Abraham years ago, who lectured me soundly all the way from Shrewsbury to Lichfield. I was content to be silent, and inwardly prayed that he might see the wisdom of the total abstinence movement in our greatly alcoholized country, and within five years he retracted his strong words and advocated total abstinence on platforms and in pulpits vigorously."

Canon H. J. Ellison has said that the Church of England Temperance Society owes its formation to *Haste to the Rescue*.

At first Mrs. Wightman had little sympathy or aid from the clergy, and when they could not shut their eyes to the fact that drink was the stumbling-block in their way, then they tried to show their sympathy by signing the moderation pledge. Those who were in earnest, and paid heed to the testimonies of work-

ing men who had been reformed and saved by teetotalism, then saw the matter in another light and became *thorough abstainers also*. For some years Mrs. Wightman's work was over the whole town and neighbourhood; but old age, &c. (being over seventy), has compelled her to confine it to their own parish, and in a more quiet way.

With the view of discouraging and crippling the repeal agitation in Ireland, the government took steps which closed all the national schools as meeting-places against not only the repealers but the teetotallers also, and the friends of temperance in Ulster were very much hindered and discouraged by this action, as the national schools were the only places available for their meetings. This was keenly felt at Belfast, where the total abstainers were chiefly working men, who had not the means to erect a temperance hall of their own.

An agitation was commenced in the papers by Alexander Smith Mayne, and eventually a fine building was erected and opened in 1871, and became known as the Working Men's Institute and temperance hall. In those letters Mr. Mayne also urged the desirability of forming for Ireland a society like that of the Scottish Temperance League, and the result was that in September, 1858, the Irish Temperance League was duly established, Mr. W. M. Scott being the first president. At one of the earliest meetings of the League it was resolved that its object be "the suppression of intemperance by moral suasion, and all other lawful means," but before the rules were put into circulation Mr. Scott suggested that the words "legislative prohibition" be inserted, and after a warm debate the idea was adopted, and the second rule of the constitution made to read as follows: "That the object of this society shall be the suppression of drunkenness by moral suasion, legislative prohibition, and all other lawful means."

For some reason the annual meeting of the League was postponed until January, 1860, when the report showed that good work had been done; but the duties of the treasurer were very light, the subscription list being comparatively small. Mr. Benson, a man of colour, formerly in slavery, and an ardent, useful worker in the cause, had been employed as the first itinerant lecturer for the League. The offices at this time were on the premises of the hon. secretary, Mr. Alex. Smith Mayne, 1 Donegal Square East, Belfast.

Mr. Mayne took a deep interest in this work, spending both time and money, as well as giving his own services to the furtherance of the movement; but on account of ill health he was obliged to resign, and in the autumn of 1860 he was succeeded by Mr. William Church. By laborious effort the operations of the League were extended, until in 1879 the subscription list had reached the sum of £1072, as compared with £108, 18s. 2d. in 1859. This result had been achieved by the invaluable labours of the agents, officials, and others, in particular by such men as Edward Allworthy, John A. Carleton, William Church, H. C. Knight, John Pyper, David Fortune, Frederick Sherlock, W. D. Stewart, Rev. A. M'Kinley, A. A. Nicholson, Wm. Hussey, and others.

HENRY CHARLES KNIGHT, of Belfast, Ireland, was an attached member of the Society of Friends, and from his boyhood an active, earnest worker in the temperance cause. "He was a man of considerable culture, and was generous in his views and large in his sympathies. From boyhood he took an intelligent stand in connection with the temperance movement. Before he attained his majority he was a member of the committee of the United Kingdom Band of Hope Union; and on removing to Belfast, in 1860, he at once joined the Irish Temperance League, in which, at the time of his lamented death, he continued to take a deep and unselfish interest. He gave to the League a very large contribution of influential service; and it is in a great measure owing to that service that the League holds the superior position it does today in Ireland. In principle he was a thorough temperance reformer. When arranging to accept his first situation in Belfast he inquired if it had any connection with the liquor traffic, as, if so, he could not accept the post. He had already declined a lucrative situation in connection with a wine and spirit business. He was an out-and-out Prohibitionist" (*Alliance News*, 1886, p. 228).

Mr. Knight was well versed in every phase of the movement, and was fully convinced that the only way to save the country from ruin was to annihilate the liquor traffic—not to restrict or curtail it piecemeal, but to utterly destroy it, and to this end he laboured. His early death was a great loss, not only to the Irish Temperance League, but to the movement generally. He was a man greatly esteemed by all who knew him. He died after a short

illness in 1886, at the early age of forty-six years.

JOHN PYPER was born July 8th, 1829, and was the eldest son of James Pyper of Belfast, Ireland. The members of the family to which he belonged were all trained from their infancy in the principles and practice of teetotalism, and the whole of them became active Good Templars. Mr. Pyper's uncle, Mr. Hugh Pyper, was an able teacher of a school in the neighbourhood of Belfast, and John was placed under his care, afterwards receiving a sound and extensive classical and mathematical education in various schools and colleges in Belfast.

While completing his education Mr. Pyper supported himself by teaching, and for eight years was the principal of one of the most successful private academies in Belfast, in which he was assisted by his sister and three of his brothers. He very carefully studied the temperance question, and became so successful as an honorary temperance lecturer that the committee of the Irish Temperance League in 1862 urgently requested him to accept the office of chief agent and lecturer to the League, offering a much higher salary than they had ever given to anyone else. After some weeks' consideration he accepted the invitation for one year, leaving his academy in temporary charge of his brothers till he should test his efficiency as a public temperance advocate. His success was such as to enable him to retain his position for fourteen years, during many of which he was editor of the *Irish Temperance League Journal*.

Many of Mr. Pyper's friends thought he was unwise in giving up his position and prospects to take this position under the League, but he considered that the dissemination of temperance truth was the most patriotic and philanthropic work in which he could be engaged.

A public soiree in his honour was held in the Music Hall, Belfast, May 27th, 1868, when he was presented with a complimentary address and a purse containing fifty sovereigns as a token of the admiration and esteem of his temperance friends, especially for the ability and success with which he had conducted some platform discussions and newspaper controversies on the Bible wine question.

Mr. Pyper took a very active part in introducing and building up the Good Templar movement in Ireland. In October, 1870, the

PROMINENT MEMBERS OF IRISH TEMPERANCE LEAGUE.



1 H. C. KNIGHT, Belfast, President of the League 1885-1886.

Secretary.

ex-President, &c.

4 L. A. BROWNE, Chairman of the Executive.

2 T. B. HERRING, Agent and Lecturer.

3 WILLIAM WILKINSON,

5 JAMES HAUGHTON, J.P., Dublin, Writer, Speaker,

6 JOHN GRUBB RICHARDSON, J.P., Manufacturer, ex-President, Founder and Proprietor of Bessbrook.

first lodge was instituted, and Bro. Pyper was commissioned as District Deputy Right Worthy Grand Templar for Ireland, and on the formation of the Irish Grand Lodge he was duly elected and installed as Grand Worthy Chief Templar for that country.

That Mr. Pyper had intense prejudices and narrow bigotry to contend against, is evident from the fact that the *Northern Whig* for October, 1876, contained a report of a meeting held in the council-room of the Irish Temperance League, Belfast, on the 12th of that month, to consider the case of Mr. Samuel Glasgow, senior, secretary of the Wesleyan Sacramental Wine Association, who had been expelled from the offices of local preacher and class-leader on the Carlisle Circus and Fredrick Street circuit, offices held by him for about twenty-two years.

The only charges made against Mr. Glasgow were his official connection with the above-named association, and as its secretary writing letters, calling meetings, &c., which were said to be in violation of the minute of an English conference of 1796—one that did not appear in the large minutes in the Irish Code of Discipline, nor the rules binding on office-bearers. On the motion of several influential Wesleyans present strong resolutions were passed condemnatory of the action taken towards Mr. Glasgow, and in favour of the use of unfermented wine at the Lord's supper.

For many years Mr. Pyper has been a leader on the sacramental wine question; and as editor of the *Bible Temperance Educator*, the official organ of the Bible Temperance Association of 25 Baltic Avenue, Belfast, he keeps the subject before the religious public with a zeal, earnestness, and ability which cannot fail to ensure success.

The twenty-fifth annual conference of the British Temperance League was held at Scarborough, July 5th and 6th, 1859, when it was reported that the number of agents employed had been increased to nine, viz. Messrs. R. G. Mason, J. C. Booth, W. Gregson, R. Horne, J. S. Balmer, F. Atkin, Samuel Fothergill, Thomas Hardy, and Benjamin Davie. The income for the year was £1638, 14s. 5d. The executive had been increased to sixteen, of whom six were resident in Bolton and ten in other towns.

At this conference the question of the seat of government was again under discussion, Sheffield, Manchester, and Bolton being the places nominated, Mr. John Guest of Rother-

ham warmly advocating the claims of Manchester, as a town of more importance, &c. Others thought it inadvisable to have the head offices of the League in the same town as the United Kingdom Alliance. Eventually the vote decided that Bolton retain its position.

MR. FREDERICK ATKIN, agent of the League, was born at Alford, in Lincolnshire, on the 12th February, 1820. Of his parentage Mr Atkin jocosely remarks: "I had the misfortune to be born poor, but I came honestly by my poverty, and up to this period of my history I have succeeded in holding my own, and as no 'claimant' is likely to appear, it is highly probable that I shall remain in undisputed possession of my patrimony to the end of my days." He signed the temperance pledge in 1845, and in 1847 commenced his public labours as a temperance advocate under the auspices of the Hull Christian Temperance Society. He afterwards laboured as a temperance missionary at Gainsborough, Ipswich, Devonport, Brighton, and Plymouth, and visited most of the English counties, parts of Scotland, and South Wales, as a temperance agent, previous to becoming one of the agents of the British Temperance League, and as such made his mark in the country.

After labouring for some years as agent Mr Atkin was by unanimous vote of the executive appointed to the office of secretary to the League—rendered vacant by the death of the Rev. E. F. Quant—in 1870. He held this position with remarkable success until the removal of the offices to Sheffield, when he resigned rather than break up his connection with Bolton, where his family were settled.

The Americans this year (1857) lost a good friend in Dr. W. Parker, who died April 25th, at the age of eighty-four years.

The losses by death in 1858 included JAMES DENNINGTON, who died July 18th, aged eighty-four years; DR. W. EDGELING of Holland, January 12; THOMAS FEATHERSTONE of Sheffield, August 20 (author of numerous poetical temperance entertainments, "The Chairman in a Fix," &c. &c.); and GEORGE JOHNSTON of Edinburgh, February 18th.

In December, 1859, the Devon and Cornwall Temperance League was instituted, and its attention was specially devoted to the two counties from whence it derived its name. In 1876 it was amalgamated with the West of England Temperance League.

One of the most active workers in connection with this league was ROBERT WERE FOX, who died at Kingsbridge, Devon, August 27th, 1872, aged seventy-nine years.

Another earnest good friend of the cause for about twenty-five years was the REV. WILLIAM WILKINS GALE of Ilchester, who departed this life in January, 1872, at the age of seventy years.

From the commencement of the temperance movement in the West of England, it had a warm supporter in MR. JOHN CLARKE ISAAC, who joined it at Truro when he was a very young man. In 1845 he removed to Liskeard, and from that time to his death was one of the prominent public men of the town. He held the office of alderman for twenty-two years, was twice elected mayor, and was a justice of the peace. On each occasion of his election as mayor he maintained his temperance principles, and declined to supply intoxicating liquors at the corporation banquet. He preferred something more useful, and presented the town with a public clock costing about £200. In 1869 he was presented with a silver tea-urn and testimonial from his temperance friends. In the early part of his life Mr. Isaac was connected with the Society of Friends, but afterwards became an active member of the Wesleyan Methodist Society. He was a member of the United Kingdom Alliance, and some of the large temperance organizations, and was always willing to help any good work. He died on the 5th of October, 1887, in the seventy-third year of his age.

JOHN STRANGER PETHYBRIDGE, J.P., of Bodmin, all through his life firmly adhered to temperance principles, and was ably supported by his wife, who was the only child of Dr. Henry Mudge, the valiant and faithful pioneer of temperance in that part of Cornwall. Mr. Pethybridge was for many years manager of the East Cornwall Bank at Bodmin, and was also one of the borough magistrates. He was a prominent member of the Wesleyan Methodist Society, a liberal subscriber to the funds of the Alliance, and in these matters in perfect sympathy and active co-operation with his father-in-law. He died at Bodmin on Sunday, October 9th, 1887, in his sixty-first year.

On the 17th and 18th of July, 1860, the twenty-sixth annual conference of the British Temperance League was held at Leeds, when important official changes took place. The

Rev. S. A. Steinthall of Liverpool was appointed honorary secretary, and the Rev. E. F. Quant of Bacup became salaried secretary to the League; R. W. Duxbury, T. D. Matthias, and Thomas Turner being added to the agency, Mr. S. Fothergill having retired. At this conference an unsuccessful attempt was made to prevent any of the executive of the United Kingdom Alliance acting as officials of the League, the mouthpiece of the opposition being none other than Mr. Thomas Whittaker, who, however, found but little sympathy from the members of the conference.

The twenty-seventh conference of the League was held at Lancaster, July 10th and 11th, 1861, when the committee who had been anxiously arranging for the publication of a weekly paper announced the completion of all the arrangements, and the first number of the new periodical had been issued on the previous Saturday (July 6th, 1861). It was edited by the Rev. Dawson Burns, assisted by Mr. W. Robinson of Bolton, and bore the title of *British Temperance Advocate*. Unfortunately this venture was begun at a very unfavourable time—the cotton famine in Lancashire, and to a considerable extent in other counties, made against its circulation, for the people were too poor to buy a weekly paper—and after struggling against a host of difficulties it was deemed advisable to revert to the monthly issue. Under the editorship of the Rev. E. F. Quant, secretary to the League, it appeared in January, 1863, as a monthly journal, and from that time to the present it has continued to be the monthly organ of the British Temperance League.

The committee also reported that they had circulated two reams of Mr. Joseph Livesey's sheet tracts, and 57,000 copies of Mr. Jarrold's series of "Ipswich Tracts," besides having purchased 5000 copies of Dr. J. M. McCulloch's Lecture on the Scientific Basis of the Temperance Movement. An active agitation in favour of Sunday Closing had been carried on, and numerous petitions sent in to the House of Commons. Eight agents had been employed, and the number of auxiliaries was now 130.

Of those, not otherwise mentioned, who died during the year 1860, was ALDERMAN GEORGE WILLIAM HARRISON of Wakefield, who was born at Great Driffield, in the East Riding of Yorkshire, in 1805. He removed to Wakefield in September, 1822.

In March, 1837, he gave in his adhesion to the total abstinence principle, and became a personal abstainer. He was at this time a partner in a wholesale spirit and malting business, from which he withdrew at the earliest opportunity, and resolutely refused to sell or deal in malt or barley, and his weekly corn circulars made no mention of these articles. He banished intoxicating liquors from his house. In May, 1848, the borough of Wakefield was incorporated, and Mr. Harrison was elected a member of the town-council, then an alderman, and at the first meeting of the council he had the high honour (by an almost unanimous vote) to be chosen the first mayor, and in the following November was

re-elected to fill the same honourable office.

At the several luncheons and dinners which Mr. Harrison gave whilst mayor to the corporation and to gentlemen connected with the neighbouring boroughs, he fully carried out his teetotal principles. Instead of the usual treats in liquor, he contributed freely to the local charities, &c., and gave treats to the children of the Band of Hope. At the close of his second term he was presented with a testimonial, signed by persons of all shades of political and religious sentiments. On the formation of the Alliance, Mr. Harrison was one of the council, and was elected a vice-president. He died on the 20th of April, 1860, at the age of fifty-five years.

CHAPTER XLIII.

TEMPERANCE WORK IN THE ARMY AND NAVY.

1855-1880.

Drunkenness in the Army—Rum Rations—Military Temperance Pioneers—Sketch of Sir Henry Havelock—His Temperance Work—Evidence of One of Havelock's Men—George Godfrey, Secretary Temperance Society, in H.M. 13th Light Infantry—Sir William Fenwick Williams—Osman Pasha's Teetotal Soldiers—Sir Charles James Napier, the Hero of Scinde—A Characteristic Letter—Viscount Wolseley—William Findlay, the Teetotal Sergeant—Edward O. Lambert, Schoolmaster Sergeant—General Sir E. F. Morris—Sergeant Marjoram, R.A.—A Remarkable Man, Colonel Lchomanousky—Debate in the House of Commons on "Drunkenness in the Army"—Rev. J. Gelson Gregson's Work in India—The Soldiers' Total Abstinence Association—Miss Robinson—Soldiers' Institute at Portsmouth—Field-marshal Sir R. Dacres—Colonel Crookshank—James Rae's Work in the Army—Incidents in Connection with Annual Meeting of National Temperance League, 1879—Report of Temperance Work among the "Blue Jackets" and in the Merchant Service—Royal Naval Temperance Society re-established—Miss Weston's Work—Sir Nathaniel Barnaby—W. Braham Robinson—Admiral Sir W. King-Hall—Commodore J. G. Goodenough—Captain R. H. Phipps, R.N.—Admiral Sir J. Sullivan—Admiral Prevost—Captain George Bayly—Captain C. J. Grimmer.

Whatever may be our opinions about war itself, the fact is beyond question that there are a very large number of men set apart for military duties, and that drunkenness was, and is yet, one of the vices of the armies of European nations.

The rum ration was considered an absolute necessity for soldiers on the march or about to meet an enemy, and it is to be feared that many thousands of lives have been lost because the soldiers were incapable from the previous night's debauch. The writer of these pages was the son of parents who were the children of soldiers, his father being also a soldier, and a pensioner till his death. His mother was born in the army, and all her brothers who grew to manhood died on the field of battle with their father. His father's house was often, therefore, visited by old pensioners resident in the district, and such was the result of the stories told in his hearing that he early adopted the principles of the Peace Society, and has no relish for military parades or warlike preparations.

It is no exaggeration to say that the evils of intemperance are greater than the results of war, pestilence, and famine combined, and strong drink has slain more British soldiers than ever fell by the sword or the bullet.

For years past, however, a great change has been going on, thanks to the efforts of such men as the late Sir Henry Havelock, the hero of Lucknow; Sir William Fenwick Williams, the heroic defender of Kars during the Crimean war; Sir Charles James Napier, the hero

of Scinde; Viscount Wolseley, Sir Richard Roberts, and others, backed by the labours of Archdeacon Jeffreys, Rev. William Gelson Gregson, Miss Robinson, Mrs. Daniels, and other laborious workers in the cause.

Even members of the Peace Society, and those who have a horror of war or an aversion to the military profession, cannot but cherish with feelings of tender regard the memory of the late SIR HENRY HAVELOCK, K.C.B., a north of England man, born at Bishop Wearmouth, Sunderland, April 5th, 1795. We are told that at an early age he was remarkable for coolness and forethought. After receiving a good education he yielded to his military propensities, and obtained a commission in the army. Shortly after the battle of Waterloo he was appointed second lieutenant of the Rifle Brigade, and in 1823 embarked for India. A brother officer wrote thus:—"When I first knew Havelock, in 1824, he was only eight-and-twenty, but he was conspicuous as an earnest student of his profession, a chivalrous soldier, and a man of the highest integrity."

Lieutenant Havelock took part in the Burmese war, and was sent on a special mission to the Burman capital. In 1829 he married Hannah, third daughter of Dr. Marshman, Baptist missionary of Serampore. In 1838 he received his captaincy, was in the Afghan campaign, and assisted at the capture of Cabul. At the battle of Sobraon, in the Sikh war of

1846, he had a third horse shot from under him. In 1849, having, during great thirst after the battle of Moodkee, drank eagerly at a well which the Sikhs had poisoned, he found it needful to repair to England for the recovery of his health, but returned to India in 1851. In 1856-57 he was with a divisional command in the Persian expedition.

Sir Henry Havelock was not only a deeply religious man, but also an earnest and zealous teetotaler. The Rev. W. Owen makes the following statement: "Observing the ruinous effects of intemperance in the army of India, Havelock became very active in promoting the temperance cause by his own example of decided temperance and the promotion of total abstinence from intoxicating liquors, and he had the satisfaction of originating a temperance society, which began with three members and increased to as many as three hundred. As a rule he drank neither wine, beer, nor spirits; and when, at the commencement of the Afghan war, he took a little wine at the recommendation of his friends, he experienced a slight attack of fever—which he ascribed to his departure from his ordinary practice. He immediately resumed his teetotal practice, stating that water-drinking was the best regimen for the soldier."

It is said that while his regiment was in Burmah intelligence came that the enemy was approaching. Sir A. Campbell sent in haste to order the men of a particular corps to occupy the post at once. The men were so intoxicated that the order could not be obeyed. "Then call out Havelock's Saints," said Sir Archibald; "they are never drunk, and Havelock is always ready." The bugle sounded, Havelock's men were equal to their duty, and the enemy was repulsed.

Such being the character of Havelock and his men, it is no wonder that General Outram deemed Havelock and his soldiers the best men to undertake so perilous a task as the relief of Lucknow, an incident in British history never to be forgotten. General Outram issued the following divisional order:—

"The important duty of first relieving Lucknow has been intrusted to Major-general Havelock, K.C.B., and Major-general Outram feels that it is due to this distinguished officer, and the strenuous and noble exertions which he has already made to effect that object, that to him should accrue the honour of the achievement. Major-general Outram is confident

that the great end for which General Havelock and his brave troops have so long and so gloriously fought will now, under the blessing of Providence, be accomplished. The major-general, therefore, in gratitude for, and admiration of the brilliant deeds in arms achieved by General Havelock and his gallant troops, will cheerfully waive his rank on the occasion, and will accompany the force to Lucknow in his civil capacity as chief commissioner of order, tendering his military services to General Havelock as a volunteer. On the relief of Lucknow the major-general will resume his position at the head of the forces."

In obedience to this divisional order Havelock marched with his forces upon Lucknow and fought a series of battles, but was compelled to recross the Ganges and await reinforcements. These were brought up by General Outram, and under Havelock (who resumed the command) the city was captured and the residency relieved. The relieving force, however, was itself shut up, and General Havelock died from dysentery on 24th Nov. 1857, aged sixty-two. Mr. F. Sherlock, in his *Illustrious Abstinents*, gives an extract from the reminiscences of a veteran survivor of Havelock's brigade, who was himself an abstainer, and took a warm interest in the temperance reformation after his discharge from the army. Upon being asked why he interested himself in the temperance movement, the old soldier proudly replied, "Sir, I am one of Havelock's men." This old veteran thus speaks of General Havelock:—

"During the long and painful march through India to the frontiers of Persia, Afghanistan, and Cabul, Captain Havelock made himself beloved of every man in his regiment. He had ever a kindly look and a cheery word for his men. He often told them that he was an abstainer from everything that intoxicates, and exhorted his men to follow the same course. When a soldier was brought before him charged with drunkenness, his common exclamation was, 'Oh, my good man, liquor, liquor, is the curse of the army! You cannot be a good soldier and drink intoxicating liquor. I never touch it.' With his brother officers he exercised a wholesome influence with regard to drinking. During the war in Afghanistan, which lasted for five months, General Sale, acting under the advice of Havelock, would not allow any spirit rations to be served out to the men. The army con-

sisted of three thousand men, and during the whole of the time there was not a single case of sickness.

"After the victory of the English over the Afghans the troops occupied the enemy's camp, which was well stored with liquor of various kinds. The soldiers of one regiment, rejoicing in their great victory, indulged freely in the drink. Havelock expostulated with them in his own mild way, but in vain. Again he assembled this regiment and warned them of the dangers they incurred from intemperance. dangers from without in the form of their savage enemies, the Afghans; and dangers from within in the form of those terrible malarious diseases so prevalent in India. A second time Havelock's warning remained unheeded. For the third time he assembled the regiment, and with it the whole of the army. Pointing to the dreaded triangles which he had caused to be erected, Havelock announced his intention of flogging every man in the regiment who was henceforth reported for intemperance. He ordered the skins containing the wine, arrack, and toddy to be emptied out on the sand, and during the remainder of his stay with that portion of the army, there was not a single man brought before him for drunkenness."

General Havelock was a wise as well as a good man, and saw it to be his duty to destroy that which was demoralizing and slaying his comrades in arms; and as *moral suasion* was ineffective, he passed a prohibitory law for the time being.

GEORGE GODFREY, who at the age of twenty-one took the King's shilling in 1826, and joined the 13th Light Infantry, afterwards known as Prince Albert's Regiment, was in Agra from 1831, and seeing and feeling the terrible effects of drinking in the regiment, he suddenly resolved to become an abstainer. He found only one man prepared to sympathize with him, and for some time George Godfrey and Andrew Kilmartin were the butt of the regiment; but by persevering effort they succeeded in securing a few others, and obtaining commendation from one of the officers. One day in March, 1835, while on the march from Agra to Kurnal, Captain Havelock rode up and pleasantly called out, "Well, Godfrey, how are you getting on upon cold water?" He looked up and replied, "Very well, sir." The captain asking him that question before the other men had a good effect.

The numbers of abstainers increased very much at Kurnal, and they were much encouraged and helped by Sir Robert Sale, Captain Chadwick, and Captain Henry Havelock, who enabled them to get coffee and biscuits at a low price in a building raised for the purpose. A temperance society was duly organized, and for some time George Godfrey held the post of secretary to the society. In 1838 George was sent out to the campaign in Afghanistan, and saw hard service for over three years, but never touched intoxicating liquors. On returning with the 9th Regiment to Meerut, he was invalided to Europe, and discharged with a good pension at Chatham in May, 1847, after serving twenty-one years, eighteen of which were in India.

He obtained employment under government and became a yeoman warder of the Tower of London, and when opportunity served, rendered valuable service to the temperance movement in Hackney, and other places in and around the metropolis.

SIR WILLIAM FENWICK WILLIAMS, the hero of Kars, placed on record the following emphatic testimony:—

"I am indebted to a gracious Providence for preservation in very unhealthy climates, but I am satisfied that a resolution early formed, and steadily persevered in, never to take spirituous liquors, has been a means of my escaping diseases by which multitudes have fallen around me. Had not the Turkish army at Kars been literally a 'cold water army,' I am persuaded they never would have performed the achievements which crowned them with glory."

Sir W. F. Williams' statement as to the sobriety of the Turkish army is corroborated by the special correspondent of the *Daily Telegraph*—not a teetotaler—who, writing from the seat of war, said:—

"A finer army corps than that lost at Plevna to the Turks was probably never seen."

Describing their food and habits he adds:—

"For drink the men had water and sometimes coffee. For your Turkish soldier is no wine-bibber. In the great majority of cases he dislikes even the country mastic, which, by the way, is a pernicious, ungodly drink, manufactured and drunk in unwholesome quantities by the 'oppressed Bulgarians.' No mastic was allowed at Plevna, except in the Christian quarter of the town; and no wine

was brought into camp. That, too, was left to the people who were opposed in religion to the Turk."

He further stated: "I do not think the whole United Kingdom Alliance staring at me at one moment, would have had such an effect upon me as the quiet example and words of Osman Pasha"—alluding to the commander of the Turkish forces, who was a grand example of total abstinence.

SIR CHARLES JAMES NAPIER, the hero of Scinde, was a son of the Hon. George Napier, "comptroller of accounts in Ireland," and was born in 1782. At the age of twelve years he was commissioned to the 33d or Duke of Wellington's Regiment, and was subsequently transferred to the 89th, and then to the 4th. In 1806 he entered the 50th Regiment as major, and was present at the battle of Corunna, where he was severely wounded. At the battle of Busaco his upper jaw-bone was completely shattered, and he endured much agony for some time afterwards. At sixty years of age he was appointed major-general in command of the Indian army within the Bombay presidency. After this he was sent to Scinde, and on its annexation was appointed its first governor.

In reviewing the 96th Regiment, on May 11th, 1849, at Fort William, Sir Charles said: "Let me give you a bit of advice—that is, DON'T DRINK. I know young men do not think much of advice from old men. They put their tongue in their cheek, and think they know a good deal better than the old cove who is giving them advice. But if you drink you're done for. You will either be invalided or die. I know two regiments in this country, one drank, the other didn't drink. The one that didn't drink is one of the finest regiments, and has done as well as any regiment in existence. The one that did drink has been all but destroyed. For any regiment for which I have respect—and there is not one of the British regiments whom I don't respect—I should always try and persuade them to keep from drinking. I know there are some who will drink in spite of their officers, but such men will soon be in hospital—and very few that go in, in this country, ever come out again."

In a characteristic letter to a private soldier belonging to his old town—Castletown—Sir Charles wrote as follows:—

"PRIVATE JAMES N——Y,—I have your letter.

You tell me you give satisfaction to your officers, which is just what you ought to do, and I am very glad to hear it, because of my regard for everyone reared at Castletown, for I was reared there myself. However, as I and all belonging to me have left that part of the country for more than twenty years, I neither know who *Mr. Tom Kelly* is, nor who your father is; but I would go far any day in the year to serve a Celbridge man, or any man from the barony of Salt, in which Celbridge stands; that is to say, if such a man behave himself like a good soldier, and not a *drunken* vagabond like James J——e, whom you knew very well, if you are a Castletown man. Now Mr. James N——y, as I am sure you are, and must be a remarkably *sober man, as I am myself*, or I should not have got on so well in the world as I have done,—I say, as you are a remarkably *sober* man, I desire you to take this letter to your captain, and ask him to show it to your lieutenant-colonel, with my best compliments, to have you in his memory; and if you are a remarkably sober man, mind that James N——y, a *remarkably sober man*, like I am, and in all ways fit to be a lance-corporal, I will be obliged to him for promoting you now and hereafter. But if you are like James J——e, then I sincerely hope he will give you a double allowance of punishment, as you well deserve, for taking up my time, which I am always ready to spare for a good soldier, but not for a bad one. Now, if you behave well, this letter will give you a fair start in life; and if you do behave well, I hope soon to hear of your being a corporal. Mind what you are about, and believe me your well-wisher,

"CHARLES NAPIER,

"Major-general and Governor of Scinde."

Shortly before his death Sir Charles attended the annual meeting of the Bombay Temperance League, and in the course of his address said:—

"The basis of our power in India, as they all knew, rested upon our European soldiers. He ventured to assure them, as a man who was in constant communication with the highest military authorities in the country, that drink was the cause of the greater part of the military crime which was committed by the European army in India. If there was no drink the amount of crime amongst our European soldiers would be infinitesimally small and absolutely insignificant. Out of the large European army we had in India, there were some hundreds, absolutely some thousands of good European soldiers, who cost, he could hardly say exactly how much, to bring out to India, who were of priceless value to the safety and security of the country

and government, who were naturally brave and respectable men brought up in happy homes in England, but who were now languishing in military prisons in different parts of the country, and they might safely accept his assurance that out of every ten soldiers in prison, nine owed their disgrace and incarceration to drink."

Sir Charles J. Napier died at his seat, Oaklands, Portsmouth, August, 1853, at the age of seventy-one years.

Colonel Roberts, of the 5th Fusiliers, gave similar testimony in these words:—

"From what has come under my notice as a commanding officer, I consider nothing is so advantageous for the well-being of a battalion, both morally and physically, as the establishment of a total abstinence society. Most of the crimes in the army in India result from drinking to excess. Since the temperance movement commenced, the reduction of offences has been remarkable, and the health of the regiment much improved."

GENERAL GARNET WOLSELEY, created a Viscount after the Soudan expedition, was born at Golden Bridge House, county Dublin, 4th June, 1833. In his nineteenth year he was appointed ensign in the 80th Regiment. His bravery in the Crimean war and the Indian mutiny brought him into prominence. In his attempt to save the life of a wounded private soldier, named Andrews, Captain Wolseley nearly lost his own life. While carrying him to a place of safety, the poor soldier was shot through the body. Further exploits in China, Ashantee, Egypt, &c., placed General Wolseley in the forefront of modern British generals.

When conducting the Red River Expedition, one of the chief elements of his success was the regulation which he made to prevent dram-drinking. Only one bottle of whisky was carried by the expedition, and this was in the commander's own canoe. On the return journey, when all danger was past, it was proposed to broach it. "No," replied Wolseley, "I have promised it to Kane,"—his soldier servant of the 60th Rifles, and it was handed over to him after travelling 2000 miles in his master's canoe.

Lord Wolseley strongly recommends tea and coffee as being much more sustaining and more portable than alcohol, and affirms that "alcohol of any sort reduces instead of increases the temperature of the body."

Among the military adherents of teetotalism was the late WILLIAM FINDLAY of Kilmarnock. He was born at the farm of Benacres in the parish of Symington in 1783, and as a British soldier rendered military service during the Peninsular war. Wounded at the battle of Talavera, he was compelled to fall into the rear, and was subsequently taken prisoner by the French, from whom, however, he soon made his escape. He rejoined the army, and became one of the guards of Napoleon at the island of St. Helena. At length he was honourably discharged from the service, and settled down at Kilmarnock, where he was well known as Sergeant Findlay. About the year 1838 he became a total abstainer, and in 1849 a member of the Scottish Temperance League. "He was an ardent, enthusiastic friend of the cause, and a constant attender of the weekly meetings of the society. All his powers of body and mind were at the command of the cause. Possessing a fund of humour and some poetical genius, he was capable of pleasing and instructing juveniles as well as commending the cause to the sympathy and support of the higher classes of society." He died suddenly while attending divine service on the afternoon of Sunday, June 23d, 1850.

EDWARD ORLANDO LAMBERT in early life was in the Grenadier Guards, and attained the rank of schoolmaster-sergeant. On his retirement from the army he was appointed Scripture-reader to the soldiers at Portsmouth. In 1859 he became connected with the Windsor Working Men's Temperance Association, and up to the time of his death held in succession the offices of treasurer and honorary secretary. He died at Windsor, after only four days' illness, on the 30th of August, 1872, at the age of sixty-seven years.

GENERAL SIR E. F. MORRIS, K.C.B., colonel of the 49th Regiment, was for many years a practical abstainer, and an active member of the National Temperance League. He died at Ryde, Isle of Wight, December 4th, 1871, at the age of seventy-nine years.

SERGEANT MARJORAM, R.A., was a most active and laborious Christian and temperance worker in the army some years prior to 1862. While stationed with his regiment in New Zealand he was instrumental in forming Bible-classes, mutual improvement and temperance societies amongst the British soldiers, and was so successful that even his enemies were

constrained to confess, "There is something genuine in Marjoram's religion."

In a regimental order issued to the 4th Dragoon Guards at Longford, Ireland, dated May 8th, 1844, the commanding officer, after noticing the great satisfaction the Major-general, Sir Gray Campbell, Bart., C.B., had expressed respecting the appearance of the regiment, adds: "He also desired the commanding officer would remark with what pleasure he (the major-general) had received the return of so many of the dragoons *having taken the pledge*, an example so worthy of imitation."

Speaking upon this subject the *National Temperance Chronicle* made the following observations:—"It is hoped the time is not far distant when every regiment will be encouraged in the promotion of temperance by having a temperance society in it, since it is the avowed opinion of his grace the commander-in-chief, that intemperance is *invariably* the great parent of all crime in the British army."

The Temperance Gazette for December, 1846, p. 179, contained the following testimony, headed—

"A REMARKABLE MAN. At a temperance meeting held not long ago in Alabama, Colonel Lehomalousky, who had been twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He rose before the audience, tall, erect, and vigorous, with the glow of health upon his cheek, and said, 'You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horseflesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, with eyes, nostrils, and mouth filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood! Do you ask how I could have survived all these horrors? I answer, that next to the kind providence of God I owe my preservation, my health, and vigour to this fact, that I never drank a drop of spirituous liquor in my life; and,' continued he, 'Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6000 survivors

who safely returned from Egypt, were all of them men who abstained from the use of ardent spirits.'

Had the soldiers in the British army in the Crimean, Indian, and Egyptian campaigns been total abstainers, the probability is that fewer lives would have been lost, the cases in hospital much lessened, the wars of shorter duration, and the cost to the country proportionately less—in fact, the results in every sense much more satisfactory than they have been.

Deluded by social customs and the mistaken notion, backed by medical authority, that alcoholic liquors were essential, and possibly with a view to increase the revenue, the government has fostered and encouraged the sale of alcoholic liquors amongst the soldiers.

In March, 1847, there were debates in the House of Commons on "Drunkenness in the Army," in the course of which some very important facts were brought to light and valuable testimony given.

Colonel Lindsay made the following statements:—"Government is the proprietor of a number of spirit shops, or, as they are called in town, 'gin palaces,' and has let them out with a craft which has not been equalled by the great brewers in London. The latter charge a profit, not by the population of a district, but on the quantity of drink sold; the canteens, however, are rated according to the number of soldiers in the barracks; the canteener is, therefore, obliged to employ every means to induce the men to drink largely; if they do not consume a large quantity he is ruined; if they do they get drunk, and they are flogged or otherwise punished—the tempted by the tempters. Young recruits, with money in their pockets, are easily seduced by the older soldiers, whose funds are long ago exhausted, into the canteen; and that which was at first a chance visit becomes a habit."

"It appeared by a return which he had in his hand, that *the principal crimes committed in the army were drunkenness and insubordination*, and that the latter *seldom happened without being caused by the former*; that the regiments which came from the East or West Indies, or from the Cape of Good Hope and other places, were more notorious for drunkenness, and more violent than those at home; and that among them the number of capital punishments was greater than in other regiments. It was notorious that in the West

Indies the soldiers had been known to add cayenne pepper to the spirits which they drank, because they were not strong enough. It had come under his notice that the spirits sold in canteens had a more violent effect on the men who drank them than the spirits sold out of the barracks. He believed that the keepers of canteens often mixed their spirits with *vitriol and other injurious ingredients*, and the consequence was they produced a greater amount of frenzy when drunk than did those taken elsewhere."

"He believed it would *not* be difficult to show that though an habitual drunkard and an habitual drinker were two different things, the one was as great an expense to the country as the other. There were men who never got drunk, yet were always taking their glass; and he believed the constitution of these men failed sooner than those of habitual drunkards. Many of these men were discharged on pensions, and this cost money to the country. Now, as Lord Hardinge remarked, that the canteens were a sort of tax on the soldier, he thought the tax should be used for *his improvement not his demoralization*."

Sir George Arthur said: "We encourage a person to drink a small quantity of spirits, and we punish him for drinking a large quantity, though we know that a small quantity disarms him of caution as to the danger, and the *daily habit creates a physical necessity*, which the utmost fortitude cannot successfully struggle against."

Dr. Ferguson, a medical officer of great experience, said: "A ration of spirits, as an article of daily diet, ever engenders a craving for more, so imperious and irresistible that there is no crime the soldier will not commit, no abomination he would not practise for its gratification. Punishment, when put in competition, is set at nought. He would drink though the king of terrors stared him in the face; and rather than go without it, he would take that drink from the most disgusting vehicles human imagination can conceive. The army canteens have ever been *institutions of drunkenness*; they must have been kept up from the high rent that was paid to the barrack department. But how these authorities could reconcile the gains thus obtained, at so much deadly cost, to their consciences must remain a problem."

How was it proposed to remedy these evils? Colonel Lindsay wished to forbid the sale of

spirits in the canteens and thus *remove temptation*, and he contended that if they did not do so, they would find all their attempted reforms ineffectual.

"He thought he was justified in calling upon the board of ordnance and the government, even to yield up some of the income of the state, which was derived from this source, to get rid of this evil, whereby they would raise the character of the service, improve the *moral condition of the soldier*, and conduce to the efficiency of the army."

The minister of war said it was "intended to make some alteration in the system."

Sir De Lacy Evans "was inclined to the opinion that the government should try the experiment for some time of prohibiting the sale of spirituous liquors altogether in canteens."

Sir H. Douglas said "there was a time when profit accrued to corps from this source, which was carried to account of the regiment in order to make the messes cheaper to the officers; and in a command he had had not many years ago, he found that in a mess the wine of the officers was paid for out of a fund which accrued from the sale of spirits to the men. This was altered now. He desired that canteens might be made a convenient moral adjunct to the barracks, to which the soldier might adjourn for other purposes besides drinking, and that the profits of the canteens might be applied to the cheapening of coffee and tea, and to hold out inducements to the soldier to resort thither for wholesome and moral purposes."

Mr. Goulburn "concurred in the propriety of canteens being made of a different character, affording to the soldier opportunities of innocent amusement instead of temptations to intoxication."

Mr. W. S. Wortley "was satisfied that nine-tenths of the punishments inflicted arose from the abuse of canteens."

The Earl of Arundel "was pleased that government had taken up the subject, and hoped that something would be done;" but alas, governments are slow to act in these matters, and, as we shall see, it was years before any practical steps were taken in the right direction.

Temperance societies among the British soldiers in India were, as already shown, formed there over forty-five years ago, and warmly supported by Archdeacon H. Jeffreys

and others; but they were suppressed under some misguided idea of military discipline, to the loss of the state and to the detriment of the soldiers.

Of late years they have been revived and officially recognized, and to no man is more honour due for the success of this movement than to the Rev. J. Gelson Gregson, for many years chaplain to the forces in India.

The Soldiers' Total Abstinence Association in India was founded by the Rev. J. Gelson Gregson at Agra, India, in 1862, and under his care developed into a successful and highly beneficial society. In June, 1886, its official organ, *On Guard*, reported that there were 134 branches of this society scattered throughout the European army in India, with a total membership of 11,999. "These visible benefits," says Dr. Pringle, "conferred by this association, combined with the marked improvement in the moral tone of the Europeans in India, due doubtless in a great measure to the effects of education on the masses, have contributed in a great degree to the encouraging diminution in the drinking habits of the Europeans in India, with which this paper opened" (*Report of British and Colonial Temperance Congress, Alliance News*, 1886, p. 476).

The REV. J. GELSON GREGSON, who spent some years with the army in India, writing in 1872 says: "You will be glad to hear that our work among the soldiers in India is in a very encouraging condition; the work begun here ten years ago has not passed away. I have been most agreeably surprised to find so much abstinence in the army. Three weeks ago I gave a temperance address to the 65th Regiment, and formed a temperance brotherhood. Seventy-five non-commissioned officers and men signed the pledge at the close of the meeting. Last night after our meeting I noticed that our pledge numbers were 152, and I hope we may be fortunate enough to double this number before long."

In 1883 Mr. Gregson reported a total membership of the Soldiers' Total Abstinence Society as 12,114, including 1499 in Egypt. Mr. Gregson returned to England in 1887, and soon afterwards accepted the pastorate of a large Baptist Church at Bradford, Yorkshire.

The temperance cause in the army is deeply indebted to the National Temperance League. The League devoted its attention to this work with zeal and energy, and in May, 1872, revised

returns were received from 126 regiments reporting a total of 6679 abstainers, including 1528 who had received the card of honour presented by the League to those who had consistently adhered to the pledge for at least one year. These numbers were exclusive of 1150 children of soldiers connected with the Army Bands of Hope; and it was believed that there were hundreds of abstainers in the sixty regiments, many of them on foreign service, from which no returns had yet been received.

At Aldershot, where at this period the general in command encouraged the temperance movement, there were fourteen societies with a total membership of 1361.

In November, 1872, the National Temperance League held a special military meeting in Exeter Hall, London, which gave a great impetus to the movement. Periodical meetings were also held in the Tower, Chelsea Barracks, Wellington Barracks, St. George's Barracks, Hyde Park Barracks, and Regent's Park Barracks, with an average attendance of 100 soldiers, at which over 800 had signed the pledge.

MISS ROBINSON, of Guildford, who is known as the "Soldiers' Friend," deserves special mention as one of the most heroic and devoted women of the century. Her little work entitled *Active Service; or Work among our Soldiers*, gives particulars of her labours while in constant pain and depression from a confirmed spinal complaint. With her body incased in steel, she has laboured for nearly thirty years, addressing meetings, reading aloud, writing letters, &c., for the soldiers, and other work in the camp and in barracks. In one year (1875) she addressed 175 meetings, the aggregate attendance at which was 27,290; she obtained 1265 signatures to the pledge, distributed to soldiers 19,300 books, papers, or cards, and wrote 1300 letters, besides sending out 570 parcels. Miss Robinson is a thorough teetotaler, and soon saw the absolute necessity for temperance work in all efforts to raise the people from the thralldom of sin and drunkenness into which such large numbers have fallen. Hers is indeed a life of truly Christian devotion and self-sacrificing labour, and many of the soldiers for whom she labours love her as a sister.

In the Supplement of the *Alliance News* for Christmas week, 1891, Miss Robinson occupies four columns in giving interesting particulars

of her "Temperance Work among Soldiers," commencing with her private efforts in correspondence with the Christian teetotallers serving with the 69th Regiment in Burmah. Then her labours along with Mrs. Daniell, founder of the Aldershot Mission Hall and Soldiers' Home; and her subsequent visits to the garrisons and camps throughout the country, and correspondence with men in eighty regiments at home and abroad.

On the suggestion of the late Major-General F. Eardley-Wilmot she was led to act in conjunction with the National Temperance League, and under its auspices the work has prospered most abundantly. During the "Autumn Manœuvres" on Dartmoor Common in 1873, and also on Cannock Chase, Staffordshire, Miss Robinson had the entire management of the arrangements made by the League, for mission work among the soldiers. For nine weeks she lived in a gipsy van without any female attendant, and suffered much.

Over £1100 of the soldiers' money passed through her hands; nearly 6000 letters were written, and 342 sums of money sent to wives. The daily consumption of coffee averaged 150 gallons, and their waggon followed the troops, much to the brewers' disgust. Miss Robinson adds: "All passed off well, and for the satisfaction of the National Temperance League I procured twenty-three written testimonials from general and commanding officers as to the usefulness of our efforts, while the soldiers' gratitude was really overwhelming. I believe not twenty teetotallers broke the pledge on these manœuvres, and we enrolled 140 new names. Our tents were visited by the Secretary of State for War and other distinguished personages, while the *Times*, the *Morning Post*, the *Daily Telegraph*, the *Standard*, and many local newspapers throughout the country gave appreciative accounts of the work."

This work prepared the way for the founding of a Soldiers' Institute at Portsmouth, which, after many discouragements, was at length accomplished. Miss Robinson collected funds and purchased the large old Fountain Hotel, High Street, Portsmouth, and in 1874 it was opened as the Soldiers' Institute. To use her own words, "Its history has been one of progress and blessing amidst continuous local opposition and difficulties peculiar to this town. Here I and the ladies associated with me live (at our own expense) and labour for God, as He gives opportunity. I have

been permitted also to establish other teetotal-houses:—

"A PRIVATE HOTEL for officers and their relatives, and for visitors desirous of seeing the work. THE SAILORS' WELCOME, 88 Queen Street, Portsea, 250 beds. THE SPEEDWELL, Commercial Hotel, Restaurant, and Gospel Hall, opposite the railway-station, Landport. SAILORS' AND SOLDIERS' INSTITUTE, Alexandria, Egypt.

"It may not be generally known that it is at Portsmouth all regiments embark in rotation for foreign service, or disembark on their return from abroad. Each regiment that embarks leaves behind all wives married without leave (therefore, not 'on the strength' of the regiment), with their children; often destitute and friendless, they look to us for help. In former years many such were driven into sin from sheer starvation. Widows and orphans of soldiers who die abroad are landed at Portsmouth and received into our Institute until their future is decided. Children without either father or mother are sometimes left entirely on our hands. We accommodate soldiers' mothers and relatives who come to Portsmouth during nine months of the year to meet troopships. We shelter families awaiting embarkation, and receive all sent down by night trains.

"Our ladies visit the sick and wounded (brought home by hundreds in the troop-ships) before their removal to Netley Hospital. Little comforts are provided for the sick; military prisoners are also visited.

"Over 400 women are in our mothers' meetings, nearly 1000 children and young people in our Bands of Hope. Forty meetings of various kinds are held weekly.

"A training shop to teach trades to young soldiers, also gymnasium, reading-rooms, and all the advantages of a club and home, are provided free to all soldiers alike. Thousands of time-expired men are landed yearly at Portsmouth, and quartered in the forts, pending their discharge; these, too, are free to use the Institute. Many send home baggage and money to our care beforehand. Book packets and letters are sent to all regiments at home and abroad, and to army Scripture readers, at an average yearly cost of £500. Our own penny monthly magazine *Ready* is largely circulated, of general interest; no advertisements admitted.

"Besides the ordinary visitation of barracks,



1 Major-general Sir HENRY HAVELOCK, K.C.B., the hero of Lucknow, an earnest and zealous Teetotaler.

2 Admiral Sir W. KING-HALL, K.C.B., a supporter of the National Temperance League, and a Temperance Reformer among Seamen.

3 Miss AGNES E. WESTON, Sailor's Rest, Devonport; for a number of years employed by the Royal Naval Temperance Society, Woolwich.

4 Miss SARAH ROBINSON, Guildford, the "Soldier's Friend;" Author of *Active Service, or Work among our Soldiers*.

5 Major-General Sir CHARLES JAMES NAPIER, K.C.B., Governor of Scinde.

married quarters, hospitals, &c., our troopship work reaches the large numbers who do not stay in the town, but are transferred from the ships to the railway trains, or *vice versa*. The condition of the women and children is often most pitiable, thinly clad, hungry, tired; sometimes sick, bereaved, and unhappy. Our coffee shed and store on the embarkation jetty is open at these times, and our workers busy for hours distributing food, coffee, warm clothing, little books, and sundries, sending the people away cheered and comfortable. For this work alone we need continual supplies of warm wraps and clothing new and old. The whole of the work is supported by voluntary contributions; we have no endowment or vested funds, and the entire labour of raising the needful money rests upon myself."

These few particulars from Miss Robinson's own pen will enable our readers to form an opinion as to the value of the labours of this heroic and devoted woman.

FIELD-MARSHAL SIR R. DACRES, who commanded the Royal Artillery during the Crimean war, was an earnest consistent abstainer for many years. In 1855 and 1856 the *National Temperance Chronicle* contained several letters from him bearing testimony to the benefits of his own abstemious habits, and to the dreadful effects upon the troops of indulgence in strong drink. The mistaken policy of the government was productive of great injury, as was proved by the evidence given before the Sebastopol Parliamentary Committee, which exposed gross mismanagement during the earlier period of the expedition. While many of the soldiers were exposed to terrible trials and sufferings, for want of proper food and shelter, double rations of spirits were issued. The sale of liquor was also made more easy, so that the extra pay earned was spent in strong drink, and the discipline and efficiency of the troops were sacrificed to an alarming extent.

In one of his letters Sir R. Dacres stated that, instead of giving the men the money to spend in alcoholic dissipation, it ought to have been given to their families at home, or put into the savings-bank to their credit. "But," as one writer remarks, "a regulation so simple and judicious appears to have been beyond the reach of the military authorities of that day."

Sir R. Dacres died on the 6th of December, 1886, at the ripe age of eighty-six years.

COLONEL ARTHUR CHICHESTER WILLIAM CROOKSHANK, who entered the army in January, 1859, became captain in 1871, lieutenant-colonel January, 1885, and colonel in March, 1885. He was, at the time of his melancholy death, the esteemed president of the Soldiers' Total Abstinence Society. He was engaged in military operations against the Black Mountain tribes in India in the autumn of 1888, and received wounds from which he died.

JAMES RAE, well known to the most active official members and representatives of the Independent Order of Good Templars, as the Grand Marshal of England and District Deputy for Berkshire, was born on the 31st of May, 1825, at Marykirk, Kincardineshire, and educated at Montrose Academy. He was engaged for many years in the military clothing establishment at Woolwich, during which time upwards of 45,000 young men passed through his hands, and to nearly all of them he felt it his duty to deliver an address on temperance accompanied by a tract or two.

He joined the Royal Artillery in 1846, and served nineteen years five months. He was one of the early temperance reformers in the army, and with others induced the National Temperance League to send John B. Gough to the Royal Arsenal, when thousands came to hear him, and hundreds signed the pledge.

Mr. Rae and others joined the Rev. W. Carus Wilson in forming the first Soldiers' Institute at Woolwich, Mr. Mott and Mr. Angersteen, ex-M.P. for Greenwich, paying the expenses.

During a few weeks' leave of absence Mr. Rae devoted his time and attention to temperance work, holding meetings under the auspices of the National Temperance League.

At Banbury the bills announcing Mr. Rae's meeting were of a semi-military character, and read in this fashion:—

RECRUITS WANTED

For the Coldstream Army.

SERGEANT JAMES RAE,

of the

Royal Artillery, will Address the Meeting.

Some person sent on a copy of this bill to the commander-in-chief. Mr. Rae was at once ordered home, brought before his commanding officer, and sentenced. He was not allowed to speak again on the temperance question, or to preach while in the service. He tried to obtain

leave for the rest of his service, one year and seven months, but failed. He soon afterwards demanded and secured his discharge, but at the sacrifice of a pension of £36, 8s. per annum for life, thus making great pecuniary sacrifices for conscience sake.

Mr. Rae was president of the Soldiers' Scripture Society, one of the promoters of the Soldiers' Institute, conductor of the Sunday-school services for the young in the establishment, superintendent of the Band of Hope, the founder of the Young Men's Christian Temperance Society, and as an open-air preacher of the gospel was indefatigable.

In December, 1871, Mr. Rae left Woolwich to take up his abode at Reading as superintendent of agents for the United Kingdom Temperance and General Provident Institution. About the same time he joined the Good Templar order, instituted fifty-three new lodges, became in 1872 Grand Marshal of England, and, on the resignation of R. Walker, then mayor of Maidenhead, Mr. Rae was appointed district deputy for Berkshire, and was so successful as to merit the confidence and esteem of his brethren, who recommended his reappointment. He has visited the United States and Canada, and was three weeks at Gibraltar speaking to the troops. He is a man with a commanding appearance, a voice full of authority, besides being genial, witty, and agreeable.

One or two incidents connected with the annual meeting of the National Temperance League, held in Exeter Hall, London, May 5th, 1879, are worthy of special notice. The chair was occupied by Vice-admiral Sir William King-Hall, K.C.B. In the course of an able address, the Dean of Bangor suggested the introduction into parliament of a special Sunday-closing bill for Wales, remarking that England would, if this became law, have the example of Scotland, Ireland, and Wales, and would not long resist following the same course.

As shown in another chapter, this idea was taken up, and worked to a successful issue as regards Wales; but England yet lags behind.

Dr. B. W. Richardson gave an impetus to the movement by a speech dealing with the medical aspect of the question, and referring to his own position, said: "Looking back upon the past seven years, I say positively I would not, and I need not, for any reason whatever, withdraw one word, one sentence, or one

thought which I expressed at the commencement of that period." Some 200 or 300 of the Foot Guards and some artillerymen had accepted the League's invitation to this annual meeting, and a substantial tea, which was served in one of the minor rooms of Exeter Hall, had been provided for them.

After tea Master Gunner C. Henderson and Pay-sergeant Carr of the Scots Guards took part in the presentation of a beautiful teapot and a set of solitaires to MR. CHARLES SMITH, agent of the National Temperance League, in the name of their fellow-soldiers, as a recognition of his labours amongst them. For nine years Mr. Smith had laboured and organized a large number of successful meetings in the London barracks, and thus induced numbers of the soldiers to become identified with the temperance movement.

In a comparison of the abstainers and non-abstainers in the first battalion of the Leinster Regiment stationed at Fyzabad, the organ of the British Soldiers' Temperance Association of India says that in every particular of advantage the abstainers had a higher percentage than the non-abstainers.

The total membership of the Army Temperance Association—all total abstainers—was reported in August, 1891, as 17,294, there being ten regiments with more than 300 and less than 400; Sussex, 402; Lincolnshire, 403; Cheshire, 495; Borderers, 515; Middlesex, 546.

In 1872 the National Temperance League gave the following report of temperance work in the Royal Navy and Merchant Service:—

"The Royal Naval Temperance Society has continued the important work it has marked out for itself—that of establishing a temperance society on board each vessel in the British navy. Divisions of the society have been established at Portsmouth, Devonport, and Sheerness, and branches have been formed on board thirty-five ships, including the *Minotaur*, the *Hercules*, the *Warrior*, the *Monarch*, the *Sultan*, the *Agincourt*, the *Northumberland*, the *Glasgow*, the *Rattlesnake*, the *Lord Warden*, the *Excellent*, the *Duke of Wellington*, the *Implacable*, &c.; and members of the society are serving on board thirty-seven ships where branches of the society have not yet been organized. The total number of members enrolled in the society's books during the first year being about 1300, including all ranks, from an admiral to one of the youngest boys

in the service. The work of the society has now been transferred to the National Temperance League.

"The Band of Hope established at the Royal Hospital School, Greenwich, continues to flourish, a total of nearly 1000 members having been enrolled since the society was commenced.

"In regard to the Merchant Service nothing very definite can be stated, except that missionaries are employed at the principal seaports to show those engaged therein the advantages of total abstinence. Amongst these is Mr. (Francis) Mollison, who devotes the whole of his time to this department of work. It is impossible to give any general details in regard to this class of seamen, but the number of small coasting craft now sailing on thoroughgoing teetotal principles is known to be increasing." (Tweedie's *Temperance Year-book*, 1873, pp. 70-71.)

In the year 1873 the Royal Naval Temperance Society was re-established under the auspices of the National Temperance League, and for a number of years Miss Agnes E. Weston was specially employed in this department of temperance work. In 1889 Miss Weston reported as follows:—

"For over fifteen years there has been a Royal Naval Temperance Society, and there is not a single ship or gun-boat, or even a torpedo boat, in the navy at the present moment to which the National Temperance League has not penetrated, and in which its literature is not to be found. Of one thing Jack was quite convinced, and that was, that teetotalism is a good and a grand thing; and so deeply had it taken root in the navy, that she could assert from her personal knowledge that every officer in command in the service was convinced of and acknowledged the advantage of temperance work amongst their men.

"At the late jubilee naval review every single ship engaged in the evolutions had the work of the League going on on board, which in itself showed how heartily the blue-jackets and marines exerted themselves in the interests of total abstinence. In Portsmouth and Devonport alone last year 3952 pledges were taken, and that without any great crusade being made, but simply by steady hard work. It might be asked how could it be known that Jack kept his pledge? and the answer was, that in the preceding twelve months 667 cards of honour and silver medals were presented to naval ab-

stainers of more than a year's standing, some of them, indeed, having given up the drink for twenty years; and during the previous week she had the honour of boarding H.M.S. *Nep-tune*, and showing to the men the medal she had presented to a petty officer who had done fifty years' teetotal service for her majesty. Cards had been issued to the number of 7162, and a quarter of a million copies of the temperance paper *Ashore and Afloat* had been circulated, whilst 200 Stars of Merit had been awarded to earnest workers on board her majesty's ships."

Miss Weston also spoke of the improving effect which temperance had produced on the behaviour of our sailors in foreign and colonial ports. In the officers' branch the members were steadily increasing (*Alliance News*, 1889, p. 607).

"Temperance Work among the Blue Jackets" is the title of a lengthy report of an interview with Miss Weston and her assistant Miss Wintz by a special commissioner of the *Alliance News*, as given in the Christmas Supplement, 1891.

In this chatty report a few particulars are given of the "Sailors' Rests" in Portsmouth and Devonport. The Portsmouth institution has been practically rebuilt at a total cost of about £14,000, solely for blue jackets—the men and boys of the royal navy. It comprises a large hall capable of holding 1500 persons, and other smaller halls; a refreshment bar—on temperance principles of course; reading, billiard, and recreation-rooms, dormitories and beds, which are always well patronized. A temperance entertainment is given in the large hall every Saturday night, Wednesdays a platform meeting, and on Sunday afternoons a "Happy Afternoon" for the boys, and a gospel service at night. There is also a "Rest" in Fore Street, Devonport, and a branch house opposite Keynham Gates.

The report for 1891 shows that 68,230 seamen and marines slept at the Sailors' Rest, Devonport; 11,328 at the Branch House, and 30,667 at Portsmouth, making a grand total for the year of 110,225. The sum of £6564, 15s. 8d. was received during the year for building purposes, principally expended at Portsmouth, where great enlargements are being carried out. The sum of £2265, 12s. 8d. was also received towards "Industrial Work-rooms" for sailors' wives and widows in memory of the *Serpent*, and about forty women are regularly employed at Portsmouth. To-

wards the gospel and temperance work the sum of £2935, 17s. 8d. had been received, and this was expended at home and abroad on organized gospel and temperance work, the printing of *Our Blue Jackets, Ashore and Afloat*, &c., and other purposes.

SIR NATHANIEL BARNABY, the eminent naval constructor, is reported to have been a total abstainer for nearly fifty years. He believes that for a lad to maintain his Band of Hope pledge is of more value to him than a present of £20,000 (*The Caravan*, Jan., 1890).

One of the warmest friends and supporters of the movement amongst the sailors in the Royal Navy was the late W. BRAHAM ROBINSON of Southampton. He was born on the 24th June, 1819, his father being a lieutenant in the Royal Navy, and he served some years on the quarter-deck in the Royal Navy with much credit, his last ship being the world-renowned "Fighting *Téméraire*." He entered the Civil Service in the Royal Dockyard at Chatham in 1835, and became, as the result of a competitive examination, a junior officer among the naval architects. Having applied himself with increased diligence to compete for fresh vacancies, he won two further steps of promotion. In 1845 he married the daughter of Lieut. Sturgess, R.N., and the wedding breakfast was the last occasion on which either he or his wife took wine or strong drink of any kind as a beverage. From that time Mr. Robinson consistently and uncompromisingly advocated the cause of total abstinence from all intoxicating liquors. After his marriage he received her majesty's commission as a captain in the Dockyard Battalion, and subsequently he became a field-officer in the artillery volunteers.

When serving at Sheerness, as the second ship-building officer there, he discontinued the long-established practice of giving wine to the visitors on the launching stage. This was on the occasion of the launching of the *Clio* corvette, and in the face of much official opposition. Amongst the many ships launched under Mr. Robinson's superintendence were the *Devastation*, the *Shah*, the *Boadicea*, the *Bacchante*, and the *Inflexible*, and on each occasion he adhered to the same course of action. In 1869 he quitted the Admiralty to fill the responsible post of chief professional officer in the Portsmouth Dockyard. At this time the Rev. J. Gelson Gregson was carrying on Saturday night entertainments somewhat on the plan of those

which the late Rev. G. M. Murphy so successfully conducted at the Lambeth Baths, London. When Mr. Gregson left for India, in 1873, Mr. Robinson took the chairmanship of these meetings, which were mainly carried on by earnest working-men, assisted by Mr. Horace Robinson, son of Mr. Robinson, as honorary secretary.

When the Good Templar movement was introduced into Portsmouth, Mr. Robinson became one of the early members of the Royal Naval Lodge, and tried to make it a help to the cause. He was also a warm supporter of Miss Agnes E. Weston's work amongst the sailors, and identified himself with other temperance organizations and agencies.

On the 26th of October, 1881, Mr. Robinson retired from the chief-constructorship at Portsmouth, and was the recipient of numerous presentations from the officers, leading men and shipwrights, and the dockyard workmen, &c. He then retired to Southampton, where he resided until his death. He renewed his efforts to promote the interests of the temperance movement, by taking an active part in the various agencies employed. He gave a special lecture on the "Scientific Aspect of the Temperance Question" before the Southampton local conference, and severed his connection with the Liberal party as a protest against the adoption of Mr. J. H. Cooksey as a candidate for the representation of Southampton. He was an ardent supporter of the Alliance, his membership dating from September 20th, 1858. He died suddenly at his residence, Rosenheim, Westwood Park, Southampton, on Monday, January 14th, 1888, in his sixty-eighth year. (Condensed from the *Alliance News*, 1888, p. 66.)

ADMIRAL SIR W. KING-HALL was born in 1820, and at the early age of nine years entered the Royal Navy. He served in the Burmah and Carlist wars, in the Syrian expedition of 1840, and was present at the capture of St. Jean d'Acre. He commanded ships in the Kaffir and Russian wars, and was present at the capture of Bomarsund and the bombardment of Sweaborg. During the operations in China he took part in the capture of Canton and the Taku Forts. He was flag-captain to Admiral Sir Houston Stewart on the North American station, became superintendent of Sheerness Dockyard in 1855, and of Devonport in 1871, and was commander-in-chief at the Nore 1877-79. In or about the year 1866, he was

so impressed with the evils produced by drink in the navy and elsewhere that he became an ardent temperance reformer.

When he was in command of her majesty's ship *Russell* at Falmouth there was a great deal of drinking going on, and in consequence much crime and punishment. At the commencement of his second year's command, calling up the men he read out to them from the defaulters' book the punishments of the past year. More than two-thirds had been, to the surprise of the men, occasioned by strong drink. He then offered to give up his wine if the men would abandon their grog for the next three months. He gave them forty-eight hours to think it over, and in a short while forty-six of those who had been most under punishment accepted his conditions, and he started a teetotal society. At the end of the quarter not only was it found that all the original signatories had kept the pledge, but that they were joined by thirty more. At Sheerness he was equally earnest as a temperance reformer, and, on his leaving, the men presented him with an address and a copy of Kitto's Bible on account of the good he had done to themselves and families by his influence and example. At Devonport he was very active in establishing a successful Band of Hope in the dockyard. His name will appear in other chapters, especially in connection with the meetings of the National Temperance League, of which he was a supporter.

He died on the 29th of July, 1886, at the age of sixty-six years.

COMMODORE JAMES GRAHAM GOODENOUGH, "the martyred seaman," was a sailor from childhood. He was the son of Dr. Edmund Goodenough, dean of Wells, and grandson of Dr. Goodenough, bishop of Carlisle. He was born at Stoke Hill, near Guildford, December 3d, 1830, and at his christening his father selected the calling of a sailor for his son, so that from his earliest years the lad was trained to look upon her majesty's navy as the destined path of his future career.

He joined the navy on the 7th of May, 1844, in the *Collingwood* as a cadet. In 1848 he joined the *Cyclops* on an expedition to Africa, returning to England again in 1849 to join the *Excellent*. He passed the mate's examination in June, 1850, in July, 1851, he succeeded in obtaining a lieutenant's commission, and two months later was appointed to the *Centauro*, which was placed in charge of the

South American station until recalled on the outbreak of the Crimean war in 1854. He was then transferred to the *Calcutta*, the guardship at Plymouth, the following year he was appointed gunnery-lieutenant in the *Hastings*, and in 1856 obtained command of the gun-boat *Goshawk*. He was afterwards first lieutenant of the *Raleigh*, which struck a rock on the 15th of March, 1857, and became a total wreck on the coast of China, but happily without loss of life. After having the command of a small hired steamer, the *Hong-Kong*, he accepted the post of second lieutenant of the *Calcutta*, and for his services at Canton was promoted to the rank of acting commander of the *Calcutta*, in which he captured the Taku Forts, with the loss of one man killed and two wounded. After a short trip to Japan he proceeded to Hong-Kong as commander of the sloop *Reward*.

In 1863 he went on a special mission to North America, and in May, 1864, was married and took command of the new flagship *Victoria*. He was ordered to Malta, and while there founded a "Soldier's and Sailor's Institute," where the men might spend their leisure time profitably, and without free from the dangers and temptations of the ordinary resorts.

In May, 1866, he joined the *Minotaur*, visiting Ireland in 1867 and 1868. In 1870 he took part in what is called the *temperance* branch of the Church of England Temperance Society, but speedily discovered that total abstinence was the only safe, wise, and true temperance, and became a teetotaler.

Discussing one day with a friend some of the difficulties of young officers with regard to expenses and extravagance, his companion, a younger man, spoke of being more careful.

"No," said Goodenough, "it's no use talking of being *more careful*, and trying to ease a thing off; my principle is, that if I found a thing interfering with my duty to my life, I would cut it off, root and branch; make an end of it at once: that is the only way."

He was "a solitary water drinker" at the feasts given to the officers of the navy, and yet, five weeks before his sad end he remarked that he was as much up to hard work, as ready for any enjoyment, and exertion, or exposure (even to passing a night under a tree) as he had ever been in his life, and even more so.

On the 11th August, 1875, he landed at

Vanikoro, one of the Santa Cruz group of islands, where he was treacherously shot with arrows by the natives, and in a few days passed away, after a solemn and affecting farewell had been taken of the men and officers. He was in his forty-fifth year.

CAPTAIN R. H. PHIPPS, R.N., was sent early in life to serve at sea, and before thirteen took part, under Lord John Hay, in the operations against the Carlists at Santander and Bilbao. He then proceeded in a squadron to settle some disputes with the French on the west coast of Africa.

Returning from Africa he became a midshipman in the *Rodney*, and was engaged under Sir R. Stopford and Sir Charles Napier in the war in Syria, which was concluded by the fall of St. Jean D'Aere, passing his examination for a lieutenancy with again another service on the coast of Africa, from which he was invalided, owing to constant exposure in boat service and storms. He was promoted at twenty-three to be a lieutenant. Constantly serving afloat, and for many years employed as first lieutenant of frigates and line of battle-ships, he was promoted, in 1861, to the rank of commander; and after three years' service as inspecting commander in Ireland and Wales, he was appointed to the command of the *Warspite* training ship.

During several parts of his sea career, Captain Phipps had practised total abstinence, finding it beneficial to his health to do so; but it was not until 1865, or thereabouts, that he signed the pledge, and regularly entered the ranks of the temperance reformers. He was mainly induced to do so by feeling the responsibility cast upon him in having the care of the young, and knowing that of all the temptations to which a sailor can be exposed, drink is the most cruel and destructive. Once having taken this course he gave himself with zeal and energy to the cause, and joined the Sons of Temperance, and the Independent Order of Good Templars, becoming an office-bearer in the Good Templar Lodge at Woolwich. He also became a member of the committee of the National Temperance League, and president of the Christian Association for the Suppression of Intemperance at Woolwich; president of a temperance society he assisted to form at North Woolwich;

and vice-president of the Royal Naval Temperance Society. Captain Phipps was for many years a teacher in the Ragged School at Woolwich, and took part in many subjects of interest as they arose in his neighbourhood, more particularly in arranging for the sending to Canada of the artisan emigrants from the dockyard, Woolwich. In 1872 he had received two medals for his services, one from her majesty the Queen, and one from his highness the Sultan of Turkey.

Mr. F. Sherlock, in his *Illustrious Abstainers*, to which we are indebted for some of the particulars here given, informs us that ADMIRAL SIR JAMES SULLIVAN and ADMIRAL PREVOST may be mentioned in the list of naval officers who were personal abstainers.

CAPTAIN GEORGE BAYLY, husband of the author of *Ragged Homes, and How to Mend Them*, not only sympathized with Mrs. Bayly in all her undertakings, but from the time of the formation of the Rescue Society, when temperance work led to the cry for a "public-house without the drink," the whole of his leisure was devoted to the work connected with the Workmen's Hall, Kensington Potteries, opened in April, 1861. Nothing went on there without the "Capturing," and the regrets were mutual when he left the neighbourhood. His *Sea Life Sixty Years ago*, written when he was seventy-eight years of age, met with a warm reception. He continued able to attend to his duties as an elder brother of the Trinity House until within ten days of his death from bronchitis, November 13th, 1888, at the age of eighty-one years.

CAPTAIN CHARLES JOHN GRIMMER, a native of Yarmouth, became captain of a ship at the early age of twenty-one years. For about thirty years he was an active labourer in the temperance cause, and for the last five years of his life was employed as a sailor's missionary, and at all times rendered valuable service at the meetings held in Burdett Hall, Limehouse, under the auspices of the National Temperance League. He died at Limehouse, June 22d, 1872.

It is now reported that there is a temperance society in connection with every ship in the British navy, and that the work is making steady and substantial progress, not only in the navy, but also in the merchant service.

CHAPTER XLIV

OPPOSITION TO THE MAINE-LAW AGITATION.

1856-1858.

Scottish Alliance Agency—*Christian News* Advocacy of Prohibition—Mrs. Theobald's Visit to Glasgow—Edinburgh Board for Suppression of Drunkenness—Rev. W. Reid Advocates Maine-law Principles—The "Auld Reekie" Controversy—Newspaper War—Alliance Deputation—Professor Laycock's Opposition Lectures—Visit of Dr. Lees—Dr. M'Culloch's Lecture—Edinburgh Conversazione—League Declaration for "Entire Prohibition"—Repeated Misrepresentations—Dumfries Protest—Recantation of Messrs. Forsyth and Turnbull—League Anniversary, 1857—Rev. A. Wallace's Speech—Hon. Neal Dow—Dr. M'Culloch's Motion—Dissolution of Edinburgh Board—Success of Alliance Deputation—Discussions—Uncertain Attitude of J. B. Gough to the Maine Law—Motions at Annual Meeting, Scottish Temperance League—Edinburgh Total Abstinence Society's Annual Meeting—Meeting at Brighton Street Church—Glasgow Meeting—Quarterly Conference—Motion in Favour of the Permissive Bill—Inaugural Meeting of Scottish Permissive Bill Association—House-to-house Canvass—Presentation to Rev. John Kirk—Biographical Sketches of Bailie Torrens—ex-Bailie Selkirk—ex-Provost Dick—J. P. Lossock.

In a previous chapter we had to record the beginning of those unhappy differences which for a time did much to embitter feeling and to hinder progress among temperance reformers in our land; and in 1856 the controversy between moral suasion and restriction *versus* complete prohibition still continued to divide the temperance ranks. The executive of the United Kingdom Alliance, anxious to propagate their own views, resolved to appoint Mr. James Mitchell as their superintendent for the Glasgow district, and that gentleman entered upon his duties in that year. To this arrangement, however, the directors of the Scottish Temperance League were opposed, and they intimated to the Alliance executive that they thought "the object of both organizations would be best secured by their confining their agents and special labours to England, and allow the League to work Scotland." This the Alliance declined to do, unless the League would take up the position on prohibition which they themselves held. Further correspondence failing to bring about a friendly understanding between the parties, the Alliance executive resolved to prosecute their agitation in Scotland, and steps were taken by Mr. Mitchell to bring before the temperance reformers throughout Scotland the claims of the United Kingdom Alliance. In the meantime the *Christian News* was publishing weekly a series of articles upon the social, moral, and religious influence of the

traffic, and of the necessity and desirability of legislative prohibition.

Just at this period Mrs. John Theobald, an able and popular total abstinence and Maine-law advocate, visited Scotland, and by her public services was doing much good to the cause, when an attack was made upon her in the columns of the *Glasgow Commonwealth* by "An Edinburgh Correspondent," which caused much bitter feeling amongst the friends of temperance. The editor of the paper had many letters protesting against this onslaught upon a lady engaged in so noble a work, and he inserted one in full which was a trenchant blow to her ungallant opponent.

MRS. SUSAN THEOBALD was born in Mohills, county Leitrim, Ireland, her father being a gentleman of means and a Protestant, while her mother was a Roman Catholic. When she was yet a child her parents left Ireland and settled in Leicester, where, at the age of thirteen, the future temperance advocate signed the temperance pledge. She was married at the age of twenty, and two years later entered upon a lecturing tour throughout the United Kingdom. This temperance crusade began in 1856 among the mining population of Northumberland, where she received abundant encouragement from her village audiences, and this success was continued in her journeys through Scotland and Ireland. Her earlier public appearance was thus described: "Standing timidly, shawled and bonneted,

behind a chair, Mrs. Theobald, in words scarcely audible, begins her address. She is at first apologetic for her appearance there, but after this brief prelude she speaks out in marvellous style, and as one having authority. The misery, the remorse, the degradation of the drunkard are vividly put before the audience in dramatic sketches that appeal to the emotions, and these dark pictures are happily contrasted with the ennobled life enjoyed by the reformed drunkard. Action and attitude are leading elements in her oratorical success." Of her platform style Dr. M'Culloch of Dumfries wrote: "I tell you candidly that even Gough is inferior in many respects—in pathos, the language of the eyes, and in effect upon the emotions of the audience."

For nine years she travelled the United Kingdom with increasing success, until she established, first at Matlock and then at Leicester, a retreat for inebriate ladies. There she still (1892) continues her good work, in a large mansion-house standing in its own grounds, and by her method of treatment many hopeless drunkards have been reformed.

The outcome of this attack upon Mrs. Theobald in the Glasgow *Commonwealth* was the formation of an organization entitled "The Edinburgh Board for the Suppression of the Liquor Traffic."

Within a few weeks after this the Rev. W. Reid attended a soiree of the Scottish Temperance League, and in the course of his address advocated the claims of the Maine Law, and urged the directors to enter at once upon the agitation for such a law for this country. For this he was denounced by the *Commonwealth*, and warmly commended by the *Christian News*, and at a meeting of the Edinburgh Board for the Suppression of the Liquor Traffic, held on the 20th November, 1856, the following resolution was passed:—

"That the members of this board feel bound to express their admiration of the great and efficient labours of the Rev. William Reid, Edinburgh, in the temperance cause, and to hail with pleasure his late efforts to enlighten the directors of the Scottish Temperance League as to their duty in reference to the liquor traffic; and they feel bound, however reluctantly, to condemn the strictures made on that effort by the *Commonwealth* newspaper; and trust that the reverend gentleman will continue to aid, by his powerful appeals, a movement which has for its end,

not merely to regulate but to annihilate an evil" (*Christian News*, No. 538).

Mr. Thomas Knox, president of the Edinburgh Total Abstinence Society, and one of the vice-presidents of the Scottish Temperance League, wrote and published in the columns of the *Commonwealth* (1856), a series of letters addressed to the executive of the United Kingdom Alliance, which became known as the "Auld Reekie" letters, that being his *nom de plume*. In the first of these letters "Auld Reekie" characterized "England as in a state of teetotal or United Kingdom Alliance destitution—their movement as being literally in rags, and their agent as an eccentric, touchy, and impracticable lecturer, who took English money to defame and misrepresent his native land." This, of course, aroused a storm of indignant protest from individuals and societies in all parts of the country, who knew Mr. Mitchell to be a devoted, self-sacrificing, and well-tried labourer in the movement, undeserving of any such stigma as this so cruelly cast upon him.

During this newspaper war a deputation from the Alliance, consisting of the honorary secretary, Mr. S. Pope, Judge Marshall, and Dr. F. R. Lees, visited several towns in Scotland, and met with a most cordial reception, resolutions approving of the Alliance being passed in each town. At Edinburgh a counter attraction was provided, and strong opposition was raised, but nevertheless there was a large and enthusiastic meeting. Mr. John Hope presided, and in a memorable address upon the inefficiency of "Teetotalism," and the necessity for "Legislative Prohibition," the Rev. William Reid welcomed the deputation. The result was the creation of a strong feeling in favour of the Alliance.

At this crisis the Licensed Victuallers and the committee of the Edinburgh Total Abstinence Society, combined, brought forward Professor Laycock to oppose the agitation for legal prohibition, and a meeting was held in Queen Street Hall, January 26th, 1857. Adam Black, M.P., presided, and was supported by Professor Dick, Mr. Knox, president of the society, and several members of the society's committee. The lecturer graphically described the evils of drunkenness, which he condemned and denounced as a debasing vice; while he assailed the entire temperance movement as a fundamental error, and based upon a total misconception of the moral and

physical constitution of man. On the evening of Thursday, January 29th, the professor delivered his second lecture in the same hall, under the presidency of Mr. Duncan M'Laren, in the course of which he denounced the principles of temperance reformers, more particularly of those who are advocates of prohibitory or Maine-law principles, declaring that he who joined their movement bowed his neck to the yoke of the tyrant; and that while the pledge was moral coercion and productive of fear and fraud, this was physical coercion of the worst kind, and as the result of a fixed law would flood this country with perjury and every species of crime, converting the police and detectives into living personations of fraud and deception. Forbes Mackenzie's Act had proved this in our own city to a great extent; and if it were extended to the whole week its results would be appalling. . . . He was glad that there was no hope for a Maine Law in Britain (hisses and confusion, which could only be suppressed by the interference of the chairman). Here again the lecturer reiterated his statement, amid renewed hisses and increased confusion. The enactment of such a law in Britain would be an ominous warning to every lover of liberty, and would give striking evidence of his country declining. America was on all sides giving evidence that it was on the verge of a fearful catastrophe. Drunkenness could only be suppressed by the punishment of drunkards, sanitary reform, ministerial instruction, physiological education, daily railway excursions, and dramatic representations, &c. It will be observed that he confined himself exclusively to moral means; all else was coercion and tyranny (Lewis's *History*, pp. 150, 151).

The executive of the Alliance at once took steps to expose the fallacies and misstatements of Professor Laycock, and arranged for Dr. Lees to visit Edinburgh for that purpose. The meeting was held in Queen Street Hall, which was crowded. Bailie Blackadder presided, and was supported on the platform by a numerous and influential company. At the close of the address, Mr. John Hope proposed that a hearty vote of thanks be given to Dr. Lees "for his able and talented refutation, wherein he had so thoroughly upset the arguments of the opponents of the great national movement which they had met to defend." This was carried unanimously.

Having thus succeeded in successfully com-

bating the specious sophistry of Professor Laycock, in so far as the legislative or political aspect of the question was concerned, the Edinburgh Board resolved to try to defeat him upon the physiological aspect also, and entered into communication with Dr. J. M. M'Culloch of Dumfries, who agreed to deliver a lecture entitled "Laycock Dissected." Perhaps no man in Scotland was better fitted for the purpose, and the medical students and others seemed to acknowledge this, and therefore raised a formidable opposition.

On the morning of the day on which the meeting was announced to be held, a circular was issued instigating a rising among the students, on the plea that Professor Laycock had been insulted in the placard announcing Dr. M'Culloch's lecture. Placards were issued calling upon the students to muster in force at the hall, and vindicate their liberal-minded professor from the indignity to which he had been subjected. Long before the time announced, the hall was crammed with an uproarious assemblage, many of whom appeared to be students, who were determined that the lecturer should not be heard, and they succeeded in preventing either chairman or lecturer speaking at any length.

The Edinburgh Board for the Suppression of the Liquor Traffic, after due deliberation, resolved to uphold the right of public meeting, and again arranged for Dr. M'Culloch to deliver his lecture. The authorities were appealed to, and police protection secured, the police being stationed underneath and around the hall ready for immediate action, whilst the magistrates themselves were present. "The hard-working mechanics of Edinburgh realized their responsibility, and nobly rose to the importance of the occasion, taking early precautions to distribute themselves well throughout the hall. This judicious arrangement compelled the large columns of students to break up and become divided as they entered the meeting, which tended greatly to disconcert their plans; and the circumstance that several of the more forward and refractory were summarily dealt with upon the spot, exerted a depressing influence upon their courage, and thus weakened their power of exciting tumult and revolt."

Mr. John Hope occupied the chair, and we are told that the lecture of Dr. M'Culloch was "all that could be desired. While distinguished for its singular prudence and discre-

tion, it so reversed the theories, upset the arguments, and laid bare the subtleties of Professor Laycock, that from that hour he ceased to be regarded as an authority either upon the moral, physical, or political aspect of the temperance question."

Early in 1857 a conversazione was held in the Waverley Temperance Hotel, Edinburgh, to consider what should be done to further the interests of the Scottish Temperance League, and of the movement in general. Although considered to be a meeting only of those who were regarded as friendly to the restrictive policy of the League, a difference of opinion was strongly manifested. Some were in favour of a Maine Law, others contended that the evil "should be dealt with piecemeal, and instead of crying out for total and immediate prohibition, let us take what we can get, or we will only retard the movement." Another thought that "as union in this movement was most desirable, and as the principle of a Maine Law was involved in the Forbes Mackenzie Act, he could not see why the League should hesitate to admit themselves favourable to such a measure." Some upheld the one view, some the other, and the meeting separated without coming to any resolution upon the subject.

In the meantime the subject was kept before the public mind by the exertions of the Edinburgh Board, the persistent advocacy of the *Christian News*, &c., so that it became apparent that a crisis was at hand, and the twelfth number of the *Weekly Journal* contained a manifesto from the League directors publicly announcing that they were now "for the *entire* prohibition of the traffic." This was hailed by some with great rejoicing, and by others with caution, as they feared that the decision had been hastily arrived at, and might prove delusive.

About this time the organs of the League were charged with repeated misrepresentations relative to the principles and policy of the Alliance, and at length a formal protest was drawn up and signed by several gentlemen in Dumfries, demanding that the directors of the Scottish Temperance League should insert in their own *Journal*, and in other temperance periodicals, a statement cordially welcoming the United Kingdom Alliance in Scotland, and expressing regret that the principles of the Alliance should have been misrepresented in any of their publications. As might have been an-

ticipated, this appeal was set at nought, and Dr. M'Culloch of Dumfries therefore gave notice of a motion to be brought before the annual meeting, "charging the directors with having, in the organs of the League, published and circulated misrepresentations of the United Kingdom Alliance, and its principles as set forth in their constitution and literature, and proposing that all such misrepresentations be immediately withdrawn."

Greatly to the surprise of Dr. M'Culloch and his supporters, the *Commonwealth* of the Saturday preceding the meetings of the League contained a letter headed: "Dr. M'Culloch, Mr. Knox, and the Edinburgh Board," signed by "William Forsyth," and "William B. Turnbull," wherein they make a full confession and apology for having "either directly or indirectly countenanced the line of policy" which had been pursued by the Edinburgh Board for the Suppression of Drunkenness; eulogizing Mr. Thomas Knox as a gentleman who had done much for the temperance cause, and strongly deprecating the motion of Dr. M'Culloch, at the same time intimating that "we, as members of the Scottish Temperance League, cannot vote for it, or be regarded as sympathizing with it."

In order to meet Dr. M'Culloch's motion, the directors of the League arranged to have a resolution proposed at the *public meeting* "approving of the manner in which the past operations of the League had been conducted."

This was accordingly moved by the Rev. A. Wallace, in a speech of over an hour's duration, in the course of which he gave details and statistics regarding the machinery and literature of the League, and stated that it was an institution which required no advocacy from him. Its directors had issued a circular in which it was emphatically stated that "we are for the *entire* legislative prohibition of the traffic, and shall go on for this result as rapidly as the sentiment of the country will demand and sustain legislative action." He then referred to the Forbes Mackenzie Act as a practical measure, secured to Scotland, as he believed, through the vigorous action of the League, concluding by advocating an early closing movement for the publicans, an agitation, in the first instance, for the Saturday half-holiday, and trying to get a ten-hours bill for the other days of the week; while, "in the meantime, we must insist upon a large reduction in the number of public-houses,

especially in the poorer districts of our towns and cities" (*Weekly Journal*, No. 20, p. 3).

After Mr. Wallace had concluded, the Rev. Patrick Brewster rose and desired some explanation upon the resolution, as it appeared to him to settle by anticipation the motion of Dr. M'Culloch. The Rev. Duncan Ogilvie rose to order, amid much confusion. Dr. M'Culloch then rose and requested that, as far as he was concerned, no attention be paid to what was said or done at the present meeting; after which the resolution was passed.

The Hon. Neal Dow of Portland, Maine, U.S.A., then addressed the meeting, and told them that "the people of Maine secured their prohibition law by asking and working for it." He denied that the Maine Law was a "failure," and affirmed that it was a "great and glorious success," and by a now very familiar illustration administered a well-merited rebuke to the reverend and lay "drags" upon the wheels of progress, which was received by the audience with tremendous cheering and keen appreciation. Mr. S. Pope, who accompanied Mr. Dow, also addressed the meeting, and at the breakfast on the following morning, vindicated the Alliance from the calumny and slanders which had been heaped upon it by its opponents. In reply to the statement that 9-10ths of the members of the Alliance were not teetotallers, he said, "That was not true, 99-100ths of them were, and the remaining hundredth were fast coming over."

The annual members' meeting of the League next took place, when Dr. M'Culloch brought forward his motion, which was seconded by Mr. John Davie of Dunfermline. The Rev. Alex. Hannay moved an amendment, and a stormy discussion followed, in which the Rev. Patrick Brewster, Rev. H. Calderwood, and Messrs. S. Pope, John Stewart, Edinburgh, and Wm. Lindsay, Aberdeen, took part. Dr. M'Culloch had no time to reply, and at the request of the Rev. W. Reid and Mr. John Stewart he withdrew his motion.

A motion was made by Mr. John Paton of Barrhead, and seconded by the Rev. Alexander Davidson, "That the directors of the League enter upon an agitation, with the view of testing the propriety and practicability of suppressing the traffic altogether;" but its opponents succeeded in preventing it being carried.

On the evening of the same day a meeting of the Edinburgh Board or Maine-law Com-

mittee was held, to which Messrs. Forsyth and Turnbull had been specially summoned, and which they attended, to "hear their conduct fully animadverted upon and unsparingly condemned by their late colleagues." Both of these gentlemen tendered their resignations, when a motion was carried that no resignations be accepted until the books were balanced, and each member assessed for his share of any liability that might be found against the institution. At the next meeting it was found that the minute-book, along with the Dumfries and Manchester correspondence, had been removed from the office, which at once put a stop to all further business. Both Messrs. Forsyth and Turnbull declined to answer any questions upon the subject of the missing property, and after consultation the board decided to dissolve the institution.

In the meantime the United Kingdom Alliance sent another deputation to Scotland, the result being that eventually one hundred and eighty-five societies pronounced in favour of the principles of the Alliance, and expressed their willingness to work in favour of the proposed Permissive Bill (*Lewis's History*, p. 264). This result was not altogether the work of the deputation, but was much aided thereby, as also by the admirable lectures of Mr. Edward Grubb.

A series of crowded public meetings for the discussion of the whole question were held in Edinburgh under the auspices of the total abstinence society in connection with Brighton Street Church, at which lectures were delivered by clergymen and gentlemen from different parts of Scotland, who advocated the claims of the Permissive Bill and the Maine Law. Resolutions were passed approving of the principles and policy of the Alliance, and censuring the directors of the Scottish Temperance League for their conduct towards the Alliance movement. The Rev. James Wilson was appointed as an additional agent of the United Kingdom Alliance for Scotland, and rendered considerable service.

At Leith a discussion was held for several nights between some of the officials of the Leith Total Abstinence Society—Messrs. Gilbert Archer and Joseph Adams, the president and secretary—and the advocates of the Alliance, supported by Messrs. M'Fadyen and Guthrie, the result being a vote, by a large majority, in favour of the Alliance and the Permissive Bill.

In lecturing for the Scottish Temperance League Mr. Gough's attitude towards the Alliance question, and his contradictory statements as to the merits and effects of prohibition, very seriously complicated matters and intensified the bitterness that characterized these discussions. The following extracts from his speeches speak for themselves:—

IN CINCINNATI, in 1853, "Mr. Gough remarked that he had not come there that night to discuss particularly the Maine Law; but he would give *his* opinions upon it. *Annihilation was the only remedy for intemperance.* It was asserted by many that no one had a right to oppose the traffic, and the previous exertions of temperance societies has been so employed. This was an egregious error—the *traffic, and the traffic alone, should be warred against. The Maine Law is the proper law to quench, the only law that will quench the fatal plague that is yearly consuming thousands. Give him,*" he said, "*the Maine Law or none—annihilation or nothing. Take extreme measures, or abandon the labour, which must result fruitlessly.* Its necessity was being felt more and more every day. Countless methods had been adopted and tried; and experience had taught *this was the only manner* of rescuing the world from the most horrible of all vices, honour-destroying, sense-consuming, contagion-breathing, woe-creating, soul-damning intemperance."

In October, 1853, Mr. Gough said in LONDON: "The liquor traffic was the cause of pauperism and of crime. Before they passed the Maine Law the mayor of Portland had stated that it was desirable that the House of Correction in that city should be enlarged; now it was empty, and to let. For the same cause the only use to which they could put the watch-house was to store in it condemned spirits. . . . It was nonsense to appeal to the moral sense of men who had no moral sense. He believed in prevention, and that was what *he was come here to recommend.* In America they had felt that they could endure the liquor traffic no longer; and that was what they would have to resort to in England. *He had never seen public opinion so rapidly forming on any subject as he had on this since he had been in this country.*"

In GLASGOW, in February, 1854, Mr. Gough said: "In order that these customs be abolished, they were taking measures to wage a war of entire prohibition and annihilation of

the traffic. He could only illustrate the position they had hitherto occupied by comparing themselves to a party playing at ten-pins. The game is going on, and they were busy in getting the pins put on their end, but up comes the ball, and their work is to begin again. We have again and again put them up, but now as the game is going on we cry, Stop that ball! The spirit-dealer, like the ball, is undoing the work of the temperance reformer, and we are coming to the conclusion that his business must be stopped, and it is rapidly becoming public sentiment. In the United States it is not the being called a temperance man that now satisfies, and unless a man says he is for prohibition, his temperance is considered rather doubtful. We wage a war against the business; and in saying so we do not mean the dealing it out at a halfpenny a glass, but that traffic which is indicated by such an advertisement as the following:—Corn! corn! corn! Highest cash prices given for corn delivered at our distillery" (*Christian News*, 1854).

Just before his return to America, Mr. Gough visited LEICESTER, and there stated that "after a brief sojourn there he hoped to return hither, and wage a war against the liquor traffic, until old England, the land of his nativity, was free from the curse of the drinking shops, and the people as sober and intellectual as they were proverbially industrious" (*Christian News*, No. 425, p. 174).

After his return to America Mr. Gough spoke very emphatically, and declared that "the case in regard to prohibition is as if one had a bad tooth in his head. He takes a seat in the dentist's chair, and if the dentist is a bungler, he will give it wrench after wrench, but still the tooth will not come out. Common sense tells us to give the liquor dealer a wrench *once for all*; out with the tooth at once; put the liquor dealer out of his agony by prohibition. *We want no half measures; the time for that has passed by; crush the traffic, or give us nothing*" (*New York Tribune*).

In BOSTON Mr. Gough said: "When he was young he went for moral suasion, but now he knew better. You might as soon try to storm Gibraltar with a pop-gun, as to effect a great moral reformation by the moral suasion movement" (*Christian News*, No. 571, p. 6).

Such were the utterances of Mr. Gough when he was acting under the auspices of those who believed in and advocated prohibi-

tion; but when he lectured for the Scottish and National Temperance Leagues, his voice give utterance to other sentiments.

At MANCHESTER, in August, 1858, he told his audiences that "the liquor traffic had been abolished from 170 places in New England, by the people being a law unto themselves, through the influence of *moral suasion and the temperance pledge*."

On the 14th and 15th September, 1859, Mr. Gough delivered two lectures in the Concert Hall, Lord Nelson Street, LIVERPOOL, the second of which was mainly directed to the liquor traffic, which he very strongly condemned as injurious and evil in its tendencies, and in speaking of the remedy said that "*teetotalism was the basis, prohibition the ultimate result*" (*Liverpool Mercury*, September 16th, 1859); and at another time he is reported to have attempted to prove the Maine Law to be "a dead letter everywhere," and a "universal failure;" so that it seems almost impossible to reconcile his various statements upon this question of prohibition.

At the annual meeting of the Scottish Temperance League in 1858, Mr. Lang brought up a motion urging "the formation of political associations in Scotland in connection with the League," and embodying the principle of admitting "all parties opposed to the traffic, whether abstainers or not." The Rev. Alexander Davidson moved as an amendment, "That the directors of the League take up the Permissive Bill suggested by the Alliance." The Rev. John Guthrie opposed the amendment, on the ground that "the Permissive Bill did not originate with the League board, and that to palm such an agitation on the League in present circumstances, would in all respects be most preposterous and ungracious, and completely in the face of the vote of confidence and thanks they had so heartily accorded to their directors." He also opposed Mr. Lang's motion, "deprecated the formation of new temperance organizations," and moved a long and somewhat indefinite amendment, the only particular and important clause which it contained being that which committed the League to the official and authoritative declaration, that the prohibition of the traffic was "*only possible through the united efforts of moral reformers, whether abstainers or not*" (*Weekly Journal*, No. 46, p. 267). The motion and several amendments being put, Mr. Guthrie's was declared carried.

The annual meeting of the Edinburgh Total Abstinence Society was held in September, 1858, at which the question of prohibition and the Permissive Bill was introduced by Mr. Robert Moir, who, on rising to propose his resolution, was desired by the president to hand it up to the platform, in order, as Mr. Moir supposed, that he might read it to the meeting; but as soon as the president discovered the nature of the resolution, he intimated that he would not allow Mr. Moir to proceed, and the meeting broke up.

A meeting, called by advertisement, was held in Brighton Street Church on the following evening, for the purpose of reading and considering the motion which had been thus rejected. Considerable interest was created upon the subject, and a large audience assembled to hear Mr. Moir, who supported his motion by an able speech. The motion read as follows: "That while this meeting heartily approves of the principle of moral suasion, and hails with pleasure every effort to restrain the traffic in intoxicating liquors, it at the same time agrees to petition in favour of the Permissive Maine-law Bill about to be introduced into parliament." It was seconded by Mr. W. F. Cuthbertson, and carried with only *three* dissentients. (*Edinburgh Daily Express*, Oct. 1st, 1858).

At a meeting of friends of the temperance movement in Glasgow, held February 5th, 1858, it was resolved to convene a conference of representatives from each of such total abstinence societies as chose to appoint them, the object being "to promote a greater reciprocity of feeling and interest among the temperance societies in the city, and to secure a greater amount of unity and vigour and promptitude of action when any emergency or circumstance of a social, moral, or political nature, likely to exert an influence on the temperance cause, may occur to demand it."

This conference was held in Simpson's Coffee-house, February 16th, 1858, and it was agreed that a quarterly conference be regularly held for the purposes set forth in the circular, and that notices of resolutions to be submitted to the conference be notified to the secretary "at least fourteen days before the meeting." Notice of the following resolution was thereafter given by the Main Street Bridgeton Society:—"That this conference, satisfied of the soundness of the principles of the 'Permissive Maine Law,' and the desirability of procuring

an enactment which will give the people more direct control over the drink traffic, recommends to the temperance societies of Glasgow that they commence at once a vigorous and combined agitation for the total and immediate overthrow of the liquor traffic."

This was proposed by Mr. Robert Court, and strongly opposed by Messrs. M'Gavin and Marr, the discussion being continued for several nights, and resulting in the carrying of the resolution by a majority of five. The final result was the determination to form a separate and distinct organization, under the title of the "Scottish Permissive Bill Association."

The inauguration of this new association was commenced by a meeting of nearly 100 representatives and delegates, held in the lesser City Hall, Glasgow, on the morning of October 1st, 1858, Mr. James Torrens in the chair. After devotional exercises by the Rev. John Kirk of Edinburgh, the provisional committee's declaration of principles was discussed in detail, the association was duly formed, officers elected, &c. &c. The public inaugural meeting was held in the large City Hall, which was well filled. Mr. James Torrens, president of the association, presided, and was supported by Messrs. Samuel Pope, honorary secretary of the United Kingdom Alliance; William Euing, Glasgow; John Davie, Dunfermline; Arthur, from Canada; Robert Simpson and W. Ridley, Glasgow; Thomas Hamlin, J.P., Greenock; H. Drummond, Stirling; Rev. Messrs. Galloway, Cowan, F. Johnson, R. Anderson, H. Anderson, and P. Mather, Glasgow; Rev. Patrick Brewster, Paisley; Rev. Alex. Davidson, Barrhead; Rev. D. Brochie, Greenock; Rev. G. T. M. Inglis, Paisley; Rev. John Kirk, Edinburgh; Rev. Fergus Ferguson, senr., Aberdeen; Rev. John Reid, Catrine; Rev. James Wilson, Edinburgh; Rev. George Cron, Belfast; Rev. John Inglis, Bellshill; Messrs. David Lewis, John Miller, J. Grieve, Andrew Hamilton, John Dickson, Henry Morris, Eneas M'Kay, John Lees, and John M'Intosh, Edinburgh; James M'Naught and John Crawford, Greenock; Andrew Craig, John Cochran, and Matthew Craig, Barrhead; James Osborne, Mearns; Alex. Hamilton, Stirling; James Little, Kilmarnock; Andrew Glendinning, Port-Glasgow; D. M'Farlane, Neilston; Robert Learmonth, Linlithgow; George Anderson, Galashiels; George Lewis, Selkirk; James Mal-

colm, Largs; James Mitchell, Edward Morris, John Smith, John Nicol, James Selkirk, Alex. Graham, James Malcolm, Robert M'Gregor, James Murray, Robert Court, J. Y. Bogle, Thomas Trench, John M'Menan, John Tweed, James Bone, Hans Newall, John Buchanan, John Gardiner, and others. Letters of apology and sympathy were read from Mr. Robert Service of Culcreugh, Rev. Mr. Scrymgeour of Linlithgow, and Rev. William Reid of Stirling.

Addresses were delivered by the Rev. Alex. Davidson, Messrs. S. Pope, Arthur (from Canada), John Paton, and David Lewis.

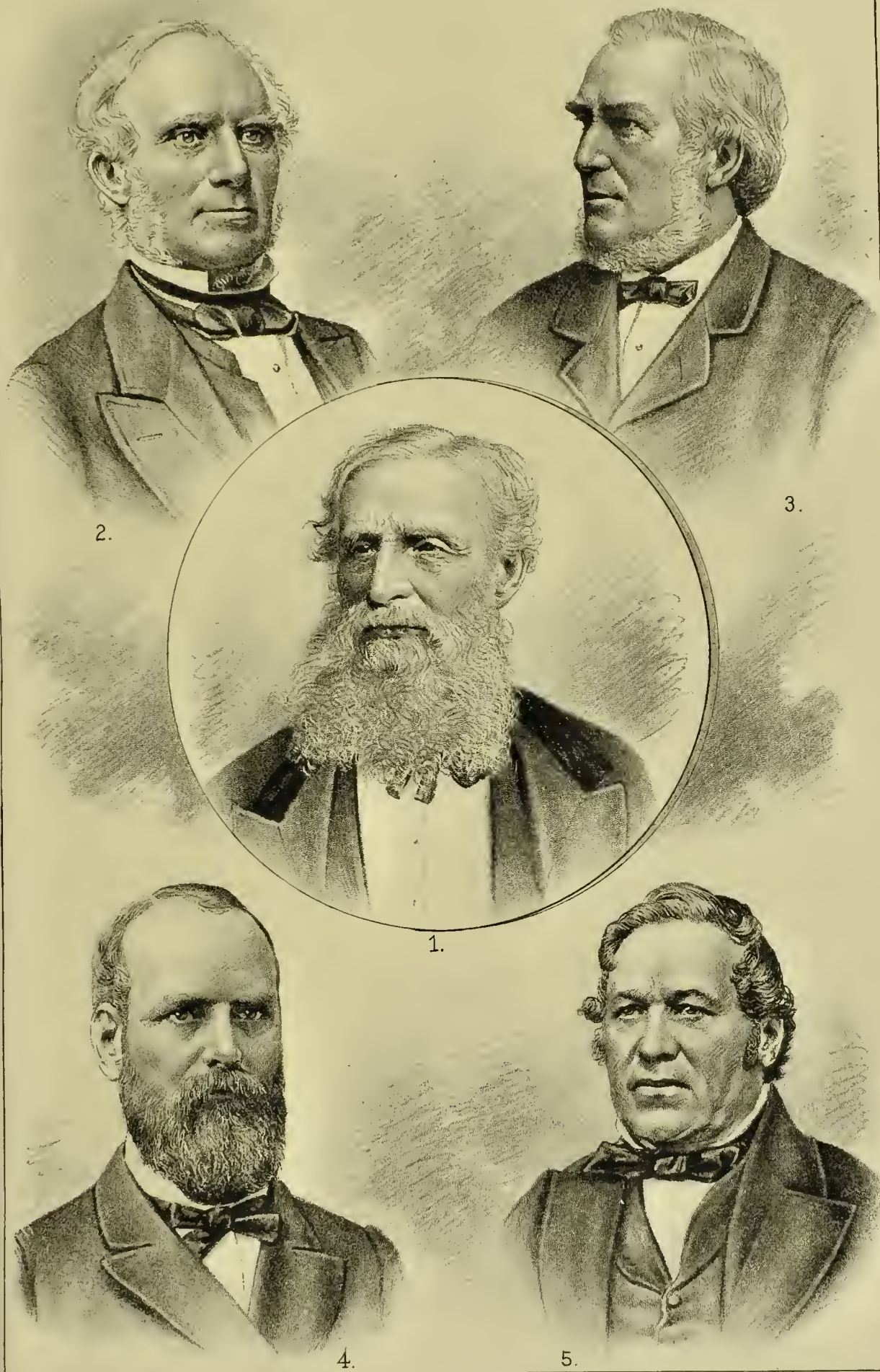
A resolution approving of the United Kingdom Alliance agitation in Scotland being put to the meeting, was carried unanimously amid prolonged applause.

At this time deputations from the Scottish Temperance League were sent out to most of the towns in Scotland, and in this connection the Rev. William Reid of Edinburgh was a prominent speaker. Sometimes, however, his language was such as to raise a strong feeling of opposition, and the carrying of resolutions contrary to what was intended and anticipated by the directors of the League. At Galashiels, Greenock, Dundee, Glasgow, Edinburgh, and Barrhead the deputations were strongly opposed, and the meetings in some cases were rather disorderly.

Meanwhile the new Scottish Permissive Bill Association received the hearty sympathy and co-operation of the executive of the United Kingdom Alliance, and the agents of the Alliance occupied the same platforms and formed joint deputations with the officials and representatives of the Scottish Association.

In order to test public opinion on the proposed Permissive Bill of the Alliance, a house-to-house canvass was made of the inhabitants of numerous towns, and the results were as follows:—

	Against	Neut.	For.	Total.
Selkirk,	86	240	997	1,323
Galashiels,	120	223	1,700	2,043
Barrhead,	238	358	2,630	3,226
Greenock,	389	1,878	14,352	16,619
Balfron,	16	131	511	658
Mearns,	88	168	811	1,067
Bellshill,	22	—	751	773
Kilmarnock (partial),	41	122	617	780
Edinburgh (one ward),	428	856	4,175	5,459
Glasgow (partial), ..	477	979	7,027	8,483
Earlston (partial), ..	2	15	93	110
Thornhill,	8	81	623	712
	1,915	5,051	34,287	41,253



1 JAMES M. McCULLOCH, M.D., Dumfries, Vice-President, and Champion of Prohibition in Scotland. 2 Ex-Bailie JAMES TORRENS, J.P., Glasgow, First President and for 20 years Chairman of the Executive. 3 Ex-Bailie DAVID LEWIS, Edinburgh, One of the Founders, Author, Honorary Lecturer, &c. 4 Ex-Bailie JAMES L. SELKIRK, J.P., Glasgow, Hon. Sec. 1858-1884, Chairman of the Executive, 1884-1892. 5 JAMES MITCHELL, Glasgow, First Secretary of the Association, 1858-1862.

These returns proved that there was a healthy and powerful *temperance sentiment*, and that in many localities, the people, if invested with the power, would, aye long ere this, have settled the liquor question for themselves by banishing it from the district, if not from the whole country.

A grand demonstration in honour of the Rev. John Kirk took place in the Trades' Hall, Glassford Street, Glasgow, November 8th, 1858, when a presentation was made to him "for his noble and disinterested exertions in advancing the temperance and Maine-law movements in Britain."

Upwards of 600 persons sat down to tea, after which the large hall was filled to its utmost capacity. Captain Thomas Hamlin of Greenock occupied the chair, and was supported by the honoured guest of the evening; Colonel Michael M. Shaw of Bourtree Park, Ayr; Rev. D. Brodie, Greenock; and a number of the leading friends of the cause in Scotland. After the chairman's address, Col. Shaw rose, and in a few appropriate remarks placed in the hands of the Rev. John Kirk a purse containing sixty sovereigns, as a token of appreciation for the eminent services he had rendered to the cause of temperance and prohibition.

"Mr. Kirk, in acknowledging the manner in which the friends of temperance reform had been pleased to testify their appreciation of his efforts in the cause, stated that he had done no more than what he regarded to be his duty, and assured the audience that he would continue to prosecute the course upon which he had entered, altogether independent of the approval of friends or the hostility of foes."

The Scottish Permissive Bill Association commenced a vigorous agitation in favour of the suppression of the liquor traffic, the diminution of crime and pauperism, and the oppressive amount of taxation which are its legitimate and inevitable consequences. It thoroughly endorsed and advocated total abstinence as a universal duty, in fact combined moral suasion with legislative prohibition.

The character and position of the Scottish Permissive Bill Association will be seen in the following biographical sketches of some of its founders and official members.

JAMES TORRENS was born at Edinburgh in the year 1811, and was bred to the trade of a painter and decorator. While still a young

man he joined the establishment of William Wardlaw & Co., Glasgow, and then left for Greenock to set up in business for himself.

After a brief visit to America he returned to Glasgow, where, as head of the well-known firm of Torrens & Husband, he earned a reputation and obtained honours which mark his name as one of Glasgow's worthiest citizens. He gave in his adhesion to the temperance movement at an early period in its history, and with ardour, eloquence, and ability he earnestly advocated the adoption of temperance principles in Glasgow and its neighbourhood. He possessed almost all the qualifications necessary for a popular and successful advocate, and soon his services were eagerly sought for, his name being sufficient to draw large audiences.

When the struggle for prohibition principles was inaugurated in Scotland by the United Kingdom Alliance, Bailie Torrens threw in his lot with James Mitchell, James L. Selkirk, David Lewis, Rev. John Kirk, D.D., James M. McCulloch, M.D., and others, and finally instituted the Scottish Permissive Bill and Temperance Association, Mr. Torrens being the first president and chairman of the executive.

In the town-council of Glasgow he was best known for his high business qualifications and his devotion to the public interests. As convener of the water trust, the tact, the labour, and the pains he bestowed upon the matters connected therewith made him deservedly esteemed and honoured. He rose from the position of councillor, river-bailie, and city magistrate, to be the senior magistrate of the city, and so highly were his merits and services regarded that the unwonted honour was conferred of appointing him a magistrate after the usual term allotted to that office had expired. He was also a justice of the peace for Lanarkshire, and as a judge was held in general esteem. "Somewhat slow and painstaking, his judgments were models of equity, and while he could be severe when severity was necessary, he always tempered justice with mercy, and he never sent a criminal to prison for his first offence."

The *Social Reformer Supplement* for November 27th, 1884, from which the substance of this sketch is taken, speaks of this distinguished temperance leader in the following terms:—

"As a man he comported himself with

dignity; in business with unquestionable integrity; among his friends with affection and fealty; as an elder of the church he was abundant in labours; he lived in the highest sense the gospel, whose belief he so tenaciously held, and whose practice he so unswervingly followed. He passes from us, but he leaves a blessed memory behind him, not perfect, nor as if he had already attained, but a man who ever sought to be found in that sphere where honour, probity, and virtue set their seal upon a man at once man-loving and God-fearing. In other spheres of philanthropy he gave liberally of his great talents, and scarcely an institution in the city exists which will not regret his loss."

Mr. Torrens died at Glasgow on the 27th of November, 1884, in the seventy-third year of his age.

JAMES LANDELLS SELKIRK was born at Largo, Fifeshire, December 15th, 1837, and signed the pledge on the 30th of August, 1854, being then in his seventeenth year. He was one of the founders of the Scottish Permissive Bill and Temperance Association, which was instituted in October, 1858, and held the office of honorary secretary from the beginning until 1884, when, on the death of Bailie Torrens, he was elected chairman of the executive, which office he still holds. He has taken an active part throughout in the temperance movement in Scotland, and is well known as one of the advocates of the principles of the United Kingdom Alliance.

In November, 1875, Mr. Selkirk entered the town-council of Glasgow and retired in November, 1884. He was elected bailie or magistrate in 1879, and appointed a J.P. for Argyleshire in 1884. Mr. Selkirk is by profession a chartered accountant, and holds the dual office of secretary and treasurer of the Scottish Institute of Accountants. He is a vice-president of the United Kingdom Alliance, an honorary secretary of the National Temperance Federation, and a member of the Glasgow Juvenile Delinquency Board, &c.

EX-PROVOST THOMAS DICK, honorary treasurer of the Scottish Permissive Bill and Temperance Association, was born in the parish of Mid-Caldor, in the county of Mid-Lothian, where his father followed the business of a farmer. The son had no relish for farming, but having a decided turn for mechanics he gave his attention to and learned his trade as a wright. After spending a short time in the

pursuit of this occupation at Leith, he made his way to Glasgow in 1851, where he diligently applied himself to the work he had set his hand to, and about the year 1858 was appointed to the management of extensive properties in the city and suburbs. His success was great, and the district now known as Kinning Park owes much to him and his prudent and judicious management, the result being the placing of the "Park" under the control of its own board of commissioners.

Mr. Dick was elected one of its first commissioners, and was appointed one of its earliest magistrates. At the close of the usual term of office he was chosen unanimously by his colleagues at the commission board to fill the provost's chair. After serving his term to the satisfaction of the community he returned to the ranks, and continued in the representation of the second ward until 1885, when he resolved to retire from the commission.

Shortly after the formation of the burgh he was appointed an agent of the Union Bank of Scotland, and succeeded in establishing a flourishing branch of that bank in Kinning Park, which he managed for about nine years, when, owing to the pressure of other business, he resigned, receiving from the directors a recognition of his services in the shape of a valuable testimonial.

Although his chief business is that of house and property agent, Mr. Dick is largely interested in insurance affairs. In 1870 he assisted in establishing the Glasgow Plate Glass Insurance Company—the first organization of the kind, it is said, that was attempted in Scotland, and of which he acted as chairman for twelve years, and is now manager of the head office. He is also connected with the "Lancashire and Yorkshire Insurance Company," the "Globe Accident Insurance Company," and the "Sceptre Life Association." He also has a place in local boards, having for over twenty years been a member of the Govan Combination Parochial Board, and has been convener of all the important committees of that board, and also chairman of the assessment and bills committee. He is also one of the oldest directors of the "Glasgow and West of Scotland Association for the Relief of Incurables," and very attentive to his duties.

Of all the movements with which Mr. Dick's name is associated, the most prominent is the temperance reformation. He is practically a

life abstainer, and is a strong prohibitionist, having arrived at the conclusion that it is right and just to empower the people to protect themselves by legal enactment against the inroads of the drink traffic. It is with no uncertain sound that he makes known his views on this great social question, and in season and out of season he is ready and willing to lend his aid and influence in support of the cause of temperance. He is an honorary member of the Order of Rechabites, as also of the Loyal Order of Ancient Shepherds.

J. P. Lossock, financial agent of the association, is a native of Peebles, born December 10th, 1811, so that he is now an octogenarian. After leaving school he started life at ten years of age as a shepherd boy, and for the next twenty years acted as a farm servant. In 1844 he left Peeblesshire for Dalkeith, and in 1851 removed to Glasgow, leaving there for Peebles in 1867, in which year he opened a temperance hotel in that town, its success being such as to necessitate the erection of a new hotel in High Street, with greatly increased accommodation. He was led to sign the pledge in the town of Dalkeith about the year 1845, his sympathies being aroused by meeting a woman with a child in her arms as he was walking the streets on a cold wintry day. Being only thinly clad, this poor woman and her child were shivering with cold. Looking at them in their wretchedness he mentally resolved, God helping him, to do what he could to deliver these and other victims of the drink curse from the chains which bound them.

Soon after this the juvenile temperance movement sprang up, and he soon became an active worker therein. Along with the late Mr. Thomas Blain of Dalkeith, Mr. Lossock superintended 700 juveniles, and about fifty Sabbath-school teachers, from Dalkeith to Mr. John Hope's first meeting in Lemfield Hall, Canonmills, Edinburgh, where about 4000 young persons were gathered together. In 1848 he was elected to the office of president

of the Dalkeith Temperance Society by the unanimous vote of the committee. He declined the honour because he was only a working man, whilst the rest of the committee were employers of labour or their own masters. He was the first to give temperance addresses in the Dalkeith Assembly Hall to about 400 Sabbath-school teachers and other friends, convened by the Sabbath-school Union of Edinburgh, Peebles, and Leith.

In 1851 Mr. Lossock removed to Glasgow, where he made the acquaintance of the two famous temperance advocates, the late Bailie James Torrens and the late Mr. James Mitchell, the first agent of the United Kingdom Alliance in Scotland.

About the close of the year 1863 he was asked by ex-Bailie Lewis, and the late Professor John Kirk of Edinburgh, to visit a number of the parishes and glean a few statistics in regard to drink, pauperism, and crime. He visited some seventeen parishes, and took his information from the books of the parochial boards and other sources. He invariably found that where drink-shops existed vagrancy, crime, and pauperism abounded, and where drink-shops were absent there was comparatively little of either. These statistics were afterwards published by Professor Kirk in small pamphlet form, the object being to render assistance to Sir Wilfrid Lawson in introducing his first Permissive Bill into the House of Commons.

Within the last twelve years Mr. Lossock has had two serious attacks of illness, which in both cases lasted for nearly twelve months, but in August, 1890, he writes: "I thank God I am still able to do a little for the good cause, and can walk the country districts about as well as ever. We have a good Band of Hope here, with a membership of over 300, of which I have the honour to be president. I have always been interested in the public affairs of my native town, and have been less or more a member of the town-council for the last twenty years."

CHAPTER XLV.

TEMPERANCE PROGRESS AND PERSONAL CONTROVERSY.

1856-1860.

Amalgamation of London Societies and Formation of the National Temperance League—Officers, Agents, &c.—Reviews and Magazines on Temperance—Biographical Sketch of Samuel Bowly, President of National Temperance League—Thomas Beggs—William Tweedie, Honorary Secretary—The League's Inheritance—Apparent Rivalry—The Bond of Sympathy between National Temperance League and the Scottish Temperance League—Impressions made by J. B. Gough's First Visit to Glasgow—The *Weekly Record*—Origin of the "Dead Letter" Agitation—American Papers Quoted—Teetotalism and the Officials of the United Kingdom Alliance—"Gough v. Lees" Libel Case—Its History and Results—Opinions of Temperance Advocates—Dr. Lees' "Final Words"—Violent Attack made by the *Weekly Record*—Dr. Lees Denounced as an Infidel by the Wine-bibbers, &c.—Local Testimonial to Dr. F. R. Lees—Prominent Temperance Men taking part therein—Resolution of Sympathy and Presentations—National Testimonial to Dr. Lees—Presentation of Addresses and a Thousand Guineas—Dr. Lees' Reply.

Early in the spring of 1856 it was thought desirable that the two leading temperance organizations in London, the National Temperance Society and the London Temperance League, should unite and form one large national institution; terms were agreed upon, and in May of that year the last separate anniversary meetings of each society were held in Exeter Hall.

On the 1st of June, 1856, the amalgamation was formally effected, and the National Temperance League inaugurated. The committee was chosen by ballot from the two preceding committees, when the following were selected: Messrs. John Phillips, G. C. Campbell, W. Cash, W. Tweedie, J. W. Green, Thomas Cash, Edmund Fry, John Taylor, J. H. Esterbrooke, Thomas Smith, T. B. Smithies, and Joseph Taylor. Messrs. S. Harrison and G. C. Campbell were appointed treasurers, and W. Tweedie and John Phillips honorary secretaries.

The following were the League's first agents: Rev. D. F. Sunderland, Messrs. T. A. Smith, Thomas Irving White, William Spriggs, Samuel Couling, and Frederick Atkin.

At the end of 1856 the *National Temperance Chronicle* was discontinued, and from that time the *Weekly Record of the Temperance Movement* reported the proceedings of the League, although it continued to be an independent journal, under the management of Mr. Tweedie.

The London societies at this time were very

active, those at Saffron Hill, Albion Hall, Fitzroy Hall, and elsewhere, receiving large accessions to their numbers, and some of them employing very valuable educational agencies as auxiliaries to their work. Classes were established, libraries formed, and literary and scientific lectures added to their temperance operations, so that they were not only preserving many of their members from temptation, but were giving them facilities for study and mental culture.

It was about this period that the popular reviews and magazines, such as *Blackwood's Edinburgh Magazine*, *Edinburgh Review*, *North British Review*, and *Westminster Review*, devoted their attention to the temperance question, and published articles favourable and unfavourable. These articles were replied to in the different temperance periodicals, but one in the *Westminster Review* was deemed of such importance as to warrant the taking of Exeter Hall, where Dr. F. R. Lees delivered a masterly address in reply, Dr. Carpenter occupying the chair. Another reply, written by Dr. Carpenter, was published in the *Scottish Review* for 1855 (Couling's *History*, p. 225).

As they will necessarily be often referred to in the course of this work, we here give our readers short sketches of some of the most notable members of the National Temperance League, especially those holding prominent official positions at the commencement of its history.

The late Mr. SAMUEL BOWLY, first (and until his death) president of the National Temperance League, was widely known as a minister of the Society of Friends, an old temperance reformer, and a true philanthropist. He was born at Cirencester, March 22d, 1802, and removed to Gloucester in 1829. When about thirty years of age he was presented with a piece of plate by the ladies of that city for his valuable services in the cause of negro emancipation, and had become popular through a public discussion he held with Mr. Peter Borthwick on the anti-slavery question. He became chairman of the Birmingham and Gloucester Banking Company, and a trustee and director of the United Kingdom Temperance and General Provident Institution.

Mr. Bowly's connection with the temperance movement commenced about the year 1834. He took the total abstinence pledge at a public meeting held in the Shire Hall, Gloucester, in December, 1835, after making an energetic appeal to the working men around him to do the same.

Several of Mr. Bowly's relatives were engaged in the brewing business, but his uncle, Mr. Christopher Bowly of Cirencester, joined him in the new reform, and by this gentleman's means a malt-house in Cirencester was converted into the first temperance hall in the West of England.

Mr. Samuel Bowly soon became a recognized leader in the temperance movement, and in 1846 was chairman of the World's Temperance Convention held in London, and also, in 1851, chairman of the Great Exhibition Temperance Conference, also held in London. He was the first president of the National Temperance League, and while holding that office his voice was often heard in Exeter Hall and in many of the chief towns of the country. His style of advocacy was adapted in a high degree for telling upon the common-sense and conscience of his hearers. Its affectionate and Christian tone rendered it peculiarly impressive.

Mr. Bowly took a warm interest in the Temperance Provident Institution, and, as few men could so forcibly and eloquently interest an audience on the subject of life assurance, he was a great help to the institution. He frequently contributed to the press, and wrote several vigorous poetic effusions, one of which was entitled "The Onward Movements," containing pointed allusions to

the "demon drink," and to temperance, its advocates and supporters being denominated the "Coldstream Guards."

Mr. Bowly took part in the formation of the United Kingdom Alliance, addressed its first public meeting in 1853, and was for some time one of its vice-presidents. Although he subsequently withdrew from the society, he expressed his conviction that the principles of the Alliance were those around which temperance reformers of every grade should rally, and that he was by no means changed in his views as to the necessity for the prohibition of the liquor traffic. Full of years and honours he departed this life March 23d, 1884, having just completed his eighty-second year.

THOMAS BEGGS was born in Edinburgh, November 6th, 1808, but was brought up in Leeds, where he served an apprenticeship as a bookbinder. When quite young he displayed literary abilities, and contributed both in poetry and prose to several Yorkshire newspapers. In 1838 he attended one of Mr. Edward Grubb's lectures in Leeds, and at the close signed the temperance pledge, soon becoming an active worker until his removal to Nottingham, where he was elected secretary of the Total Abstinence Society.

During his residence in Nottingham, Mr. Beggs engaged in numerous objects aiming at the moral, social, and religious progress of the working-classes, and is believed to have been the first person in England who took up the subject and publicly lectured on sanitary reform.

In 1842 Mr. Beggs became agent for the Complete Suffrage Union, and visited several towns in England on behalf of the council.

Shortly afterwards he delivered in several towns a course of lectures on the moral elevation of the people, which were published in Cook's *National Temperance Magazine*, and afterwards in pamphlet form, revised and corrected by the author.

Mr. Beggs next accepted an engagement with the Scottish Temperance League, and laboured in Scotland for some time. In July, 1846, he was appointed secretary to the National Temperance Society, London, and took a prominent part in the World's Temperance Convention. After holding this office for about eighteen months he resigned it to take an appointment with the Health of Towns Association, which position he held until the dissolution of the association after

the passing of Lord Morpeth's bill. Mr. Beggs next entered upon commercial life, in which he was fairly successful, and remained until old age and infirmity necessitated retirement. He loved to speak through the press rather than from the platform, although he did occasionally give gratuitous lectures on his favourite topics to the Leeds and other mechanics' institutions. Mr. Beggs furnished papers to the Congrès de Bienfaisance at Brussels and Frankfort, in both places attending as a representative from several English societies.

As a contributor to the magazines and newspapers he has been of great service; his articles gave evidence that they were written by a man having experience and ability. His contributions to social science literature were numerous, including volumes on "Juvenile Delinquency" (1847); "Dear Bread and Wasted Grain" (1854); "Causes of Crime;" "Crime, Criminals, and Jurisprudence," &c. &c. His poetic effusions were published in 1843, under the title of "The Student's Vigils," and were very favourably received.

In June, 1853, Mr. Beggs was examined before the select committee of the House of Commons on public-houses, and gave important testimony relative to the drunkenness and defalcations caused by the meeting of friendly societies at public-houses, and urged that no society of this nature should be enrolled unless its meetings were held in places apart from and having no connection with public-houses; and also that debts contracted by clubs held in such places should not be recoverable at law. He as strongly condemned dancing and music saloons attached to public-houses, and recommended their entire separation. As a temperance reformer Mr. Beggs was thorough-going, and was an ardent supporter of the principles of the U. K. Alliance, and a warm friend of Dr. F. R. Lees, as seen in the part taken by him during the "Gough *versus* Lees" agitation. His action in this crisis influenced many intelligent and good men to sympathize with and support Dr. Lees, as they believed that Mr. Beggs was in a position, being intimately acquainted with most of the persons concerned, and in other respects well qualified, to form a just judgment on the case.

WILLIAM TWEEDIE was born in Haddington, Scotland, July 19, 1821. In 1840 he signed the temperance pledge, and in 1848 acted for

a few months as agent of the Central Temperance Association, under J. S. Kenrick of West Bromwich. In the same year he went to London and opened a temperance depot in Falcon Street, Falcon Square, City. After a time he removed to Wellington Street, Strand, and in 1850 to 337 Strand, opposite Somerset House, where he finally established his business, and eventually became head of the firm of William Tweedie & Co., temperance publishers.

Mr. Tweedie was from the first an active member of the executive of the League, and at one time one of the honorary secretaries. Describing his style as a lecturer a writer in *The Templar* (1874, p. 735) says: "Directly he mounted the platform his bright intelligent eyes and cheerful face gained the attention of an audience. His words never removed the good impression. Clearly enunciated, with an entire absence of ambiguity, they were always to the point, giving his hearers the idea that they came not only freighted with the work of a mind well stored, but softened by the influence of a heart overflowing with earnest sympathy, and sensible of the great responsibilities which rested upon him." Mr. Tweedie died in 1874, at the age of fifty-three years.

Having absorbed the National Temperance Society, the London Temperance League, and through them other societies or organizations which had preceded them, the National Temperance League naturally inherited some of the ideas, prejudices, and peculiar characteristics which public opinion generally connects with the early history of the older organizations. The mere fact of the League being the official head of the movement in the metropolitan district, and in a sense taking the place of the British and Foreign Temperance Society, made its acceptance in the provinces, and more particularly in the northern counties, very difficult indeed. The antagonism of the British and Foreign Temperance Society, whose head-quarters were in London, had created a deep-rooted prejudice in the minds of the northern advocates of teetotalism, which is hardly eradicated even yet. The adoption of the title "*National Temperance League*" was considered by some as indicative of rivalry with the British Temperance League (formerly Association), which had been in active operation for twenty-one years already, and covered a considerable portion of the ground. It had affiliated with it

many of the oldest and most successful societies in the country, and was therefore a very formidable barrier in the way of success to a second national organization on almost parallel lines. The only distinguishable feature in the new organization was the fact that it was neither quite so robust in its constitution, nor so pronounced in its principles as the older organization.

Recognizing this, many of the sturdy, outspoken men of the northern districts looked upon the National Temperance League as somewhat heterodox in principle, as some of its official members advocated what they decried as "a doctrine of expediency." In other words, some exponents of the new League, and in particular Mr. William Tweedie, taught that alcoholic liquors were not an evil in themselves, or in their nature if used in strict moderation, but in the abuse thereof evil results followed, therefore it was expedient to abstain. On the other hand, the men of the North of England boldly maintained that all intoxicating liquors were injurious to the health of both body and mind, even when taken in "great moderation," as it was termed, and they further added that "social moderate drinking creates the unnatural appetite which is the principal cause of that wide-spread scourge, intemperance."

In Scotland, also, this expediency doctrine was taught by some connected with the large organizations, and for some years this was the bond of sympathy between the "Scottish" and "National" Temperance Leagues, both of which contended for "moral suasion" only.

Unhappily, these, and other causes arising therefrom, led to an open rupture between some of the temperance organizations in the country, and upon the leading members, advocates, and officials of the U. K. Alliance fell the full force of the opposition. Many of those who advocated the claims of the Alliance, and pleaded for the entire prohibition of the liquor traffic, were fiercely denounced as enemies to the cause of temperance, and instead of working together for the overthrow of their common enemy, earnest, able, and zealous friends of temperance were engaged in persecuting and opposing one another.

Time, the great healer, has fortunately effected a change, and the various temperance organizations in the United Kingdom have, as a whole, become more catholic in spirit, more liberal in their views and aims, and, as we

shall show by and by, have been able to meet together upon the same platform, and harmoniously labour to promote the principles of true and efficient temperance. We shall also be able to show that the National Temperance League has become an immense power for good in the country, its influence being felt and seen in every effort put forth for the furtherance of the movement, as has also the Scottish Temperance League in the northern part of the island.

Nevertheless, even though it is painful to us to speak of them now, strict regard for truth compels us to relate facts which enemies to the cause might reproduce in still more glaring colours, to the greater injury of the persons interested.

This feeling of enmity or strife was not confined to any particular district, but was more or less felt and experienced in most temperance centres. We can remember societies, once most successful and active, noted for their broad catholic spirit and liberal treatment of all advocates who "loved the truth in sincerity," which became shattered almost beyond hope of recovery by this internecine war.

When Mr. J. B. Gough paid his second visit to the British Islands, it was under the auspices of the National and Scottish Temperance Leagues. On the occasion of his first visit to Glasgow, the impression got abroad that he was an "expediency" advocate. In his *History* (p. 197) Mr. E. Morris, speaking on this point, said: "Mr. Gough, we are afraid, does not see clearly how decidedly the Bible denounces all the 'serpent and adder' drinks. His lectures bore the stamp of expediency only, a doctrine which the founders of Glasgow teetotalism never acknowledged. It was with them 'moral duty' and 'Bible authority,' as well as the 'teachings of reason, political economy, and the laws of nature.'" As this was written and published in 1855, it is the more valuable, and proves that such was the expressed opinion *during Mr. Gough's labours on this side of the Atlantic*.

In 1855 Mr. William Tweedie, of 337 Strand, London, began the issue of the *Weekly Record*, a private temperance publication until 1863, when it was handed over to the National Temperance League, by whom it has since been issued as the *Temperance Record*, the official organ of the League. In this publication Mr. Tweedie inserted statements calculated to provoke resentful feelings; and not

only did he misrepresent the object and aims of the U. K. Alliance, but he also attacked the private character of some of its advocates.

During the height of the agitation, best described as the struggle between the "moral suasionists" and the "prohibitionists," the *Weekly Record* of April 4th, 1857, contained a startling letter from Mr. J. B. Gough, stating that "the temperance cause in this country (America) is in a depressed state. The Maine Law is a dead letter *everywhere*—more liquor sold than ever known before in Massachusetts, and in other states it is about as bad." At this very time the Hon. Neal Dow, author of the Maine Law, was on his way to England, and on his arrival on the 20th of April, 1857, he was confronted with this statement on every hand. Published first in a semi-official temperance paper, it was readily reprinted by almost every public-house organ in the kingdom, and circulated in handbills by the liquor-sellers throughout the country. Mr. Dow at once took steps to rebut these statements, which may perhaps be best explained by the following extracts from American papers:—

"The *Edinburgh News* of the 7th November contains an article which may be justly characterized as *atrocious*. Last winter Mr. Sinclair (meaning Mr. Peter Sinclair of Edinburgh) came to this country for the purpose of labouring in the temperance cause, especially among the children of Sabbath-schools. In following out this design, he has visited many parts of our country, and always with acceptance to the people, and gratifying results to the cause. The article in the *News* is intended to destroy Mr. Sinclair's *character and usefulness*, and will certainly accomplish that result, so far as it is believed to be just and true. . . .

Mr. Sinclair is a member of the United Kingdom Alliance for the Suppression of the Liquor Traffic, at whose invitation Mr. Dow visited Great Britain. Preparatory to Mr. Dow's arrival there, Mr. Gough had written over to England and Scotland, that the *Maine Law* was a 'dead letter' in this country. This declaration was taken up by the *anti-temperance* press, and circulated everywhere. Mr. Sinclair saw that if that statement was believed, Mr. Dow's mission must be a failure—that he would, in fact, be looked upon as an *impostor*, and the members of the Alliance as weak enthusiasts. He therefore addressed a circular to great numbers of leading temperance men, asking them for a statement of

facts; and the replies were sent by him to England, where they were published—very much to the damage of the truthfulness of the 'dead letter.' We cannot tell what object Mr. Gough had in view in writing such a letter—at such a time. The friends of temperance on both sides of the water have not inquired into the motive of the letter, but into its truthfulness only."—(*Maine Journal*, Portland, Dec. 10th, 1857.)

"We do not recollect, in the history of temperance operations in Massachusetts, a more profitable summer campaign than was the last one, with Mr. Sinclair as the principal mover. He has done another good deed which will tell on the interests of the temperance cause. It is well known that certain statements have been made by certain parties on the other side of the water, derogatory to our law and its effects. The bold and WHOLLY UNTRUTHFUL statement that *the Maine Law was a failure here*, was operating like foulest poison on the minds of the British people. The prohibitory cause was receiving a great shock. Mr. Sinclair sought to retard the progress of error in his own land. He industriously set about collecting *facts*. He wrote many circulars to the friends in this country who were good judges, and whose statements could be relied upon, and their replies he sent over to his own country. He thus greatly aided the English prohibitory law movement at a time of greatest peril. For this labour he deserves the thanks of every true friend of temperance. Grieved and mortified are we that any portion of our city press should consent to give currency to statements calculated to produce injury to a good cause."—(*Temperance Visitor*, Boston, U.S.A., Dec. 10th, 1857.)

This help afforded to Mr. Sinclair, added to his own personal knowledge and experience of the results of the Maine Law, enabled the Hon. Neal Dow to deal effectively with the "dead letter" fallacy.

The *Congregationalist* of Boston, U.S., for November 27th, 1857, contained a leader virtually assailing the U. K. Alliance, and attempted to defend Mr. Gough, to which Dr. F. R. Lees sent a long and pungent reply, only one portion of which we care to notice. The *Congregationalist* said: "The Alliance is largely composed of, *and directed by*, men who are themselves *neither professors nor practisers* of the principles of total *abstinence*."

As this falsehood has often been and still is

repeated by the opponents of the Alliance, we give Dr. Lees' reply in his own words:—

"Who are the *directors* of the Alliance? The officers and executive council emphatically. These include one earl, one honourable, three baronets, one knight and ex-chief-justice, one dean, one chancellor, one canon, three D.D.'s, one mayor, and several clergymen, aldermen, and councillors. They are intrusted by our body, comprising nearly 50,000 members, with an annual income of 30,000 dollars; and they employ at present eighteen district and other agents. Every one of these agents is a teetotaler—many of them abstainers of above twenty years. Of the fifty-seven gentlemen composing the directorate, I only *know* of one who is *not* a teetotaler, and I have the honour of knowing all the fifty-seven save three. I believe that fifty-six are teetotalers; but I am *sure* that fifty-four are. Our presiding baronet, Sir Walter Trevelyan, has been an abstainer for about twenty years; as also for the same period, or longer, have been most of our vice-presidents, including the venerable Drs. Urwick and Harvey of Dublin, and Joseph Sturge of Birmingham.

"The mayor of Salford, who is chairman of the executive, has been a teetotaler for fifty years. The chairman of the lecture committee has been one for forty-three. The hon. secretary, Mr. Pope, has been one for twelve years. Mr. T. H. Barker has been one for twenty years. The rest of the executive (nineteen of them) have been teetotalers for periods ranging from five to twenty-two years. But all these men are *thorough-going* and *consistent*; they abstain from *all* that can intoxicate. If I do not greatly err, every member of the executive totally abstains, not only from *alcohol*, but from *TOBACCO* and from *opium*."

A more complete refutation of a defamatory statement could not possibly be made. But, unhappily for all concerned, acrimonious feelings and words—written, spoken, or implied—produce a state of mind susceptible to influences which under other circumstances would at once be dismissed as unworthy of consideration.

No man ever loved a cause more fervently, and few men have ever been more deeply impressed with the importance of the temperance question, or valued its principles more highly than has Dr. F. R. Lees of Leeds. Any

attempt to injure or impede the progress of the cause, or to insult even the humblest of its real friends and supporters, he has felt as an injury done to himself, and with all the ardour of his soul he has resented it in plain, incisive words, sometimes more pungent than agreeable to those to whom they were addressed.

Of all the effusions that have emanated from the doctor's pen, probably none has caused either himself or his friends so much pain and sorrow as the unhappy letter he addressed to William Wilson of Mansfield during the Christmas week of 1857. This was the beginning of a controversy leading to legal proceedings, and almost to open rupture between the most active temperance reformers in the country.

After various futile attempts on the part of friends of both parties to effect a settlement of the case without going into the law courts, application was made to the Court of Queen's Bench, Westminster, on the 22d of April, 1858, before Lord Campbell and Justices Wightman and Erle, "for a rule calling upon Frederic Richard Lees to show cause why a criminal information should not be filed against him for a series of libels published by him, imputing to John Bartholomew Gough, the temperance lecturer, that he was in the habit of using and getting intoxicated by the use of narcotic drugs."

After hearing Mr. Quain's statement of the case, "Lord Campbell said he had no doubt Mr. Gough was a most respectable gentleman, and set a good example of temperance; but he did not think the case was one which called for the interference of the court. *Dr. Lees did not appear to have been actuated by any malicious motive*; and if, being a zealous professor of the doctrine of temperance, he had repeated unfounded rumours in a letter to a friend, that was no ground for the court to interfere.

"Mr. Justice Wightman said he was of the same opinion, and remarked on the circumstance that the letter was communicated to a private friend.

"Mr. Justice Erle said that, though the court refused the application, Mr. Gough had gained a great part of his object—that of solemnly denying the charge. His opponent after this would take great care.

"Rule refused."

Still the friends of Mr. Gough were averse to arbitration, and the very next day an ex-

chequer writ in civil action was issued against Dr. Lees.

In the following week a long letter from the pen of Thomas Beggs of London appeared in the *Christian News*, which gives a lucid statement of the whole case as it appeared to him.

A meeting was held in the Free Trade Hall, Manchester, April 6th, 1858, when James Simpson, J.P., took the chair, and the following resolution was passed:—

"That this meeting, having heard the whole correspondence which has passed between Dr. Lees and Messrs. Bowly, Charleton, and Wilson in the painful case '*Gough v. Lees*,' and having heard the evidence Dr. Lees has to adduce in support of the allegations made in the correspondence against Mr. Gough, FEEL THAT HE IS NOT CALLED UPON TO MAKE ANY APOLOGY, nor do they believe that any apology would answer any useful purpose. They believe that the statements (*which have not originated with Dr. Lees*) are of such a grave nature, and are apparently so strongly supported by the testimony of many creditable persons, *that a fair and impartial investigation is imperatively demanded*. They deprecate, however, in the strongest way the threatened appeal to a court of law, as they feel that the interests of truth, as well as those of the temperance cause, nay, even the vindication of Mr. Gough, may be best secured by the appointment of such a tribunal as that which has already been proposed on the part of Dr. Lees.

Signed JAMES SIMPSON, Chairman.

WM. M'KERROW, D.D., Manchester.

THOMAS BEAUMONT (M.D., F.R.S., &c., Bradford).

WILLIAM HARVEY (Mayor of Salford).

JAMES GASKELL (Manchester).

JOHN GUEST (Rotherham).

THOMAS BEGGS (London).

Free Trade Hall, April 6th, 1858."

The case never came to a full trial, for just at the moment that the defendant and his solicitor were engaged in preparing for a rigid cross-examination of the plaintiff, Messrs Macauley and James, the counsel engaged in the case, came to a mutual understanding and effected a compromise which was anything but satisfactory, viz., a verdict for the plaintiff for £5 damages and costs (about £557 in all).

Dr. Lees immediately after this decision

wrote out and signed the following disclaimer, which was published in the *Alliance Weekly News* of the following Saturday (June 26th, 1858):—

"*GOUGH v. LEES*,—The retraction made by my counsel, on which the nominal verdict was given, was made without any authority from me or my solicitor; on the contrary, I strenuously protested against it, and insisted on the case proceeding, fearless of the issue.

Signed F. R. LEES.

London, June 21st, 1858."

In 1860 Dr. Lees published a work containing several pamphlets on the subject, under the title of *Final Words in Gough v. Lees*, but we have seen nothing which throws any further light upon this sorrowful episode in the lives of men who have been such distinguished champions of temperance as have Dr. Lees and J. B. Gough.

In November, 1859, the *Weekly Record* contained a most unwarranted effusion, from which the following is an extract:—

"There has arisen among us a school of forward and impertinent zealots, who altogether misconceive the means by which a lofty social reformation is to be carried on among a highly moral and intellectual people. These persons are impatient of all discussion—they are intolerant of all heresy—they remorselessly excommunicate all opponents; and thus they disgust intelligent men, and bring our cause into disrepute. They mistake a vulgar and inflated style for talents, and personal vituperation for the demonstration of logic. Their object is not to eliminate the truth, but to extinguish the adversary. Of this party Dr. Lees has been the creator and the idol. This school has always been busy in the attempt to graft extravagances on temperance advocacy. In our opinion the labours of these men have been as puerile as an attempt to adorn a Corinthian column with paltry beads. When the childish toys are brushed away, and the officious craftsmen are discomfited, the majestic structure stands before the world with increased beauty and sublimity; so, when an able hand sweeps away the extravagances of this school, we feel that our cause is not impaired but improved."

It was not to be expected that so wanton and fierce an attack upon one of the most self-sacrificing builders of the magnificent structure, about which the writer seemed to be so jealous, should not instantly be met with

an immediate and crushing refutation, and in a long letter, given as a supplement to the *Temperance Spectator* for January, 1859, Dr. Lees, in his best style, ably replied to the *Record*.

The time did come when society was "just to the right man," and the views then held by Dr. Lees and denounced as heresies became the views of almost every intelligent temperance reformer, and their author honoured as the heroic champion of true temperance principles.

In 1858 and 1859 Dr. Lees was denounced as an INFIDEL for refusing to give up the BIBLE TO THE BIBBERS, but now it is generally admitted that what men called "heresy" was in reality the simple, honest truth of God and science. So far from fact is this slanderous accusation against Dr. Lees that we wonder how men dare venture to repeat it. From 1837, when the Owenites opened a synagogue in Leeds, he was their strongest, ablest, and most successful opponent, the man from whom they all received such defeats as to make them dread his appearance in their assemblies. His discussions with their doughty champion Lloyd Jones, with Rigby, Green, and others, and his four pamphlets, especially "*Owenism Dissected*," were lucid and unanswerable; and yet, such was the hatred to his views on temperance that editors of religious papers and magazines denounced him as an infidel. As W. A. Pallister puts it, Dr. Lees "not only tore to shreds the so-called philosophy of Owenism, but vehemently exposed its anti-christian and atheistic character, 'offered,' to use his own words, 'as a substitute for the great principles of a natural and revealed religion, and for which we must discard with contempt the sublime truths, the cheering hopes, and the sustaining consolation of the everlasting gospel.'"

The sympathy and support of Dr. Lees' many friends was manifested at a public meeting held in the Corn Exchange, Manchester, April 22d, 1859, over which William Harvey, mayor of Salford, presided. This meeting was convened by the Manchester and Salford Temperance Advocates' Society, and was attended by gentlemen from all parts of the country.

The chairman opened the proceedings by stating, that the audience had been convened not only to promote one of the noblest and most important movements of the age, but that they had likewise the special object of doing honour to one of its greatest teachers and ablest champions, Dr. Lees, who had ren-

dered great service to the cause, and who well deserved every mark of respect and appreciation which that vast meeting could render.

William Farish of Chester moved the following resolution:—

"That in the opinion of this meeting, Dr. Lees is entitled to the warmest sympathy of all true temperance reformers for his unwearied exertions, by tongue and pen, in advocacy of abstinence and prohibition, and that he has honestly earned the proud distinction of 'the champion of the temperance cause.'"

John Davie of Dunfermline seconded the resolution, which was supported by Mr. Charles Thompson, J. W. Kinton, G. E. Lomax, Mr. Campbell of Leeds, J. H. Raper, and Edward Grubb. Mr. T. H. Barker, in the name of the promoters, presented to Dr. F. R. Lees the following address, with a purse containing sixty sovereigns:—

"A testimony of the love, admiration, and esteem entertained by the members and friends of the Manchester and Salford Temperance Advocates' Society towards Dr. Frederic Richard Lees, as the great teacher of temperance doctrine, as one of the chiefs of the teetotal army, and as the unflinching and unrequited champion of abstinence and prohibition, in acknowledgment of the sacrifices he has made of health and domestic enjoyments, and of his multiplied labours through the press and from the platform, to rescue suffering humanity from the deadly curse of intemperance. This testimonial of affection is presented to Dr. Lees, with a purse containing sixty sovereigns, praying that he may enjoy renewed health and strength long to labour in the cause of temperance and education, as an instructor of mankind and a benefactor of the world.

"Signed, on behalf of the Manchester and Salford Temperance Advocates' Society,

WILLIAM FITHIAN, President.

ELLIS NEEDHAM, Vice-President.

RICHARD DAVIS, Treasurer.

WILLIAM TOUCHSTONE, Treasurer and Secretary.

JAMES CROSSLEY, Honorary Secretary.

"Presented in a public meeting at the Corn Exchange, Manchester, on Good Friday, April 22d, 1859, by Thomas H. Barker—William Harvey, Mayor of Salford, in the chair."

Mr. Barker's address was such as might have been expected from a devoted and faithful friend. Dr. Lees made an eloquent reply,

Alderman Harvey, the chairman on this occasion, was a total abstainer of fifty years' standing, or some years longer than the existing teetotal societies, and until the day of his death he was a true and active friend of the cause he dearly loved (*Temperance Spectator*, 1859, p. 77).

This was but the prelude to a more valuable and yet more distinguished honour, which was conferred upon Dr. Lees in the Victoria Hall, Leeds, January 26th, 1860, when the Rev. Canon Jenkins, M.A., presided over a grand soiree, at which addresses, accompanied by securities for 1000 guineas, were presented to Dr. Lees as a national testimonial. The amount had been subscribed by friends and admirers of the doctor in all parts of the country.

It was a magnificent meeting, and the platform was crowded by a host of the old men who had long upheld the standard of total abstinence and prohibition in the North of England. It was a proof that there are times when a prophet does receive honour not only in his own country but at the hands of his own countrymen. This presentation was more noble and honourable because it was made where Dr. Lees was best known, and where his whole life had been spent.

Dr. Lees, in responding to the addresses, after warmly thanking his friends for the kind and generous manner in which they had been pleased to acknowledge his services and express their affection and confidence, and more especially for the delicate and beautiful form which the testimonial had assumed, remarked that as he had, without thought of reward, freely given his energy, time, and thought to the promotion of their common cause, so he freely, yet gratefully, accepted the benefit of the obligation which they were pleased to confer upon him. He had never, from the first moment of appearing on their platform, twenty-five years before, had any doubt as to the ultimate triumph of the temperance cause, because he had never had any misgivings as to the truth upon which it was founded. It was the truth of nature, experience, and science—a truth needed for the development of man, physically and socially, morally and religiously; and as all who are of the truth—truth-lovers and truth-seekers—must be drawn into it, therefore sooner or later, in the providence of Him “who sitteth in the circle of the heavens,” and maketh all

the events of earth subservient to His purposes, so surely would it finally prevail. His friends had spoken somewhat of his sacrifices, but the matter was very simple: there were some sacrifices he could not *afford* to make. His ideal of life was that of service, not of honour; though honour, which expresses service and brings power, was not to be despised. He did not care to be either alderman or mayor, either common or uncommon council man, and a hackney cab or common 'bus would serve his purpose as well as a gilt equipage. But he *did* care to know, to read, to think, and to express and carry out his thoughts, for the spread of intelligence, as the exponent of a saving law in which he saw the only means of permanently elevating and redeeming humanity itself. Nor had he ever regretted (amidst many reproaches and many disgusts) the following out of his early enthusiasm: he had found it to be *good* to be true to his own convictions; *good* to pursue the plain, straightforward path. He trusted to have power to go on to the *end*, turning neither to the right nor to the left. He rejoiced in that magnificent demonstration, not simply because it strengthened his hands for the work still before him, but because it was *representative* at once of thorough principles, and of the extent to which they had seized hold of the hearts and minds of the people. It was the pledge and presage of victories to come. He had no fear of false principles, and it was *too late* to betray true ones. Their truth could not now be sold for thirty pieces of silver by any Judas of them all. Still, it was fitting that on this occasion a manifesto, clear and unmistakable, should go forth to the world as to what temperance *is*, as well as in regard to what it is *not*. He had lived in vain, and others around him on that noble platform had likewise lived in vain, if it remained a doubtful matter as to what constituted teetotalism. It was not something like a mushroom or an umbrella, with only a *senile* Corinthian pillar for its prop, and that pillar a hollow, fluted tube of expediency. It had been said by some hybrid temperance organ lately that *he*, forsooth, had been ornamenting that grand column of brass with paltry beads. He would scorn the work! He had been with them, and a thousand other brethren elsewhere, digging deep and broad foundations for a greater structure. Years ago the edifice was complete—its last capital

crowned in joy and faith. Teetotalism, like the splendid hall in which they were then assembled, consisted of *many* corner-stones, of *many* noble pillars, of *many* spacious halls and corridors; and its glorious tower, aspiring heavenward, was tipped with the golden beam of God's approval! He would not enter into any defence of his policy of propagandism; the *results* proclaimed the virtue of the method. Some gentle-minded friends of his, as well as ungentle foes, had objected to his being a "controversialist." For his part he did not see the force of the objection. It appeared to him that when error was flaunted in their faces by the enemy, it was their duty to uplift and unfold the ensign of truth; neither to shun an inevitable battle, nor to consent to a dishonourable compromise. If anybody thought differently, well and good; he said to such: "Brother, go thy way in peace; but judge not me." If putting truth by the side of error was controversy, then they had inherited untold blessings from that deprecated controversy. All reformatations were based upon and were effected by it. Israel's Paragon practised it in Jerusalem, when He debated with the doctors in the temple. Half the New Testament is controversial. The Bible is God's controversy with man. The proto-martyr Stephen, and St. Paul, were to the Jewish doctors *offensive* controversialists; and it was an infallible sign of something stagnant and rotten in the state when men ignored it. Slaveholders hated the New Testament doctrine of liberty and brotherhood, for the same reason that drinkers often decried the discussion of teetotalism from the

Bible—because they found it *against* them when they wanted it *for* them. These were in their origin but ingenious disguises and excuses, from which men must be logically driven. Some had reproached him with being "a hewer of wood and a drawer of water," and none *should* know better than those who had used cyclopean loads of the timber which he had cut down, and cyclopædian draughts of the water which he had drawn up! Goethe had defined a "genius" as one who had *original* power and *reproductive* ability, and whose works would *live after him*. For his part he left posterity to determine *that* question, content to be serviceable in his day and generation. He had no great thirst for the honours and applause of the world, as such; he had fought their battles for the best part of his life, without that stimulus, and if need be could dispense with it for the remainder. He would neither flatter the friends nor yield to the enemies of the truth. He accepted the title conferred upon him, in preference to that of scene-painter or panoramist; he knew little of "dissolving views," but he hoped he could propound a truth and dissolve an error; and no great cause could ever succeed except by the virtue and potency of its *ideas*. Finally, he was content with the laborious privilege of hewing out from the great forest of principles, some appropriate beam and rafter which should strengthen the temple of civilization, and happy in the destiny of being allowed to bring up from the deep wells of truth some of that "living water" which would make fertile the barren places of the earth, and fill with hope and gladness the hearts of men.

CHAPTER XLVI.

PROHIBITORY DISTRICTS *VERSUS* STRONG DRINK, &c.

Temperance Colonies and Prohibitory Districts—Saltaire, near Bradford—Its Advantages and Privileges—Bessbrook, Ireland—County Tyrone, Ireland—Parishes, Townships, &c., in the Province of Canterbury Free from Drink-shops—A Welsh Working-man's Paradise—Liverpool Prohibitory Districts—Scotch Parishes without Drink-shops—Foula, Shetland Isles—American and Canadian Temperance Colonies—Millville, New Jersey, as it was—A Struggle for Freedom—"The Workman's Paradise"—Tabular Statement of the British Consumption of Intoxicating Liquors—Gross Proceeds of Revenue from Liquors, &c.—Proportion of Drink per Head of the Population for the last Thirty-one Years—Statistics of Pauperism in England, Scotland, and Ireland—Decrease of Breweries—Wealthy Brewers—Rev. W. Caine and Mr. Aitken at Oxford—Another Visit with Rev. Henry Gale—Mr. Caine at Huddersfield and Bradford—Publications—Visit to Cambridge—Trying to Convert the Collegians—Visit to Whitehaven—Sunday-closing Papers, &c.—Twenty-eighth Conference, British Temperance League—E. B. Dawson, J.P.—Rev. R. Dawson, B.A.—Twenty-ninth Conference, British Temperance League—Manchester and Salford Temperance Union—The Cotton Famine, 1862-63—Charles Dickens and the Diminished Death-rate—Decreased Mortality at Blackburn—An Enigma Solved—Value of Public-house Property—Lessons Learned—The Lambeth Bath Meetings—William Wicks—William Mennell, the Yorkshire Seissors-grinder.

Amongst other efforts to encourage the spread of temperance principles, and to prove that when the temptations and allurements of the drink traffic are absent, the people are sober, industrious, and prosperous, is the establishment of centres of industry on estates where the sale of all kinds of intoxicating liquors is strictly prohibited.

Several small colonies have been founded in various parts of America, Canada, &c., which have proved highly successful. The colony of Vineland, founded by Mr. Charles Landis, with others, will be noticed in other chapters, but to prove that these schemes are not abortive or unsuccessful, we proceed to give particulars of successful prohibitory settlements on this side of the Atlantic, and within our own country.

The late SIR TITUS SALT—for some time M.P. for Bradford—was virtually the inventor of the alpaca manufacture, by means of which he, in a short time, amassed a princely fortune. Before retiring from the firm, he arranged with his sons and partners to erect a spacious mill "in some healthy and convenient locality, along with whatever other buildings should be required for carrying on the manufacture as Christian employers ought to conduct it."

An agreeable site having been chosen on the banks of the Aire, about three miles from

Bradford, Yorkshire, the mill was built in 1853. It is a fine Italian structure, with a façade 550 feet in length, and with the remarkable peculiarity that no chimney can be seen. In place of chimneys a lofty column rises from a handsome pedestal at a little distance from the mill, through which all the unconsumed smoke passes; this is so little as to be almost imperceptible. During the year 1864 the alpaca cloth made in this factory was long enough to reach from England to Peru, or about six thousand miles. The number of persons employed at the above-named period was from three to four thousand. The town of Saltaire, reared wholly by Mr. Salt, consists of about 700 substantial and comfortable dwellings, built of the beautiful stone for which the district is remarkable. The rents vary from 2s. 4d. to 7s. 6d. per week, and realize barely four per cent on the capital laid out. There are commodious shops and stores, schools, wash-houses, baths, reading-rooms, library, Congregational church, &c. &c., but no public-houses or places for the consumption of intoxicating liquors.

Of this interesting experiment W. G. Blaikie, D.D., F.R.S.E., says: "Saltaire, I need hardly say, is free from all traces of the filth and darkness and squalid misery so common in manufacturing towns and districts. From

the surgeon I learned that the infant mortality, which in Bradford is frightfully high, is not nearly so great. Crime of all kinds is extremely rare, and there are hardly any illegitimate births. The absence of all temptation to drunkenness has much to do with this. If the gin-palace were to be seen at every corner, the houses would not present that appearance of comfort, and even elegance, which so strikes a stranger. The population of Saltaire is about 3000. Many of the work-people reside in other places in the neighbourhood" (*Heads and Hands in the World of Labour*, 1865, p. 99).

Before giving a description of Bessbrook, the Paradise of Ireland, we have a few words to say about its founder and proprietor, Mr. John Grubb Richardson, a member of the Society of Friends, who proved himself to be a true Christian philanthropist, and an ardent friend and supporter of the temperance reformation.

JOHN GRUBB RICHARDSON was born at Lisburn in the year 1813, and received his early education at Ballitore School, Kildare, completing his studies at Frenchay in Gloucestershire. His ancestors were connected with Oliver Cromwell's army, and settled in Ireland in the seventeenth century. At about seventeen years of age, young Richardson was apprenticed to his father (who was engaged in the linen trade), and he soon exhibited a remarkable aptitude for business. When very young the onerous duties of management devolved upon him, but he proved fully equal to the task, and under his direction the operations of the firm were largely extended, branches being opened in the United States and on the Continent, and the name of the firm made known and respected in every country where the sale of linens formed a part of the trade with foreign manufacturers and merchants. For nearly forty years Mr. Richardson, his wife and family, have been closely identified with the temperance movement.

In the general election of 1874, Mr. Richardson used his great influence with marked success in securing the return of those candidates, irrespective of parties, who promised their support to temperance legislation. He was not a party politician, but was a steady friend and supporter of the principles and policy of the United Kingdom Alliance. He refused to accept a baronetcy, and loved to "dwell

among his own people," in whose prosperity he found his own happiness and reward. He died on the 28th of March, 1890, in the seventy-seventh year of his age.

In a pamphlet from the pen of J. Ewing Ritchie we have a full account of the history and success of Bessbrook. It appears that in 1857 an estate of about 6000 acres was purchased by John G. Richardson, partly with a view to the productive use of his capital, and partly to give the operative classes a chance of living and working under conditions favourable, and not, as is too frequently the case, opposed to their physical and moral welfare. In the estate, on a site admirably adapted for the purpose, Bessbrook is situated. Beautiful blue granite, said to be equal, if not superior, to Aberdeen in quality and appearance, is found on one portion of the estate, and some of it has been used in that magnificent pile of buildings known as the New Town Hall, Manchester. On the whole of the estate Mr. Richardson decreed that no public-house or beer-shop should be tolerated, and as a natural consequence a policeman is seldom seen or required.

The town of Bessbrook is a model town, near Newry, and not far from the headquarters of Ireland's principal source of wealth—the linen trade. Here Mr. Richardson erected large flax-spinning mills and superior houses for the work-people, each house containing from three to five rooms, according to the size of the family occupying it, every arrangement necessary to promote cleanliness and health being resorted to. Schools on the Irish National (that is, the undenominational) system were also erected, to which every householder has to send his children, and whether he sends them or not he has to pay one penny per week for each child. There is a dispensary and its medical club, a temperance hotel, with club and newsroom, and ample provision for mental culture and harmless recreation and amusement. Shops of all kinds, including a co-operative store, meet all the wants of the community, and from the farm of 300 acres belonging to the firm an ample supply of good milk is obtained. The Society of Friends have a meeting-house, and the Episcopalians, Presbyterians, Roman Catholics, and others, their places of worship, and harmony and order prevail. The natural accompaniments of the public-house are not, however, needed. Bessbrook has no pawn-

shop, ragged-school, petty lodging-houses for tramps, nor a police station. It has its temperance society, Band of Hope, Good Templar Lodge, &c.; but the work-people are teetotalers from choice, not by rule or by any law laid down by the firm. The number of hands employed in 1872 was about 4000, receiving over £50,000 a year in wages. In Bessbrook work is found for all the members of the family capable of being employed. If the father cannot work in the mill, he is set to mend the roads, to work on the farm, or in the quarry, the mechanics' shop, or to be a wagoner, or make himself generally useful. All the repairs of the mill-gear and machinery of the place are done by workmen on the spot, plenty of artificers being found in the settlement. In the savings-bank depositors receive interest at the rate of five per cent, and some of the men are depositors to the extent of £300 or £400.

In April, 1882, Mr. Richardson was offered a baronetcy through the Right Hon. W. E. Gladstone. In declining the honour, the noble Quaker took occasion to speak his mind in the following terms:—"There is one distinction I should covet above all others—that of being able to influence the great and noble mind of W. E. Gladstone to add to his invaluable services the adoption of such a decided measure in favour of the temperance cause as would free our country in some degree from the curse of strong drink. For many months past, in my most thoughtful moments, I have been strongly convinced that your appeal to the conscience of parliament and of the nation would ensure the divine blessing and command the support of the best men of both parties."

The late Lord Claude Hamilton, a vice-president of the United Kingdom Alliance, writing on prohibition in County Tyrone, Ireland, said: "I propose at once to allude to the remarkable success of restriction there, because that success has been much questioned. I am here as representing the county, to assure you that the facts stated regarding the success of prohibition there are perfectly accurate. There is one district in that county of sixty-one square miles, inhabited by nearly 10,000 people, having three great roads communicating with market towns, in which there are no public-houses, entirely owing to the self-action of the inhabitants. The result has been that whereas those high-roads were in former times the constant scenes of strife and drun-

kenness, necessitating the presence of a very considerable number of police to be located in the district; at present there is not a single policeman in that district, the poor-rates are half what they were before, and all the police and magistrates testify to the great absence of crime."

Turning again to England, we find that "The Report of the Committee on Intemperance for the Lower House of Convocation of the Province of Canterbury" (published 1869) gives particulars of no less than 1325 parishes, townships, and hamlets in that province which were then without either public-house or beer-shop. In Bedfordshire 11, Berks 12, Bucks 36, Cambridgeshire 8, Cornwall 26, Derbyshire 21, Devonshire 26, Dorsetshire 108, Essex 35, Gloucestershire 84, Hants 60, Herefordshire 97, Herts 1, Hunts 10, Leicestershire 79, Lincolnshire 127, Northamptonshire 58, Nottinghamshire 52, Oxfordshire 10, Rutlandshire 14, Shropshire 63, Somersetshire 13, Staffordshire 25, Suffolk 6, Surrey 7, Sussex 13, Warwickshire 41, Wiltshire 58, Worcestershire 39. In Wales 154: Anglesea 32, Brecon 17, Carnarvonshire 15, Denbighshire 9, Glamorganshire 16, Llandaff 1, Merionethshire 14, Montgomeryshire 8, Pembroke 42.

A village in Wales, the inhabitants of which were almost exclusively employed in a slate quarry in the neighbourhood, was described as a perfect paradise as regards the dwellings of the operative classes. Every man was possessed of a small freehold, purchased by his own exertions, many having one or two cows, and some of them had saved as much as £400, £500, and £600 out of their wages. So striking was the happiness and prosperity of this little district that it attracted the notice of many statesmen, amongst the rest Mr. Shaw Lefevre, who visited it and expressed a desire to know the secret of this prosperity and happiness. It was explained that there never had been let in that locality a plot of land on which a public-house could be built. The result was that there was not a public-house in that village. It was said that the head of every household was a member of the United Kingdom Alliance, and a voter of the county.

Even the "dark spot on the Mersey," Liverpool, with its 2300 licensed places for the sale of intoxicants, has its prohibitory districts.

The late David Roberts, head of the firm of David Roberts & Son, mainly as a business arrangement, inserted a clause in all leases of

land for building purposes prohibiting the sale of intoxicating liquors on certain lands leased by the firm. What were called the Warwick Fields, in Upper Warwick Street district, were let on leases prohibiting the retail sale of liquors, but could not prevent the sale by wholesale; but in Upper Parliament Fields the prohibition is absolute, and all the streets within the boundaries of Upper Parliament Street, Kingsley Road, and Prince's Road, on the north-west side of the Boulevard, are free from the liquor traffic in every public form. In addition to this large triangular block there are a number of streets west of Prince's Gate, on to and about the Toxteth Cemetery, Prince's and Sefton Parks, and all south of Peel Street and South Hill Road, absolutely free from public-houses of every kind.

The Warwick Fields district was laid out in 1867 or 1868, and Upper Parliament Fields in 1877, Edward Jones, B.A., one of the executive committee of the Liverpool Temperance Union, being the first tenant upon this prohibited district. One of the most popular resorts of the people is the splendid promenade in Prince's Road known as the Boulevard, about half a mile in length, between two well-paved roads, and, commencing at the Greek Church, terminates at the gates of Prince's Park, without the sight of a single public-house or liquor-shop. The population of this prosperous and peaceable district is said to be about 50,000; but the fact that the large brewers and others have planted licensed temptations so thick and full on the very fringes of the estate forbids the possibility of realizing all the advantages of prohibition.

In the Walton Road district, also, a cluster of houses, containing a population of about 4000 persons, is built upon land similarly prohibited. Another estate, comprising over 1000 houses, with a population of 5000 persons, is found in the Hamilton Road district, Everton; a similar one in Tuebrook, and a smaller one in Sheil Road, near Sheil Park. The corporation leases prohibit public-houses in the neighbourhood of Abercromby and Falkner Squares, also around the parks, as already intimated. The total number of the population of Liverpool living under prohibition in these localities is estimated at about 80,000.

By arrangement with Lord Sefton, owner of much of the land in the outskirts of Liverpool, the firm of David Roberts and Son have

recently had conveyed to them about sixty acres of land on what is known as the Smith-down Road and Ullet Road building estate. Following their usual practice, Messrs. Roberts have arranged to insert in their new conveyances the restriction forbidding the erection of public-houses throughout the estate, and another prohibitory district is rapidly being formed. Messrs. Roberts—father and son—are deacons of the "Welsh Cathedral," or Prince's Road Calvinistic Church, at Liverpool, which is in the heart of the Toxteth prohibitory district, and a considerable distance from a public-house, or place licensed for the sale of intoxicating liquors.

The Queen's Park estate, Harrow Road, Kensal Green, in the borough of Chelsea, occupies about 71 acres of land, exclusive of 47 shops built on the Grand Junction Canal bank, opposite the estate proper. In March, 1889, it comprised 2250 houses, 107 being shops, the majority of which were in the high-road, and commanded large rentals, the total inhabitants being about 14,000. There was no liquor-shop, and no pawnshop, and but one undertaker on the estate. As in other districts, however, there were several "on" and "off" licensed houses round the estate, and as near to its borders as possible.

Year by year the inhabitants keep up a vigorous anti-license agitation and oppose the numerous applications made for new licenses. Happily this agitation has had a beneficial result on the adjoining parish of Paddington, on the east, where numerous refusals have been made by the magistrates of both parishes. It was reported that there were only 12 shops re-let in the year 1888 and no other houses empty. The total rent collected in that year was £54,601, being an increase of £661 on the previous year. The amount of irrecoverable rent for 1885 was £75, being only 3s. in each £100 collected. On the estate and belonging to the company is a capacious public hall largely used by the inhabitants, in which, on the Sabbath, religious services are held. There is also a lecture-hall and an iron church on the estate, with several places of worship and mission-halls contiguous thereto. One board school is built on the estate, and three others are in close proximity. The various schoolmasters reported constant attendance, good behaviour, and, on the parents' side, no lack of payment of school fees. The Free Libraries' Act had but recently been put in

operation, and a permanent building was being erected on land purchased from the company (*Alliance News*, 1889, p. 333).

At the present time there are three suburban estates in London owned by the Artisans', Labourers', and General Dwellings Company, Limited, containing 4400 houses, but no shops for the sale of intoxicants. The annual rental during 1889 payable on the property came to £104,000. The rent not recoverable from all causes amounted to less than 3s. 6d. for each £100 (*Alliance News*, 1890, p. 756).

These facts speak for themselves, and prove that the absence of drink-shops is advantageous to the owners of property, to the tenants, and to the whole community.

In a report of "A Select Committee of the House of Commons to inquire into the Pauperism and Poor Laws of Scotland" it is stated that there were twelve parishes in the south of Scotland without drink-shops. At the Carmyllie quarries, Forfarshire, intoxicating drinks were not allowed to be sold in the parish.

Mr. W. Chambers, when lord-provost of Edinburgh, described a visit he paid to Foula, one of the Shetland Islands, and more than four degrees north of Glasgow: "Measuring 3 miles in length by $1\frac{1}{2}$ in width, Foula is occupied by about 250 inhabitants. Depending for subsistence on the catching of fish and farming a few acres of land, and dwelling in huts such as I have noticed, their condition, as a stranger might think, is by no means enviable. I am told, however, that they do not experience any serious discomfort. All the families have sheep and cattle more or less in number, and several have saved money, which is placed out at interest. In the social condition of this people that helps not a little to command respect. Using no intoxicating drink, and free from other causes of demoralization, they are sober, contented, and virtuous" (*The Oracle*, July 9th, 1881).

These towns, villages, and hamlets in different parts of the United Kingdom prove that much of the misery, wretchedness, and poverty, to say nothing of disease, crime, and premature death, which curse the nation, is self-inflicted, and would disappear if the drink traffic was by law banished from the country. Wherever the temptations to drink are removed, or, what is better, never allowed to exist among the people, then they are happy, prosperous, and virtuous. This is so clearly proved that

new colonies are being opened out where the liquor traffic is prohibited.

There are numbers of these new settlements in America, Canada, &c.—Vineland, Concord, Millville, &c., in America, the North-west Territory of Canada, the Saskatchewan River Colony, &c.—where the liquor-seller is not permitted to have a footing upon any terms. The following interesting particulars of the history of Millville, New Jersey, are taken from a sketch in the *New Jersey Christian Advocate* for 1882, from the pen of the Rev. W. H. Boole:—

"Millville, New Jersey, is less than two hours' ride by rail from Philadelphia, and about six miles from Vineland. The town is a remarkable example of the practical moral and material benefits of enforced prohibition.

"Millville, as its name indicates, is a manufacturing place, and has 9000 inhabitants. The extensive glassworks of Whitall, Tatum, & Co., the largest in the United States, are here; also other glass-factories and a cotton-mill. Whitall, Tatum, & Co. employ more than two thousand hands. Twelve years ago, like all other towns around it, Millville was burdened with the curse of the licensed liquor traffic. Three hotels and any number of saloons and low beer-shops were in full blast, reaping their dreadful harvest from the wages of the working-men to the amount of thousands of dollars weekly. Glass-blowers are proverbially hard drinkers, and Millville working-men were no exception. The usual natural effects of the open liquor traffic were witnessed throughout the town—destitution, squalid wretchedness, ignorance, street drunkenness, fights, frequent arrests, Sabbath desecration, uncleanness, dull trade except in the liquor saloons, and very little bank savings.

"About ten years ago a few of the sober Christian citizens, viewing with unfeigned horror the terrible effects of the liquor traffic on the morals and material interests of the town, resolved to make a desperate effort to redeem the people from its blighting curse.

"United in these efforts were the pastors and a number of the members of the Methodist Church and of other churches. The firm of Whitall, Tatum, & Co. also entered heartily into the movement, giving it both moral and generous financial support, and a goodly number of this firm's workmen also actively and efficiently engaged in the reform movement. It was determined to strike at the root of the

evil, and secure by ballot local prohibition. By the law of New Jersey the authority to grant or refuse licences is vested in the town or city council, and the simple method of obtaining local prohibition is to elect a council or majority thereof pledged to grant no liquor licences. The resolute friends of temperance in Millville, without distinction of party, joined issue with the strong-liquor party at the polls. The first year they elected the majority of the council pledged to grant no licenses except to the three hotels in the place. This was a crafty movement of the temperance people, and succeeded in enlisting the hotel influence against the saloon-keepers, which aided materially in carrying the election. The next year the attack was more aggressive; a move was made to sweep out all licenses, in which the ex-liquor dealers now joined hands with the temperance party against the hotel influence, and the town was triumphantly carried by a heavy majority for a no-license council. From that year on, Millville has been a prohibition town, and the moral condition of the people is exceptionally good. There are nine churches in the town, of which four are Methodist, one Baptist, one Presbyterian, one Episcopalian, one Lutheran, one Catholic. There is also a Young Men's Christian Association, successfully engaged in mission work. One remarkable fact is worthy of special mention, there has not been known a young man who has grown up to be a drunkard since the enforcement of prohibition in the town. A few old toppers remain, of course; legal prohibition don't change the drunkard's appetite, nor prevent his seeking for his lost glass of rum, gin, or whisky. But such are compelled to go out of town to get their supplies, and seldom return with the "drunk" on them. An intoxicated man in the streets of Millville is a strange spectacle, stared at by the school children with wondering eyes. Arrests for all causes do not average two weekly. To an unusual extent the community is composed of a church-going people.

"Such are some of the practical fruits of enforced prohibition in the town of Millville, and the same results could be obtained in every town under similar conditions. The 'drink evil' as it stands related to law is not a 'problem'; the remedy is within reach; the responsibility is with the voters, beginning with men of the Christian Church. It is simply a question of common-sense action—

the persevering use of suitable means. 'Heroic treatment' will do it."

In a series of "Letters from America," published in November, 1874, in the *Liverpool Mercury*, the *Manchester Courier*, and other daily papers, Mr. Hepworth Dixon gave the following description of—

"THE WORKMAN'S PARADISE.

"SOBRIETY BY LAW.

"St. Johnsbury (Vermont) is a garden. Yet the physical beauty of the place is less engaging than the moral order. No loafer hangs about the kerbstones. Not a beggar can be seen. No drunkard reels along the streets. You find no dirty nooks, and smell no hidden filth. There seem to be no poor. I have not seen, in two days' wandering up and down, one child in rags, one woman looking like a slut. The men are all at work, the boys and girls at school. Each cottage stands apart, with grass and space, each painted either white or brown. White is the costlier and more cheery colour, and the test of order and respectability is a white front. Few of the cottages are brown. I see no broken panes of glass, no shingles hanging from the roof. No yard is left in an untidy state. St. Johnsbury is a working village, and the people in it mainly working-men. It is a village such as we are striving after in our Shaftesbury Parks, and other experiments in providing cheap and wholesome lodgings for our labouring classes, in the hope that they may be persuaded, first, to save their money, and then to put it into real estate, by purchasing the houses in which they live. Here the problem has been solved; a working-class proprietary secured. In many cases—I have reason to infer in most—the craftsmen own the cottages in which they live. Inside, each cottage is a model of its kind, with all appliances for cleanliness and comfort; in short, a neat and well-conducted domestic shrine. What are the secrets of this artisans' paradise? Why the place so clean, the people so well housed and fed? Why are the little folks so hale in face, so smart in person, and so neat in dress? All voices, I am bound to say, reply to me that these unusual yet desirable conditions in a workman's village spring from a strict enforcement of the law prohibiting the sale of any species of intoxicating drink. . . . The men of Vermont, like those of other

northern states, have adopted that public act which is known to English jesters under the opprobrious title of the Maine Liquor Law.

“The Maine Liquor Law is a stringent act, and it is carried out in parts of the New England States with the unflinching rigour of an arctic frost. . . . Are there no protests? None, or next to none; as year and year goes by more persons come to see the benefits of our rule. The men who formerly drank most are now the staunchest friends of our reform.”

In striking contrast to the prohibitory districts, are the facts and figures showing the direct and indirect results of the legalized traffic in intoxicating liquors in Great Britain and Ireland. The following tables, compiled from the annual reports of the commissioners of inland revenue, are full of instruction, and supply the necessary statistics to prove that, despite all the efforts that are put forth by temperance and social reformers, the liquor traffic has still a very strong hold of the country:—

STATEMENT showing the TOTAL QUANTITIES of BRITISH, FOREIGN, and COLONIAL SPIRITS, FOREIGN WINES, and BEER, retained for HOME CONSUMPTION in the years ending 31st December 1852, 1862, 1872, 1882, 1885 to 1890 inclusive: and the quantity of each consumed per head of population.

Year ending Dec. 31st.	Population.	CONSUMPTION OF								
		BRITISH SPIRITS.		FOREIGN AND COLONIAL SPIRITS.		Gallons per Head of Spirits of all Kinds.	FOREIGN WINES.		BEER.	
		Gallons.	Gals. per Head.	Gallons.	Gals. per Head.		Gallons.	Gals. per Head.	Barrels.	Barls. per Head.
1852	27,448,257	25,200,879	·918	4,866,259	·177	1·095	6,346,061	·231	16,732,454	·610
1862	29,243,610	18,836,187	·644	5,193,641	·177	·821	9,764,155	·234	19,327,191	·661
1872	31,874,183	26,872,183	·843	9,068,329	·283	1·128	16,765,444	·326	28,171,661	·884
1882	35,297,114	28,554,264	·809	8,338,578	·235	1·045	14,339,070	·406	27,023,616	·766
1885	36,331,119	26,609,488	·732	8,012,656	·217	·953	13,767,928	·379	27,101,238	·746
1886	36,709,409	25,954,251	·707	8,634,581	·222	·942	13,168,844	·359	27,134,114	·739
1887	37,000,000	25,900,000	·700	8,140,000	·205	·920	12,432,000	·366	27,639,000	·747
1888	37,400,000	25,228,000	·693	9,088,200	·218	·936	13,389,200	·358	27,825,600	·744
1889	37,808,892	27,183,351	·719	8,552,310	·227	·974	14,158,851	·372	29,793,416	·788
1890	37,800,000	29,070,551	·769	8,845,915	·234	1·003	14,743,192	·390	30,885,098	·817

STATEMENT showing the TOTAL QUANTITIES of TEA, COFFEE, and COCOA, retained for HOME CONSUMPTION in the years ending 31st December, 1852, 1862, 1872, 1882, 1885 to 1890 inclusive: and the quantity of each consumed per head of population.

Year ending 31st Dec.	Population.	CONSUMPTION OF					
		TEA.		COFFEE.		COCOA.	
		Pounds.	Pounds per Head.	Pounds.	Pounds per Head.	Pounds.	Pounds per Head.
1852	27,448,257	54,713,034	1·993	34,978,432	1·274	3,328,528	·121
1862	29,243,610	78,793,977	2·694	34,451,766	1·178	3,622,433	·124
1872	31,874,183	127,661,360	4·005	31,173,555	·978	7,791,763	·244
1882	35,297,114	164,958,230	4·673	31,214,553	·884	11,928,549	·338
1885	36,331,119	182,408,830	5·021	32,660,320	·899	14,603,067	·402
1886	36,709,409	178,800,197	4·877	31,608,260	·861	15,151,480	·413
1887	37,000,000	183,076,000	4·948	29,230,000	·790	16,058,000	·434
1888	37,400,000	185,130,000	4·950	30,481,000	·815	18,176,400	·486
1889	37,808,892	185,566,041	4·908	28,318,860	·749	18,450,739	·488
1890	37,800,000	215,666,445	5·705	27,709,641	·733	19,997,817	·529

Taking the extreme points of the term 1852-1886, we have the following comparisons:—

	Consumption per Head of Population.	
	1852.	1886.
British Spirits,.....	·918 gallon.	·707 gallon.
Foreign and Colonial } Spirits,..... }	·177 "	·222 "
	1·095 "	·929 "
Wines,	·231 "	·359 "
Beer,	·610 barrel.	·739 barrel.
Tea,.....	1·993 lbs.	4·877 lbs.
Coffee,	1·274 "	·861 "
Cocoa,.....	·121 "	·413 "

If we take the alcohol consumed (spirits 50 per cent, wine 15, beer 5), we have the following figures:—

	1852. Per Head.	1886. Per Head.
British and Foreign } Spirits,..... }	·547 gallon.	·465 gallon.
Foreign Wine,	·035 "	·054 "
Beer,	1·098 "	1·330 "
	1·680 "	1·849 "

Commenting upon these figures, the London correspondent of the *Alliance News* remarks:—"It thus appears that while in 1852 each person on the average consumed one gallon and about two-thirds of a gallon of alcohol, in 1886 the consumption per head was one gallon and over four-fifths of a gallon. How much greater the increase would have been but for the temperance movement it is not comfortable to contemplate. If the number of abstainers has relatively increased since 1852, those who drink, or some of them, must be drinking a great deal more" (*Alliance News*, 1887, p. 561).

The following comparative statement of the total gross proceeds to the revenue from the liquor traffic, &c., shows the fluctuations of the revenue from this source for the seventeen years 1874 to 1890:—

1874.....	£32,299,062	1883.....	£31,001,587
1875.....	33,052,568	1884.....	30,942,273
1876.....	33,712,964	1885.....	30,770,161
1877.....	33,447,282	1886.....	29,606,310
1878.....	33,044,323	1887.....	29,354,193
1879.....	32,102,136	1888.....	29,744,188
1880.....	29,614,496	1889.....	29,956,150
1881.....	29,497,666	1890.....	32,275,662
1882.....	31,037,733		

The revenue derived from beer is thus shown:—

	£	s.	d.
1882...27,870,859 brls. at 6/3 per brl...	8,709,643	8	9
1883...27,141,466 " " "	8,481,708	2	6
1884...27,750,911 " " "	8,672,159	13	9

	£	s.	d.
1885...27,987,405 brls. at 6/3 per brl...	8,746,064	1	3
1886...27,195,118 " " "	8,498,474	2	6
1887...27,949,914 " " "	8,739,348	2	6
1888...28,236,483 " " "	8,823,900	18	9
1889...28,645,068 " " "	8,954,396	5	0
1890...30,868,850 " " "	9,646,515	12	6

In regard to the opinion entertained by some that the habit of spirit drinking is on the decline, and that beer is taking the place of the stronger liquors as an article of consumption, the following table, covering a period of *eight* years, shows that the consumption of spirits is very little diminished, in fact 1890 exceeded 1883 by over 400,000 gallons:—

Year.	Home Spirits. gallons.	Foreign Spirits. gallons.	Total Proof Gallons.
1883...	29,770,822	8,411,099	38,181,921
1884...	29,810,668	8,105,126	37,915,794
1885...	29,224,474	8,292,513	37,516,987
1886...	27,551,983	7,986,542	35,538,525
1887...	26,935,873	8,100,972	35,036,845
1888...	27,371,987	8,101,833	35,473,820
1889...	27,273,186	8,241,719	35,514,905
1890...	29,621,070	8,976,318	38,597,388

These figures are taken from parliamentary returns of taxes and imposts up to the 31st of March in each year.

The following table shows the population, the amount spent, and average cost per head of intoxicating liquors in the United Kingdom every fifth year in succession, from 1820 to 1860 inclusive:—

Year.	Population.	Total Cost.	Average Cost per Head.
1820...	20,807,000	£50,440,655	£2 8 6
1825...	22,571,000	67,027,263	2 19 5
1830...	23,820,000	67,292,278	2 16 5
1835...	25,443,000	80,527,819	3 3 0
1840...	26,500,000	77,605,882	2 18 10
1845...	27,072,000	71,632,232	2 12 11
1850...	27,320,000	80,718,083	2 18 10
1855...	28,183,000	76,761,114	2 14 6
1860...	28,778,000	85,276,870	2 18 6

As shown in vol i. of the present work, the temperance reformation began, in an organized form, in England in 1830, and in 1835 it developed into teetotalism or duly organized total abstinence societies. From that year it made such rapid strides and was so successful as to make a visible impression upon the annual revenue of the country.

As seen in the preceding table, from 1820 to 1835 the increase in the population of

the United Kingdom was 4,636,000, and the drink bill had *increased* from £50,440,655 to £80,527,819, or at the rate of 14s. 6d. per head of the total population.

From 1835 to 1860 the increase in the population was 3,335,000 and the drink bill had increased to £85,276,870, but the rate per

head of the population was 4s. 6d. *less* than it was in 1835, showing that the people were more sober and thrifty.

For facility of reference and comparison we give in the annexed table the annual drink figures for the United Kingdom in decades ending 1869, 1879, and 1889 respectively.

DRINK FIGURES FOR THE UNITED KINGDOM.

DECADE 1860-1869.

Year.	Population.	Total Cost of Drink Consumed.	Average Cost per Head.	Cases of Drunkenness.	Total Convictions for Crime (by Local Magistrates).	Number of Lunatics.
		£	£ s. d.			
1860,.....	28,778,411	85,276,870	2 18 6	88,361	255,803	38,058
1861,.....	28,972,239	94,942,107	3 5 7	83,196	263,510	39,647
1862,.....	29,255,015	88,867,563	3 0 10	94,908	272,969	41,129
1863,.....	29,433,918	92,088,185	3 2 7	94,745	283,641	43,118
1864,.....	29,628,678	103,720,012	3 9 10	100,067	300,731	44,795
1865,.....	29,861,908	106,439,561	3 11 3	105,310	312,882	45,950
1866,.....	30,076,812	113,925,458	3 15 9	104,365	339,091	47,648
1867,.....	30,334,999	110,122,266	3 12 7	100,357	335,359	49,086
1868,.....	30,617,718	113,464,874	3 14 1	111,465	347,458	51,000
1869,.....	30,913,513	112,885,603	3 13 0	122,310	372,707	53,177
Totals,.....		1,020,731,899	34 4 0	1,005,084	3,104,151	453,608
Annual average, ...		102,073,189	3 8 4	100,508	310,415	45,360

DECADE 1870-1879.

		£	£ s. d.			
1870,.....	31,205,444	118,736,279	3 16 1	131,870	389,712	54,713
1871,.....	31,515,442	125,586,902	3 19 1	142,343	407,859	56,755
1872,.....	31,835,757	131,601,490	4 2 8	151,034	423,581	58,640
1873,.....	32,124,598	140,014,712	4 7 8	182,941	456,705	60,296
1874,.....	32,426,369	141,342,997	4 7 2	185,730	486,786	62,027
1875,.....	32,749,167	142,876,669	4 7 3	203,989	512,425	63,793
1876,.....	33,093,000	147,288,759	4 9 0	205,567	526,915	64,916
1877,.....	33,446,000	142,007,231	4 4 10	200,184	519,839	66,636
1878,.....	33,799,000	142,188,900	4 4 1	194,549	538,232	68,538
1879,.....	34,155,000	128,143,865	3 15 0	178,429	506,281	69,885
Totals,.....		1,359,787,804	41 12 10	1,776,636	4,768,335	626,199
Annual average, ..		135,978,780	4 3 3	177,663	476,833	62,619

DECADE 1880-1889.

		£	£ s. d.			
1880,.....	34,468,000	122,279,275	3 10 11	172,859	517,373	71,191
1881,.....	34,929,000	127,074,460	3 12 3	174,481	530,966	73,113
1882,.....	35,289,000	126,251,359	3 12 0	189,697	575,593	74,842
1883,.....	35,611,000	125,477,275	3 10 5	192,905	588,710	76,765
1884,.....	35,961,000	126,349,256	3 10 3	198,274	587,839	78,752
1885,.....	36,709,409	123,268,806	3 7 2	183,221	548,436	79,704
1886,.....	36,640,000	122,905,785	3 6 10	165,456	509,095	80,156
1887,.....	37,000,000	124,953,680	3 7 3	162,772	529,386	82,643
1888,.....	37,400,000	124,615,346	3 6 8	166,366	538,930	84,340
1889,.....	37,800,000	132,213,276	3 9 11	174,331	555,904	86,067
Totals,.....		1,255,388,518	34 13 8	1,780,362	5,482,232	787,573
Annual average, ...		125,538,851	3 9 6	178,036	548,223	78,757
		£	£ s. d.			
1890,.....	37,803,058	139,495,470	3 13 9	189,746	605,921	86,795

During the decade 1860–69 the annual average cost per head of the population for intoxicating drinks showed an *increase* of 9s. 10d. over that of 1860, with a proportionate increase of drunkenness, crime, and lunacy.

During the decade 1870–79 there was a slackening of effort on the part of the temperance reformers, and as a consequence the liquor traffic strengthened and developed, the result being that the annual average cost of

STATISTICS OF PAUPERS IN ENGLAND AND WALES.¹

DECADE 1860–1869.

Years ending 25th March.	Adult Able-bodied, exclusive of Vagrants.	All Others.	Total Paupers.	Amount expended for Poor Relief.		
				Amount.	Per Head of Paupers.	Per Head of Population.
				£	£ s. d.	£ s. d.
1860,.....	132,120	712,513	844,633	5,454,964	.....	.....
1861,.....	145,776	738,145	883,921	5,778,943	.....	.....
1862,.....	155,302	761,840	917,142	6,077,525	.....	.....
1863,.....	221,749	857,633	1,079,382	6,527,036	.....	.....
1864,.....	188,422	826,556	1,014,978	6,423,381	.....	.....
1865,.....	160,524	791,375	951,899	6,264,966	.....	.....
1866,.....	145,823	770,329	916,152	6,439,517	.....	.....
1867,.....	148,425	783,121	931,546	6,959,840	.....	.....
1868,.....	166,790	825,850	992,640	7,498,059	.....	.....
1869,.....	170,710	847,430	1,018,140	7,673,100	.....	.....
Totals,.....	1,635,641	7,914,792	9,550,433	65,097,331	.....	.....
Annual average,	163,564	791,479	955,043	6,509,733	6 16 3	0 6 2½

DECADE 1870–1879.

				£	£ s. d.	£ s. d.
1870,.....	174,800	858,000	1,032,800	7,644,307	.....	.....
1871,.....	172,460	864,900	1,037,360	7,886,724	.....	.....
1872,.....	150,930	826,270	977,200	8,007,403	.....	.....
1873,.....	124,925	758,763	883,688	7,692,169	.....	.....
1874,.....	111,985	715,461	827,446	7,664,957	.....	.....
1875,.....	108,405	692,509	800,914	7,488,481	.....	.....
1876,.....	96,017	653,459	749,476	7,335,858	.....	.....
1877,.....	89,398	630,551	719,949	7,400,034	.....	.....
1878,.....	92,286	636,803	729,089	7,688,650	.....	.....
1879,.....	104,970	660,485	765,455	7,829,819	.....	.....
Totals,.....	1,226,176	7,297,201	8,523,377	76,638,402	.....	.....
Annual average,	122,617	729,720	852,337	7,663,840	9 4 0	0 6 5½

DECADE 1880–1889.

				£	£ s. d.	£ s. d.
1880,.....	115,785	692,245	808,030	8,015,010	.....	.....
1881,.....	105,000	685,937	790,937	8,102,136	.....	.....
1882,.....	102,208	686,081	788,289	8,232,472	.....	.....
1883,.....	99,150	683,272	782,422	8,353,292	.....	.....
1884,.....	94,377	671,537	765,914	8,402,550	.....	.....
1885,.....	95,843	673,095	768,938	8,491,600	.....	.....
1886,.....	99,932	680,780	780,712	8,296,230	.....	.....
1887,.....	102,562	693,474	796,036	8,176,768	.....	.....
1888,.....	102,715	697,769	800,484	8,440,821	.....	.....
1889,.....	98,817	696,800	795,617	8,366,477	.....	.....
Totals,.....	1,016,389	6,860,990	7,877,379	82,877,356	.....	.....
Annual average,	101,638	686,099	787,737	8,287,735	10 10 5	0 6 2

1890,.....	92,118	683,099	775,217	8,434,345	10 17 5	0 5 9¾
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¹ For these figures we are indebted to the *Financial Reform Almanack* for 1892, but have slightly altered the arrangement, it giving the average for every five years, we in decades.

intoxicating drinks was increased at the rate of 14s. 11d. per head per annum, and drunkenness, crime, and lunacy increased also at an alarming rate.

During the decade 1880-89 there were tidal waves of temperance which largely *decreased* the consumption of alcoholic liquors, *reducing*

the average cost per head per annum at the rate of 13s. 9d., but crime and lunacy were still farther increased as the natural result of the previous excesses of the people.

As much of the pauperism of the country arises from intemperance we append tables of statistics on this head also (pages 119-121).

STATISTICS OF PAUPERS IN SCOTLAND.

DECADE 1860-1869.

Years ending 14th May.	Registered and Casual Poor.	Dependants.	Total.	Amount Expended in the Relief and Manage- ment of the Poor.		
				Amount.	Per Head of Paupers.	Per Head of Population.
				£	£ s. d.	£ s. d.
1860,.....	80,917	39,989	120,906	663,277	.....	.....
1861,.....	82,324	41,867	124,191	683,902	.....	.....
1862,.....	82,454	43,865	126,319	719,317	.....	.....
1863,.....	82,381	45,179	127,560	736,028	.....	.....
1864,.....	82,174	45,540	127,714	770,030	.....	.....
1865,.....	81,429	46,914	128,343	778,274	.....	.....
1866,.....	79,471	46,571	126,042	783,127	.....	.....
1867,.....	80,313	48,648	128,361	807,631	.....	.....
1868,.....	83,624	52,612	136,236	863,202	.....	.....
1869,.....	84,024	52,041	136,065	931,275	.....	.....
Totals,.....	819,111	463,226	1,281,737	7,736,063	.....	.....
Annual average,	81,911	46,322	128,173	773,606	6 0 6½	0 4 11½

DECADE 1870-1879.

				£	£ s. d.	£ s. d.
1870,.....	82,419	50,047	132,466	890,615	.....	.....
1871,.....	81,553	48,649	130,202	868,821	.....	.....
1872,.....	78,734	46,008	124,742	849,400	.....	.....
1873,.....	74,983	42,748	117,731	837,325	.....	.....
1874,.....	71,882	40,102	111,924	833,106	.....	.....
1875,.....	69,241	38,704	107,945	833,926	.....	.....
1876,.....	66,751	37,483	104,234	834,817	.....	.....
1877,.....	65,119	36,446	101,565	842,101	.....	.....
1878,.....	64,375	35,984	100,359	904,217	.....	.....
1879,.....	64,825	36,952	101,777	909,146	.....	.....
Totals,.....	719,882	413,123	1,132,945	8,603,474	.....	.....
Annual average,	71,988	41,312	113,294	860,347	7 13 2	0 4 11

DECADE 1880-1889.

				£	£ s. d.	£ s. d.
1880,.....	65,864	38,052	103,916	918,480	.....	.....
1881,.....	65,755	37,716	103,471	921,449	.....	.....
1882,.....	64,104	36,254	100,358	898,002	.....	.....
1883,.....	62,919	35,467	98,386	871,878	.....	.....
1884,.....	61,303	34,151	95,454	869,996	.....	.....
1885,.....	61,054	34,419	95,473	871,511	.....	.....
1886,.....	61,971	35,620	97,591	894,077	.....	.....
1887,.....	62,054	35,588	97,642	899,135	.....	.....
1888,.....	61,911	35,157	97,068	887,867	.....	.....
1889,.....	61,187	34,455	95,642	882,836	.....	.....
Totals,.....	628,122	356,879	985,001	8,915,231	.....	.....
Annual average,	62,812	35,687	98,500	891,523	9 1 1	0 4 7½

1890,.....	60,600	33,303	93,903	948,388 ¹	10 1 11¾	0 4 8½
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¹ Total receipts from poor-rates and other sources (exclusive of loans).

Careful examination of those statistics reveals several facts well worthy the serious consideration of all social reformers.

First, as regards England and Wales. As shown in the tables giving the drink figures for the United Kingdom, in proportion to the increased consumption of alcoholic liquors so

is the increased amount of drunkenness, crime, and lunacy, and so also is the increase in the numbers and cost of our paupers.

In the decade 1860-69 as compared with 1854-9, the average *increase* of paupers was over 80,000, and the cost of their maintenance over one million sterling per annum *increase*.

STATISTICS OF PAUPERS IN IRELAND.

DECADE 1860-1869.

Years ending 25th March.	Indoor.	Outdoor.	Total.	Total Expended in the Relief and Management of the Poor.		
				Amount.	Per Head of Paupers.	Per Head of Population.
				£	£ s. d.	£ s. d.
1860,.....	39,948	1,506	41,454	530,626	.....	.....
1861,.....	43,157	2,830	45,987	595,192	.....	.....
1862,.....	48,967	4,140	53,107	652,217	.....	.....
1863,.....	55,993	6,450	62,443	700,759	.....	.....
1864,.....	58,610	8,014	66,624	719,178	.....	.....
1865,.....	56,124	8,877	65,001	719,803	.....	.....
1866,.....	52,199	10,096	62,295	712,623	.....	.....
1867,.....	50,821	12,570	63,391	759,957	.....	.....
1868,.....	53,870	15,176	69,046	820,269	.....	.....
1869,.....	54,052	16,914	70,966	817,692	.....	.....
Totals,.....	513,741	86,573	600,314	7,028,316	.....	.....
Annual average,	51,374	8,657	60,031	702,831	11 14 5½	0 2 5¼

DECADE 1870-1879.

				£	£ s. d.	£ s. d.
1870,.....	51,225	18,515	69,740	797,174	.....	.....
1871,.....	48,122	21,669	69,791	802,647	.....	.....
1872,.....	45,812	24,899	70,711	847,953	.....	.....
1873,.....	46,599	27,868	74,467	906,556	.....	.....
1874,.....	47,079	30,101	77,180	1,010,461	.....	.....
1875,.....	47,584	30,359	77,943	952,441	.....	.....
1876,.....	45,097	30,320	75,417	913,862	.....	.....
1877,.....	43,759	31,717	75,476	915,348	.....	.....
1878,.....	45,838	33,911	79,749	965,305	.....	.....
1879,.....	48,925	36,767	85,692	1,010,461	.....	.....
Totals,.....	470,040	286,126	756,166	9,122,208	.....	.....
Annual average,	47,004	28,612	75,616	912,220	11 19 8	0 3 4½

DECADE 1880-1889.

				£	£ s. d.	£ s. d.
1880,.....	53,248	42,075	95,323	1,033,105	.....	.....
1881,.....	54,273	61,792	116,065	1,131,782	.....	.....
1882,.....	52,342	58,441	110,783	1,132,853	.....	.....
1883,.....	51,531	59,296	110,827	1,146,020	.....	.....
1884,.....	49,331	59,534	108,865	1,199,340	.....	.....
1885,.....	47,857	57,745	105,602	1,099,882	.....	.....
1886,.....	46,939	59,781	106,720	1,045,874	.....	.....
1887,.....	46,452	76,848	123,300	1,069,845	.....	.....
1888,.....	46,575	65,335	111,910	1,031,617	.....	.....
1889,.....	45,311	63,374	108,685	1,022,753	.....	.....
Totals,.....	493,859	604,221	1,098,080	10,913,071	.....	.....
Annual average,	49,385	60,422	109,808	1,091,307	9 18 10½	0 4 4½

1890,.....	44,300	62,170	106,470	1,430,525 ¹	13 9 9	0 6 1
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¹ Total receipts from poor-rates and other sources (inclusive of loans).

In the decade 1870-79 the average number of paupers was *reduced* to almost what it was in 1860, but the cost of their maintenance was still further *increased* by over one million sterling per annum; while in the decade 1880-89 there was a further reduction of paupers equal to 64,600 per annum, but the further *increased* cost of their maintenance was at the rate of £623,895 per annum.

The average cost per head of each pauper during the decade 1860-69 was £6, 16s. 3d. per annum; but in the decade 1870-79 it was £9, 4s. per head per annum, and during the decade 1880-89 still further increased to £10, 10s. 5d. per head per annum. Either the paupers are better housed and fed, or the management is much more costly. The average cost per head of the population is about 6s. 2½d. per annum; but as not more than one-fifth of the population pay poor's-rates, this means over thirty-one shillings per annum for every ratepayer. But for the traffic in intoxicating liquors this item would soon be seriously reduced.

The same things may be observed in the statistics for Scotland. While the average number of paupers has decreased from 128,173 per annum for the decade 1860-69 to 98,500 for the years 1880 to 1889, the cost of maintenance has risen from an average of £773,606 to £891,523, and the cost per head of paupers from £6, 0s. 6½d. to £9, 1s. 1d., the average annual cost per head of the population being about 4s. 10d. per annum, or 24s. 2d. per annum for each ratepayer.

Still more appalling are the facts and figures for Ireland.

In 1841, when Father Mathew was working a great social revolution in that country, and temperance principles were adopted by thousands at once, the total population of the island was 8,196,597; but famine and fever, ending in death, along with the emigration of large numbers of the sober and thrifty inhabitants, reduced the population to 6,574,278 in 1851; and at the next census, in 1861, it was found that the total population had decreased to 5,798,967, or more than 29 per cent in twenty years.

In 1859 the annual average number of paupers was 62,700 costing £659,561, or £10, 10s. 5d. per head of paupers, and 2s. 3d. per head of the population of Ireland.

In the decade 1860-69 the annual average of paupers was 60,031, costing £702,831, or

£11, 14s. 5½d. per head of paupers, and 2s. 5¼d. per head of the population.

During the next decade, 1870-79, the annual average of paupers was *increased* to 75,616, costing £912,220, or £11, 19s. 8d. per head of paupers, and 3s. 4½d. per head of population.

During the decade 1880-89 the annual average of paupers was further *increased* to 109,808, costing £1,091,307, or £9, 18s. 10½d. per head of paupers, and 4s. 4½d. per head of the population of Ireland.

It will thus be manifest that while the population had *decreased* over 29 per cent, pauperism and its cost had *increased* over fifty per cent.

The following figures prove conclusively that the chief cause of this pauperism was the increased consumption of intoxicating liquors as shown by the increased revenue therefrom:

Year.	Population.	Revenue from Licenses.	Total Excise Revenue.
1882...	5,097,853	£179,349	£4,380,039
1883...	5,015,282	178,286	4,533,517
1884...	4,962,693	179,485	4,526,060
1885...	4,924,342	181,769	4,493,404
1886...	4,889,340	181,402	4,210,973
1887...	4,852,914	181,920	4,189,632
1888...	4,777,534	183,445	4,258,304
1889...	4,730,566	184,033	4,799,070
1890...	4,720,000 ¹	185,880	4,693,116

Another important fact must be stated here, which helps to make the case still worse so far as Ireland is concerned, and that is the vast amount of illicit distillation going on in that country, thus materially increasing the amount of intoxicating liquors consumed.

The following table gives the number of illicit stills seized by the custom-house officers of the three countries during the years 1881-1890:—

Year ending 30th March,	Eng-land.	Scot-land.	Ire-land.
1881,...	9 ...	3 ...	700
1882,...	5 ...	8 ...	881
1883,...	11 ...	16 ...	883
1884,...	6 ...	13 ...	782
1885,...	5 ...	22 ...	829
1886,...	7 ...	16 ...	864
1887,...	9 ...	22 ...	1,186
1888,...	3 ...	43 ...	1,808
1889,...	11 ...	31 ...	1,739
1890,...	14 ...	28 ...	1,819
Total for ten years,.....	80	202	11,491

¹ According to the census returns for 1891 the population of Ireland was 4,706,162.

Despite all this illicit distillation, the official returns for 1890 show that the reduced population of Ireland consumed 4,710,683 gallons of legally made spirits, an *increase* of 486,938 gallons over that of 1889, while the beer consumed was 2,460,645 barrels, an *increase* of 113,963 barrels over that of 1889.

The number of public-houses is, in many cases, out of all proportion to the population, as the following examples will show:—

	Pop.	Pub.-houses.	
Castleisland, ...	800	51	1 house to 16 people.
Bally Launis, ..	760	45	17 "
Portumna,	1100	36	30 "
Killimagh,	900	25	36 "
Milton Malby, 1400	36		40 "
Mill Street,	1450	32	45 "
New Ross,	5000	106	47 "
Ennistimon,	1350	25	54 "
Macroom,	3000	53	57 "
Ennis,	6300	100	63 "
Clifden,	1500	25	60 "

In addition to the illegally manufactured, and, it is said, the most injurious liquors, the total amount spent upon legally-made intoxicants in Ireland exceeds the gross amount of the rental of the country. The amount so spent is given as follows:—

In 1885-86 it was	£10,497,848.
„ 1886-87 „	10,935,995.
„ 1887-88 „	11,041,588.

With such appalling facts as these before us we are not surprised at the poverty of the sister island. Her greatest curse is strong drink. If this stumbling-block was removed, Ireland might be prosperous and free; but her sons should ever remember the words of the "Liberator": "He that would be free, himself must strike the blow;" and that blow, struck by a united people against the liquor traffic in every form, would be Ireland's salvation.

In 1883 the Rev. Dawson Burns contributed to the *Alliance News* some very important statistics on drunkenness, accompanied by a table referring to the arrests for drunkenness in the metropolitan district (outside the city of London). This table is appended (p. 124); but the figures from 1882 to 1890 we cull from the *Financial Reform Almanack* for 1892, thus making it complete up to 1890. Dr. Burns remarks:—

"As the statistics of drunkenness are often used by defenders of the liquor traffic, in order to minimize the impression of the evil done by it, it is necessary that the true significance

of such statistics should be understood by all our friends. The table in next page refers to the arrests for drunkenness in the Metropolitan district (outside the city of London), and I select it as an example of the errors which may be founded on bare numerical tables when the conditions of their compilation are not adequately known.

"From this table it would appear that the apprehensions for drunkenness, which were 20 per 1000 in 1831, had sunk to less than 5 in 1843 (4·936), fluctuating considerably, but in 1867 being almost identical with the proportion in 1843 (4·908)—rising to 7·809 in 1878, and sinking to 5·269 in 1882. It might, however, strike even a superficial observer that a decline from 20 to 5 per 1000 could scarcely come about in any ordinary way. The simple fact is that during the fifty-two years included in this table, the instructions given to the police in regard to the arrest of drunken persons have largely varied. In the first two and a half years the police were comparatively strict, but as the trouble thus caused was excessive and increasing, orders were issued which reduced the apprehensions from 21 per 1000 in 1832 to 12½ per 1000 in 1834.

"A genuine reduction occurred after the August of 1839, when the public-houses were closed up to one o'clock on Sunday afternoons, the apprehensions being 12½ per 1000 in 1838, and just under 8 per 1000 in 1840; but subsequent to that date fresh orders have been issued, the effect of which has been to diminish enormously the arrests for drunkenness, except in the case of disorderly conduct. Had the instructions in force in 1831 continued unchanged, and been acted upon as they then were, the arrests would have borne but a small proportion to the actual cases, but they would have given numbers vastly exceeding those which now appear on the official register. If London has been relatively more sober than in 1831, the figures do not prove it; and to adduce them in proof of so much augmented sobriety, is to found on them conclusions which they do not sustain."

During the last decade there has been a tendency on the part of the brewing trade to concentrate and consolidate itself in the hands of large capitalists and corporations, hence the formation of the large brewing concerns, and the continued falling off in the number of brewers.

THE TEMPERANCE MOVEMENT.

Year.	Number of Apprehensions.	Estimated Population.	Proportion per 1000.
1831.....	31,353	1,523,875	20·754
1832.....	32,636	1,551,700	21·032
1833.....	29,880	1,579,525	18·017
1834.....	19,779	1,607,350	12·305
1835.....	21,794	1,635,175	13·328
1836.....	22,728	1,660,000	13·692
1837.....	21,426	1,690,824	12·672
1838.....	21,237	1,708,649	12·357
1839.....	21,269	1,746,474	12·178
1840.....	16,505	2,084,312	7·919
1841.....	15,006	2,117,062	7·088
1842.....	13,338	2,161,649	5·708
1843.....	10,890	2,206,236	4·936
1844.....	16,474	2,250,823	7·319
1845.....	17,361	2,295,410	7·559
1846.....	18,705	2,339,997	7·994
1847.....	16,874	2,384,584	7·076
1848.....	16,461	2,429,171	6·776
1849.....	21,027	2,473,758	8·500
1850.....	23,897	2,518,345	9·489
1851.....	23,172	2,562,932	9·041
1852.....	23,640	2,618,514	9·028
1853.....	23,657	2,674,096	8·845
1854.....	22,078	2,729,679	8·088
1855.....	19,297	2,785,261	6·928
1856.....	18,703	2,840,843	6·584
1857.....	20,047	2,896,425	6·921
1858.....	23,829	2,952,007	7·056
1859.....	18,779	3,007,590	6·243
1860.....	18,199	3,063,172	5·941
1861.....	17,059	3,118,754	5·469
1862.....	18,312	3,174,336	5·769
1863.....	17,651	3,229,918	5·465
1864.....	18,781	3,285,500	5·716
1865.....	19,257	3,341,082	5·764
1866.....	18,383	3,396,664	5·412
1867.....	16,941	3,452,246	4·908
1868.....	19,632	3,507,828	5·597
1869.....	20,391	3,563,410	5·722
1870.....	21,625	3,618,992	5·975
1871.....	24,213	3,808,360	6·358
1872.....	29,109	3,879,943	7·502
1873.....	29,755	3,949,142	7·535
1874.....	26,155	4,018,341	6·509
1875.....	30,976	4,087,540	7·578
1876.....	32,328	4,211,607	7·676
1877.....	32,369	4,450,000	7·274
1878.....	35,408	4,534,000	7·809
1879.....	33,892	4,619,652	7·345
1880.....	29,868	4,706,880	6·345
1881.....	27,288	4,788,657	5·698
1882.....	26,296	4,990,952	5·269
1883.....	26,545	5,042,556	5·264
1884.....	25,137	5,147,727	4·883
1885.....	22,568	5,255,069	4·295
1886.....	24,620	5,364,627	4·589
1887.....	20,658	5,476,447	3·772
1888.....	23,638	5,590,576	4·228
1889.....	27,358	5,707,061	4·794
1890.....	31,310	5,825,951	5·374

This will be more clearly seen in the following comparative table:—

In 1882 there were 15,774 brewers in the country.			
„ 1883	„	15,071, a decrease of 703	
„ 1884	„	14,392 „	679

In 1885 there were 13,799, a decrease of 593

„ 1886	„	13,308	491
„ 1887	„	12,938	370
„ 1888	„	12,508	430
„ 1889	„	11,997	511
„ 1890	„	11,364	633

Total decrease during the past }
eight years, } 4410

But, as shown by the returns given above, the total product of the diminished *number* of breweries in 1890 exceeds that of 1882 by 2,997,991 barrels upon which duty had been paid, so that, though smaller in number, the monopolist brewers were doing a larger business than that done by the 15,774 brewers of 1882.

As illustrative of the manner in which vast wealth is accumulated by those engaged in this lucrative but unholy traffic, the following particulars were given in the public papers of the amounts left behind them by twenty-two brewers and one distiller who died during the years 1888, 1889, and 1890:—

James Jameson, Dublin, ...	£489,352
Daniel Thwaites, Blackburn, ...	464,516
Edward Charrington, London, ...	386,082
Sir Edward Lacon, Bart., Yarmouth, ...	382,473
Charles F. Young, Wadsworth, ...	349,915
George Henty, Chichester and Petersfield, ...	335,590
W. H. Crawford, Cork, ...	328,000
Pickering Phipps, Northampton, ...	263,311
L. W. Wethered, Marlow, ...	234,002
Hugh Tennent-Tennent, Glasgow, ...	230,226
Frederick Walker (Taylor, Walker, & Co.), ...	200,223
Henry Smith, Chiswick, ...	189,459
R. Prior, Hatfield, ...	171,180
John Thwaites, Blackburn, ...	164,000
W. D. Tibb, Hull, ...	162,936
John Turner, Chiswick, ...	154,422
William Smith, Sheffield, ...	140,065
J. Mackay Plews, Bedale, Yorkshire, ...	131,204
Matthew P. D'Arcy, Dublin, ...	129,444
John Holt, Ratcliff, ...	116,670
William Shaw, Ashton-under-Lyne, ...	114,334
E. K. Fordham, Ashwell, Herts, ...	113,475
John Fulton, Edinburgh, ...	106,000

Total, £5,356,879

To these may be added many rich wine merchants, including:—

George Simon, city of London, ...	£140,000
Gibson Black, Dublin, ...	110,491

Making a grand total of £5,607,370 for twenty-five persons, or an average of over £224,294 for each person.

Whilst these few were being enriched, how many thousands were brought to the lowest depths of poverty, degradation, and shame?

With a desire to bring the subject of temperance before the Oxonians, the Rev. William Caine, M.A., paid a visit to Oxford in 1860, but at that time temperance was very unpopular there, and he could only get meetings in a back street amongst poor people. Mr. Talbot, a boatman, was very earnest, and Mr. Aitken, the well-known revivalist, then a young man, helped Mr. Caine at one of these meetings.

In 1862, along with the Rev. Dr. Henry Gale, Mr. Caine again went to Oxford, and called on the heads of the colleges and other dignitaries to draw their attention to the evils of the drinking system. They met with a cold reception from some of the dons, but the late Bishop Jeune of Peterborough, then master of Pembroke College, received them very kindly, and they spent a pleasant hour with him. They also met about fifteen students in the house of the Rev. Mr. Christopher, rector of St. Albans; yet they made comparatively little headway amongst the learned men at Oxford on that occasion.

In 1861 Mr. Caine visited Huddersfield, and there for the first time delivered his lecture on "Teetotalism in Harmony with the Bible." He delivered this lecture in several other places, and then it was printed and 5000 copies distributed.

In the same year he addressed on a Sabbath afternoon between 3000 and 4000 persons in St. George's Hall, Bradford, from Genesis xlii. 21: "We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us."

Mr. Caine quoted John Wesley's rules, and besought his Methodist hearers to become Wesleyans. He termed those who drank, Methodists, as they had discovered a method of breaking Wesley's rules. At the same time he showed that every true churchman is a teetotaler, as total abstinence from strong drink is enjoined in the homilies. The secretary of the Bradford Temperance Society during the following week wrote to tell him that several Methodists had become Wesleyans in consequence of his sermon.

In 1863 Mr. Caine went to Cambridge, and by the kind invitation of Dr. Rayner, Senior Fellow of St. John's, he dined with the presi-

dent and fellows two days, and after dinner sat with them in the common room. As "St. Paul disputed daily in the school of one Tyrannus" so Mr. Caine disputed two days with the Fellows of St. John's, and replied to their arguments in favour of the use of alcohol. "They were not," says Mr. Caine, "Tyranni in any sense, but very kind and genial, and they enjoyed the good-humoured discussion." Mr. Caine also visited Durham University, where he was introduced to some of the students by one of his own pupils. He also went to St. Bede's College, and addressed the students there.

Mr. Caine visited Whitehaven, and preached in the parish church, amongst his hearers being the father and sisters of Dr. Thompson (Archbishop of York). His paper on "Drinking in Schools and Colleges," read at the International Temperance Convention, 1862, was printed as a tract, and about 5000 copies distributed. Part of it was reprinted as a leaflet, and circulated amongst the Oxford students with happy effects. So popular had Mr. Caine become, that at a time when the great majority of the members of the Lancashire and Cheshire Band of Hope Union were dissenters, he was elected to the office of president, a post he held for several years.

Few men laboured more assiduously, during the years 1861-63 particularly, to promote the agitation for the Sunday-closing of public-houses than did Mr. Caine, in writing papers for publication, addressing meetings, &c. &c.

The twenty-eighth annual conference of the British Temperance League was held at Sheffield, July 15th and 16th, 1862, when the continuance of the weekly organ was warmly discussed. The Rev. S. A. Steinthall having resigned the office of honorary secretary, E. B. Dawson, LL.B., was appointed. The income for the year from all sources was £2662, 13s. 11d., and the number of affiliated societies 136.

One of the first and best friends of the temperance cause in Lancaster was EDWARD DAWSON, J.P., of Aldcliffe Hall, who espoused the principles on their first introduction to that town by Mr. Joseph Livesey. Mr. Dawson stood with Mr. Livesey on the stage of the old theatre when they were pelted with stale fish and other refuse; but they were not dismayed, and succeeded in sowing seed which grew and multiplied. Mr. Dawson passed away March 29th, 1876, at the ripe age of eighty-two years.

EDWARD BOUSFIELD DAWSON, LL.B., J.P., and barrister-at-law, of Luncliff, near Lancaster, was the eldest son of Edward Dawson, and was brought up under teetotal influences. He was born in 1830, educated at Mill Hill Grammar School, and afterwards at University College, London, where he took the degrees of Bachelor of Arts and Bachelor of Laws. After studying for the law he was called to the bar in 1852 by the Honourable Society of the Inner Temple, and for over twenty years practised as a barrister on the northern circuit.

Whether it was his university experience and associations that caused him to despise the counsels of his father or otherwise we are not prepared to say, but at the outset of his professional life Mr. Dawson had no sympathy with the principles of total abstinence, and opposed them in the circle of his immediate friends; but his experience in the criminal courts led him to see the enormity of the evil, and his duty to become an abstainer. His first step in the direction of temperance was to become a member of the local auxiliary of the United Kingdom Alliance. In December, 1859, the Hon. Neal Dow of America visited Lancaster, and his lecture decided Mr. Dawson to become a personal abstainer, and on the 24th December, 1859, he signed the abstinence pledge. Mr. Dawson at once threw himself heartily into the work, and became one of the trustees of a building purchased for the use of the Lancaster Total Abstinence Society, now known as the Palatine Hall, one of the finest temperance halls in the kingdom.

At the annual conference of the British Temperance League, held at Lancaster in 1861, that town was chosen as one to send a member to the Executive Committee, and Mr. Dawson was elected the representative. At the next annual conference of the League, held at Sheffield, 1862, the Rev. S. A. Steinthal resigned the office of honorary secretary of the League, and Mr. Dawson was elected to the office, which he held for several years with advantage to the League and to the movement. In 1871 Mr. Dawson was induced to join the Independent Order of Good Templars, and in the autumn of 1872 became District Deputy for North Lancashire.

The Rev. Robert Dawson, B.A., for some years an able, consistent, laborious minister in Nottingham, also an active teetotaler, Good Templar, &c., is brother of E. B. Dawson, and

his sister, Miss Dawson, was well known for her devotion to the cause of temperance.

The twenty-ninth annual conference of the British Temperance League was held at York on the 8th and 9th July, 1863, when there was a large attendance of officers, delegates, and members. During the year five agents were engaged for the whole period and one part of the time. The *Advocate* had again become a monthly periodical. The Sunday-closing movement had been zealously taken up, and 1300 written petitions sent out from the League offices. Fifty thousand copies of a tract by Mr. Joseph Livesey had been purchased for gratuitous distribution.

During the year 1863 it was deemed advisable to unite the local temperance societies in Manchester and Salford district into one general union, and thus the "Manchester and Salford Temperance Union" was established. It embraced about sixty societies with about 130 advocates. All total abstainers, who were subscribers of one shilling or upwards per annum, were deemed eligible for membership, and temperance societies were admitted to the union on payment of an affiliation fee of not less than five shillings per annum. It had also a ladies' committee, and employed a female missionary to visit the homes of the people. The late Peter Spence, J.P., F.C.S., was president for several years, and took an active interest in the union. Benjamin Whitworth, William Brunskill, and several others held important offices.

Some of our readers will remember with pain and sorrow the terrible winter of 1862-63, which was one of the most trying periods in the history of the latter half of the nineteenth century. What was commonly known as the "Lancashire distress," caused by the stoppage of the cotton-mills and manufactories in the country through the scarcity of the raw material (cotton), owing to the civil war in America—affected other districts besides Lancashire, for the poor stocking-frame workers in Derbyshire, Nottinghamshire, &c., suffered severely; their earnings at best being but scanty, they felt the distress acutely.

The late Charles Dickens noted the fact that amidst all the Lancashire distress the disease and death rate wonderfully diminished. In his *All the Year Round* for December 20th, 1862, he remarks: "Since the want set in at Rochdale, it has been found necessary to discharge *two grave-diggers*."

The *Literary Spectator* of November 8th, 1862, says: "The absence of *extra* mortality has been fully demonstrated. In Blackburn the rate has declined 25 per cent, a *fact absolutely inexplicable*, except upon the supposition that hungry out-of-door life is healthier than well-fed life in the factory."

It seems strange that "literary" men either *cannot* or *will not* perceive the real cause of these apparent mysteries, which are not mysteries to moral and social reformers. Those whose business it is to go in and out among the people know of a certainty that the less money the poor have to spend in drink, the more healthy they become in consequence of this enforced temperance. Besides that, there was the fact that in the efforts to relieve this distress, the children were well cared for, and hundreds of them got more nourishing food, were more carefully tended, than when their parents were in full employment, therefore there was less sickness and death. Thus the history of this fearful time of want and suffering clearly proved that the intemperance of the people is the chief cause of disease and premature death, and that enforced abstinence leads to results which to the *Literary Spectator* appeared to be "inexplicable."

It has been proved beyond controversy that the most valuable property in the market, the houses finding buyers at enormous prices, are the gin-palaces and public-houses in densely-populated districts. Houses which, under ordinary circumstances, would not realize *more* than a few hundred pounds, were sold by public auction for fabulous prices because of the license held by the occupant to sell intoxicating liquors. We are personally acquainted with localities where property of the worst class has actually realized twelve times its legitimate value, because there was a license attached to it, and after being purchased by a wealthy brewer, the old buildings have been pulled down, and a costly gin-palace erected on the site, and this in the midst of the most ignorant, depraved, and destitute portion of the community—people who *could not afford* to pay the school fees for their children.

The contemplation of such facts as these, with the frightful accounts of the sufferings and distress of the people, led numbers of intelligent and influential people, in different districts, to think over the matter very seriously, and seeing the evils of drink on the one

hand, and the blessings of temperance on the other, they became convinced that it was their duty to identify themselves with the temperance movement.

Through the liberality of Samuel Morley, M.P., who for several months paid all expenses, such as hire of rooms, &c., the Lambeth Baths were opened to the public for other purposes—the large bath-room, not being used for bathing during the winter, was converted into a meeting-room for religious and philanthropic purposes. One night weekly was devoted to the promulgation of temperance principles, and on March 13th, 1863, a meeting was held under the auspices of the London Auxiliary of the United Kingdom Alliance, when addresses were delivered by the Hon. Judge Marshall of Canada, Rev. Dr. Jabez Burns, Rev. J. Stella Martin, Mr. Joseph Bormond, and Mr. Washington Wilks, the chair being occupied by Mr. W. J. Haynes, treasurer of the Band of Hope Union. Such was the success of these meetings that they were continued season after season, and the Lambeth Baths meetings became as popular (if not more so) as any of the other meetings in the metropolis.

Here and there Providence has planted his instruments or agents, who have in a quiet, unostentatious, but remarkably successful manner done work which will be seen and felt after many days. The plodding, persevering efforts of some of the local temperance missionaries have been productive of immense service to the cause and a blessing to many a once cheerless home. Wives and mothers have been restored to their husbands and children; wayward sons and daughters have been led to abandon strong drink and dissolute companions and once more reciprocate the love and affection of those whose hearts were heavy with grief at the near prospect of their ruin for time and for eternity.

Only few can fully understand the warm pressure of the hand, the bright, joyous welcome accorded to the humble but faithful missionary as he revisits some of the people amongst whom he formerly laboured. Cynics and strangers are mystified, and apt to draw wrong conclusions, and sometimes make rash and foolish statements; but the true friend of humanity quietly ignores all this and keeps his own secrets.

A few particulars of the life and labours of one of those men, whose name "shall be had

in everlasting remembrance," will be interesting reading.

WILLIAM WICKS first saw the light on board a troop-ship off the banks of Newfoundland, on the 17th of September, 1829, in the midst of a terrific storm, and, to use his own words, his birth under such strange conditions was "but the foreshadowing of the robust and somewhat stormy life I was to experience."

The vessel was bound for Quebec, and almost immediately on landing his father died—a man brought up in the lap of luxury, but a victim to drink, whose shattered constitution could not stand the rigours of a Canadian winter. The young wife of nineteen found herself in a strange land, far away from friends and home, with two fatherless children. After burying her husband at Montreal she determined to return to England, and landed at Portsmouth, then went on to Leicester, the birthplace of her husband.

Liking her own kindred best, and sighing for home, after a brief stay in the Midlands she took her children to Devonport, but soon after joined the great majority, leaving her orphans unconscious of their loss. William was a delicate child, and, unhappily for him, was placed out to nurse with a drunken woman, and subjected to ill-treatment and neglect, meeting with an accident which crippled him and made him still more helpless and unlikely to gain favour with his relatives, who were well to do, and connected with the Royal Navy.

In his early years he was surrounded by those who believed in *grog* as "the *one good thing*, and food, useful though it might be, was but secondary;" strong drink was, in their opinion, the *elixir* of life. At the age of fourteen he was sent to learn the trade of boot-making. Fortunately for William, his master was a very pronounced teetotaler, and not afraid to let his principles be known to the world. Hanging on the walls of his work-room, neatly framed and glazed, were Crnik-shank's famous plates of "The Bottle;" and the constant sight of these, with the thrilling story they told, had an influence for good over the mind and life of the young apprentice, for in 1843 he resolved to sign the teetotal pledge, being then in his fourteenth year.

He went to the meeting-place in John Street, Devonport, and found it quiet and the door closed, it being committee night; but some one heard his timid knock, and learning

his object, led him into the room, and his name was inscribed on the roll of the society.

He attended the meetings, where his first lessons under Frederick Atkin, of the British Temperance League, Simeon Smithard, and others, were strengthened and firmly established.

In 1850 he took unto himself a wife—a young lady convert of his—and on the evening of their wedding-day they heard Dr. F. R. Lees lecture in the Temperance Hall, Devonport on "Bible Temperance," the result being a determination to dedicate their home to uncompromising teetotalism.

In 1861 they removed to Brixham, on Torbay, and seeing the ravages of drink in that locality and the necessity for a temperance society, Mr. Wicks set to work in earnest, and by the assistance of Mr. S. V. Bird securing the services of Mr. Samuel Fothergill, agent of the Plymouth Society, a meeting was held, when, as chairman, Mr. Wicks made his maiden temperance speech.

A Band of Hope was started by him, with free lessons in tonic sol-fa singing, Mr. Nositer from Dartmouth being the teacher, and Messrs. Coad, Wrenn, Eddy, Bonham, Lloyd Jones, Capper, Ripley, J. C. Booth, Hardy, Horne, Atkin, Uran, Bailey, Gregson, Rae, and many others visited them from time to time, Mr. Wicks being secretary of the society, which became very successful and useful. Through the influence of friends Mr. Wicks was employed in the post-office, and became local correspondent for the *Western Morning News*. By the casting-vote of a brewer he was appointed inspector of nuisances, another helped him to a similar appointment for the outlying districts, and these various duties, coupled with insurance business and shop-keeping, he discharged simultaneously, retiring from the shoemaking altogether. Just as the temperance society was making its influence felt their meeting-room fell into the hands of a publican, who gave them notice to quit. Nothing daunted, Mr. Wicks inaugurated a scheme for the erection of a temperance hall, and on the 28th of August, 1868, the foundation-stone was laid, Lord Churston and Miss Newman assisting at the ceremony, after which 800 sat down to tea, and a public meeting followed, addressed by F. Atkin and others. The hall was opened on the 18th of March, 1869, Lord Churston and Miss Newman again taking part in the proceedings.

Such was the effect of the labours of Mr. Wicks that at the conference of the Devon and Cornwall League in 1870 it was loudly pronounced that he ought to have a wider sphere of labour. On the suggestion and by the aid of Mr. J. P. Uran he made application for the post of agent to the Leicester Temperance Society, and though there were many applications he was successful. There was much grief at parting, but before leaving Brixham a crowded meeting was held, when Mr. Wicks was presented with a beautiful address on vellum, signed by the officers and committee of the society, and also a purse of gold.

In June, 1881, he met with an accident, by which he eventually lost the use of his right arm, which compelled him, in June, 1889, to sever his connection with the Leicester society. Again the friends manifested their love and appreciation of his services, and through the exertions of Messrs. W. L. Faire, A. H. Burgess, W. Stanyon, and others, he was recently presented at a public meeting with a cheque for £350 and a splendid address.

Although thus incapacitated for the work in which he had so long been successfully employed (nineteen years), Mr. Wicks has, with persevering energy, taught his left hand to

write, and the long and legible communication before us is evidence that he has succeeded and writes a better hand than many who have become famous in the literary world. He is still serving the cause he loves, and we are assured he will continue to do so with tongue and pen while life shall last. All who love the movement and its true workers will wish him many years of peace, prosperity, and comfort.

One of the most industrious and persevering temperance reformers in Yorkshire was WILLIAM MENNELL, the scissors-grinder of Wakefield. Thousands of people have listened with intense pleasure to the humorous and interesting addresses of honest Will Mennell, whose acquaintance we made on our first visit to Wakefield, in January, 1863. Up to the age of forty years William could neither read nor write, but meeting with an itinerant writing-master he agreed to pay seven shillings for six lessons in reading and writing, and the money was well spent, for it set him on the road to learning. Not a few persons were reclaimed and saved from intemperance by the humble, earnest, and painstaking efforts of this enthusiastic advocate of teetotalism.

CHAPTER XLVII.

SUNDAY CLOSING, FREE LICENSING, &c. &c.

1859-1862.

Evils of Sunday Drinking—Profits on Sale of Drink on Sundays—Amount Spent on Sunday Drinking—Metropolitan Police Act—Villiers' Committee—Sunday Beer Act—Wilson-Patten Act—Real Cause of the Hyde Park Riots—Hull Sunday Closing Association—Petitions to Parliament—Somes' Bill—Liverpool Canvass of Householders—Tabular Returns—Rejection of Somes' Bill—National Sunday-closing Association—Gladstone's Wine Licensing Scheme—Action of Liverpool Magistrates on Licensing Question—L. N. Fowler at Liverpool—S. G. Rathbone's Opposition to Free Licensing—Counsel's Opinion on Magisterial Discretion—Public Protest against Free Licensing—Tabular Statement of Result of Old and Free-trade Systems—Opinion of E. Whitley, M.P.—East of England Temperance League—Robert Rae, Sketch of—Temperance Revival in Wales and R. Reese—W. Barron—United Temperance Council and the Proposal to hold an International Temperance Convention—Resolutions of British Temperance and North of England Temperance Leagues—Objections of National Temperance League—Letter of S. Pope—Modifications of the Programme—The United Kingdom Alliance requested to take up the Question—Their Programme—National Temperance Congress—International Temperance and Prohibition Convention—South Lancashire and North Cheshire Total Abstinence Union—W. Bradley, Agent—Origin of the Temperance Life-boat Crew Movement—Life-boat Crews—John Burns, the Commercial Traveller—J. R. Taylor—N. Bennett—H. C. Hall—John Glayzier—M. Linihan—John Podger—Rev. James Wells—J. C. Johnson—Joseph Glass—J. P. Draper—George Sturge—Dean Cotton.

At an early period in the history of the temperance reformation the evils of Sunday drinking, and the necessity for persistent and earnest agitation in favour of the legal closing of public-houses on that day, became apparent.

When it is remembered that the laws of the land prohibit the opening of provision shops on that day, those persons who have knowledge from actual personal experience, that strong drinks are not only unnecessary, but productive of an immense amount of evil, are only acting in accordance with reason when they contend that the law is unjust which prohibits the sale of necessary articles of food, and permits the sale of intoxicating liquors.

If the people can and do provide themselves with the necessaries of life to serve them over Sunday, that they may dispense with Sunday trading, then they could also dispense with the traffic in intoxicating liquors on that day. But those pecuniarily interested in the traffic in drink have always opposed every effort in that direction; thus they prove that the Sunday sale is the most profitable.

From an estimate made by the late Mr. George Candelet, secretary of the Licensed Victuallers' League, it was shown that the profit every Sunday on the sale of liquors at 5340 public-houses connected with his association was £8000. This means about thirty shillings per house, and at this rate the total

profit on the sales of the 69,369 public-houses in England and Wales would be about £104,053 every Sunday, or £5,410,756 per year, without including the beer-shops, grocers, and others, so that allowing the whole of the latter class of retailers only one-fifth of the profit of the larger houses, it will be evident, on Mr. Candelet's basis, that fully six and a half millions sterling is realized annually from the Sunday sale of intoxicating liquors.

On the principle that one-third of the money received is profit, it is clear that nearly *twenty millions sterling* is spent in intoxicating liquors on Sundays during the course of the year. It is quite certain that Mr. Candelet would take care not to be too liberal in his estimate of profits, and would not give the public too great an insight into trade secrets. A certain brewer stated that he closed thirty-seven of his public-houses on Sunday for four months, and lost by closing them £2000. This would show a profit of over three guineas per Sunday for each house, instead of thirty shillings as stated by Mr. Candelet, so that between the two a fair estimate may be made, and it will be no exaggeration to say that at least *thirty millions* sterling are expended in this country during the course of the year in the Sunday traffic in intoxicating drinks. It is evident, therefore, that much drunkenness and crime arises from this Sunday traffic in liquors, and this

is the testimony of jail chaplains and others who are in a position to speak upon this subject. The result of the Beer Act of 1830 was just the reverse of that anticipated by its promoters, for, by increasing the facilities for Sunday drinking, it increased Sunday intemperance; so much so, that a general feeling of dissatisfaction was felt, and attempts were made to restrict the traffic in intoxicating liquors on that day. In 1839 a police act was passed for the metropolis, which contained a clause closing public-houses from midnight on Saturday till one o'clock on Sunday afternoon. This provision was extended to Liverpool in 1842, to Manchester in 1845, to Newcastle-on-Tyne in 1846, and subsequently to Sheffield. In 1848 a bill was passed covering the whole of England, where public-houses were closed from midnight on Saturday to 12:30 p.m. on Sunday, except in London and Liverpool, where the hour was 1 p.m.

At the time that the Forbes Mackenzie Act was passed for Scotland, a parliamentary committee of inquiry was appointed for England, and this committee—familiarily known as Mr. Villiers' committee—recommended that no place should be open for the sale of drink on Sunday for more than four hours. On the evening of the same day that this report was presented to the house, July 13th, 1854, Colonel Wilson-Patten (afterwards known as Lord Winmarleigh) strove to give effect to this important resolution of the committee. He introduced into the House of Commons a bill which embodied the recommendation of Mr. Villiers' committee, and it was read a first time and printed under the title of "A Bill for further Regulating the Sale of Beer and other Liquors on the Lord's Day," 17 and 18 Vict. cap. 79, and was described as the Sunday Beer Act. Mr. Wilson-Patten was induced by the liquor interest to allow the sale of drink up to ten p.m. instead of nine; but the Earl of Harrowby, who had charge of the bill in the House of Lords—after its passage by the Commons—was prevailed upon by the same interests to make the hours of sale from one to half-past two, instead of two, and from five to eleven o'clock in summer, and five to ten in winter; but no liquor was to be drawn after ten if the house was kept open to eleven. The bill was read a third time in the Lords, July 28th, 1854; the amendment for allowing the sale of liquor from five to six was negatived by a vote of twenty-four to fifteen, and also

the other amendment allowing the houses to be open till eleven in summer. During this session there were 2182 petitions, bearing 415,027 signatures, presented to the House of Commons, *asking for the entire suppression of the liquor traffic on Sunday*. The beneficial effects of what was commonly termed the Wilson-Patten Act were immediately seen, and magistrates, superintendents of police, and others in various parts of the kingdom, testified to the happy results arising therefrom. It was said respecting Warrington, where Colonel Wilson-Patten then resided: "A most remarkable difference is observable in the general order which prevails throughout the town by the discontinuance of fearful affrays and riotous conduct." Major Greig, chief constable of Liverpool, bore similar testimony, as did others in other districts. Unhappily for the country, a very strong opposition was raised at this period against Lord Grosvenor's bill for the suppression of Sunday trading in London, and a series of riots took place in Hyde Park. Taking advantage of these riots, the persons interested in the liquor traffic stirred up their friends in parliament against the Wilson-Patten Act, and such was the excitement and alarm created by the speeches of Mr. H. Berkley and others, who were the mouthpieces of the publicans, that they succeeded in getting this wise and beneficial act repealed, although it was clearly proved that it had little or nothing to do with the Hyde Park riots. This was fully demonstrated by the evidence of Mr. Edward Whitwell before the Lords' committee, February 15th, 1878 (Questions 107 to 181). During the discussion that took place in the House of Commons, when this retrograde movement was taken, Sir George Grey remarked: "I believe that if universal suffrage could be acted upon in reference to this question, it would be found that the desire of the people would be that the public-houses should be closed throughout Sunday;" and the canvass in Liverpool and elsewhere proved that he was correct in so saying.

Although the British Temperance League had from an early period laboured to secure the Sunday closing of public-houses, and had been ably supported by the United Kingdom Alliance and other temperance organizations, yet there was no action taken to organize a special society for the purpose of trying to secure the suppression of the liquor traffic on

Sunday until the 31st of August, 1861, when a Sunday-closing Association was formed at Hull, Yorkshire, Mr. J. A. Wade being the president, and Mr. William Bevers secretary. Other towns were invited to form branch associations, and act in co-operation with the Hull society, and thus a union was formed. Mr. Joseph Somes, the member for Hull, consented to introduce a bill into parliament, "even if it should cost him his seat." The Rev. Edward Matthews was engaged as travelling agent and secretary, and public meetings were held, and special appeals made to ministers of all religious denominations.

Town-councils were memorialized, and an active petition movement set on foot, the result being that 5395 petitions, with 903,687 signatures, were presented to parliament. Sermons were preached on the subject, and one by the Rev. H. T. Robjohns, of Newcastle-upon-Tyne, and another by the Rev. Mr. Evans of Dudley, were printed and widely circulated.

On the 1st of March, 1863, Mr. Joseph Somes, M.P., obtained leave, by a vote of 141 to 52, to introduce his Sunday-closing Bill into parliament. It proposed to prohibit the sale of intoxicating liquors, except to *bona-fide* travellers, from eleven o'clock on Saturday evening to six o'clock on Monday morning. It met with strong opposition; it was bitterly denounced by the Sunday newspapers, and by most of the London daily papers, whilst, on the other hand, the religious newspapers gave it valuable support. The government strongly opposed it, every member but one voting against the motion for the second reading.

A new feature in the movement during this year was the canvass of householders, and a noble work was done in Liverpool, as the following tabular statements will show.

The town was divided into sixteen districts with one man to each, each man having stringent and repeated instructions—1st, To omit no house, whether of rich or poor; 2d, to make no attempt at coercing any to sign any of the papers in particular, or, if unwilling, to sign at all; 3d, to misrepresent none, but honestly to report the returns made, whatever they were; and lastly, to receive no signature unless made by the principal, or by one acting by his or her authority.

The following is a copy of the published statement giving the results of the canvass:—

TABLE I.

GENERAL SUMMARY.

Number of houses in the borough, about ...	72,350
Uninhabited,	5,350
Inhabited,	67,000

FORMS RETURNED.

No. 1.—For total closing on Sundays,.....	44,149
No. 2.—Against Sunday closing,.....	3,330
No. 3.—For closing, except for two hours, ..	6,417
Neutral.—"Don't care how it is,".....	6,339

Total returns,..... 60,235

Double occupations, 2 per cent,.....	1,340
House shut and no return, 3 per cent,.....	2,010
Hostile—refused to receive form—1 per cent,	670
Lost by negligence of masters or servants, masters absent, and no instructions, 2½ per cent,.....	1,675

65,930

Houses omitted or forms not collected,..... 1,070

67,000

TABLE II.

CLASSIFIED SUMMARY.

	No. 1.	No. 2.	No. 3.	Total.
Artisans,.....	14,828...	1,387...	2,370...	18,585
Labourers,.....	15,092...	734...	1,602...	17,428
Shopkeepers, &c.,..	5,145...	298...	738...	6,181
Clerks, agents, &c.,	3,479...	246...	543...	4,268
Mariners,.....	2,093...	104...	307...	2,504
No business,.....	1,481...	119...	353...	1,953
Merchants,.....	705...	49...	170...	924
Professionals,.....	683...	62...	177...	922
Publicans,.....	432...	199...	93...	724
Beer-sellers,.....	119...	132...	64...	315
Scripture-readers, &c.,	92...	0...	0...	92

44,149...3,330...6,417...53,896

Neutrals,..... 6,339

60,235

The next tables show two districts in which the great mass of the inhabitants belong to the working classes:—

TABLE III.

MARYBONE DISTRICT, bounded by Moorfields, Tithebarn Street, Vauxhall Road, Paul Street, Bevington Bush, Scotland Road and Place, Byrom Street, and Dale Street, to Moorfields.

	No. 1.	No. 2.	No. 3.	Total.
Artisans,.....	352 ...	55 ...	56 ...	463
Labourers,.....	1687 ...	159 ...	131 ...	1977
Shopkeepers,.....	182 ...	20 ...	33 ...	235
Clerks, agents, &c.,.....	27 ...	3 ...	8 ...	38
Mariners,.....	19 ...	3 ...	0 ...	22
No business,.....	3 ...	0 ...	0 ...	3
Merchants,.....	1 ...	0 ...	3 ...	4

	No. 1.	No. 2.	No. 3.	Total.
Professionals,.....	10	0	0	10
Publicans,.....	11	18	3	32
Beer-sellers,.....	5	10	2	17
	2297	268	236	2801

TABLE IV.

SCOTLAND ROAD DISTRICT.—Bounded by Bevington Bush, Paul Street, Vauxhall Road, Burlington Street, the Canal, Boundary Street, Scotland Road, New Street, Great Homer Street, Great Nelson Street, and Scotland Road to Bevington Bush.

	No. 1.	No. 2.	No. 3.	Total.
Artisans,.....	1612	92	256	1960
Labourers,.....	2638	80	266	2984
Shopkeepers,.....	527	21	70	618
Clerks, agents, &c.,	153	12	28	193
Mariners,.....	180	9	21	210
No business,.....	12	0	6	18
Merchants,.....	6	0	2	8
Professionals,.....	20	2	2	24
Publicans,.....	25	19	18	62
Beer-sellers,.....	22	14	11	47
	5195	249	680	6124

TABLE V.

Percentage of the total of each class upon the entire returns, 60,235.

Artisans,.....	18,585, or 30·85 per cent.
Labourers,.....	17,428, or 28·93 "
Shopkeepers,.....	6,181, or 10·26 "
Clerks, agents, &c.,.....	4,268, or 7·08 "
Mariners,.....	2,504, or 4·15 "
No business,.....	1,953, or 3·24 "
Merchants,.....	924, or 1·53 "
Professionals,.....	922, or 1·53 "
Publicans,.....	724, or 1·21 "
Beer-sellers,.....	315, or ·52 "
Scripture-readers, &c.,..	92, or ·15 "
Neutrals,	—, or 10·52 "

TABLE VI.

Percentage of forms No. 1, 2, and 3 in each class upon the total of its own class. We shall here change the order and give them as they appear in the degree of the percentage:—

	No. 1.	No. 2.	No. 3.
Labourers,.....	86·59	4·21	9·19
Mariners,	83·58	4·15	12·26
Shopkeepers,.....	83·23	4·82	11·94
Clerks, agents, &c.,.....	81·51	5·76	12·72
Artisans,.....	79·78	7·46	12·75
Merchants,.....	76·29	5·30	18·39
No business,.....	75·82	6·09	18·07
Professionals,.....	74·07	6·72	19·19
Publicans,.....	59·66	27·48	12·84
Beer-sellers,	37·77	41·90	20·31
Scripture-readers, &c.,...100·	—	—	—

TABLE VII.

Showing Nos. 1 and 3 united against those opposed to any change.

	Nos.				
	1 and 3.		No. 2.		Total.
Artisans,	17,198	...	1,387	...	18,585
Labourers,	16,694	...	734	...	17,428
Shopkeepers, &c.,	5,883	...	289	...	6,181
Clerks, agents, &c.,.....	4,022	...	246	...	4,268
Mariners,.....	2,400	...	104	...	2,504
No business,.....	1,834	...	119	...	1,953
Merchants,.....	875	...	49	...	924
Professionals,.....	860	...	62	...	922
Publicans,.....	525	...	199	...	724
Beer-sellers,	183	...	132	...	315
Scripture-readers, &c.,	92	...	—	...	92
	<hr/> 50,566		<hr/> 3,330		<hr/> 53,896

Table VI. shows that the classes highest in favour of closing on the whole of Sunday are (omitting the Scripture-readers) labourers, mariners, and shopkeepers. Those that stand lowest—with shame let it be told—are, after publicans and beer-sellers, professionals, gentlemen, persons of no business, and merchants. Taking No. 2, against Sunday closing, the lowest are mariners, labourers, and shopkeepers. The highest after artisans—with shame again let it be read—are (omitting publicans and beer-sellers) persons out of business, merchants, and professionals. In examining No. 3—opening for two hours—the (the one which requires specially to be considered, as touching the argument of providing Sunday beer for the poor man)—the lowest among all the classes in supporting the two-hour opening is the very class about whom such an outcry is made, namely, the labourers; the shopkeepers come next, the mariners, artisans, and clerks being about the same percentage; whilst before the publicans and beer-sellers again come the merchants, the persons of no business, and the professionals. Out of 36,013 labourers and artisans who have made returns, only 4052 are in favour of opening for two hours, 2121 are for keeping open altogether on Sundays, whilst 29,920 are for closing on the whole of Sunday. Again, of 53,896 who have signed Nos. 1, 2, and 3, 50,566 are in favour of a change in the law, whilst only 3330 are for its remaining as it is. The greatest facilities were found in canvassing the houses of the poor; the fewest omissions and losses of forms were made amongst them. With them generally, and with the women universally, the

movement was received with the utmost enthusiasm.

These facts and figures are taken from the published report of an address given by the Rev. Dr. V. M. White, in St. George's Hall, Liverpool, May 18, 1863, Mr. T. B. Horsfall, M.P., in the chair.

This canvass was made to strengthen the hands of those members of parliament who supported the Sunday-closing Bill introduced into the House of Commons by Mr. Joseph Somes, which proposed to prohibit the sale of intoxicating liquors, except to *bona-fide* travellers, from eleven o'clock on Saturday evening to six o'clock on Monday morning. It met with strong opposition both in and out of parliament, especially from those interested in the liquor traffic, hence the necessity for something like an authentic expression of public opinion.

Despite all the efforts that were put forth in behalf of the bill, the publican party proved to be the strongest in parliament. On June 3d, 1863, a discussion took place on the motion for the second reading of Mr. Somes' bill, and it was lost by a vote of 278 to 103; including pairs, the vote was 122 for the bill and 297 against, or a majority of 175.

On the same evening the friends of Sunday closing held a meeting at the National Club, Whitehall, and resolved to form a national association, with branches in every town in the kingdom. Accordingly, a conference was held at the Station Hotel, Derby, on the 30th December, 1863, and the National Sunday-closing Association was formed. The Hull Sunday-closing committee was chosen as the central committee, and early in 1864 the agitation was renewed. Influenced by persuasion from outsiders, Mr. Somes was induced to so far modify his bill as to allow two hours for the sale of dinner and supper beer. Although thus modified, the House of Commons, by a vote of 123 against 87, refused permission to introduce his bill in the session of 1864.

In the meantime action averse to temperance principles was being taken by statesmen, magistrates, and others which requires earnest consideration.

One of the most fatal mistakes ever made by an enlightened statesman, was that committed by William Ewart Gladstone, as chancellor of the exchequer, in the early part of the year 1860, in his Wine License Scheme,

whereby he proposed to meet a portion of the deficit in the national income. Mr. Gladstone affirmed that this system was not proposed simply as a means of raising revenue, but as one carrying out the principles of free-trade, and contributing to the comfort and convenience of the people. That this was an error of judgment on his part, and a plea that time and experience would prove foolish and mischievous, all intelligent temperance reformers were agreed upon, and they, therefore, gave his scheme most decided opposition. The experience of the Beer Act of 1830 had proved, that the multiplication of facilities for obtaining drink did not lead to the adoption of what was termed the "milder beverage," but rather tended to increase the fearful amount of intemperance under which the country was already groaning, and the new Wine License Act only proved an additional snare. It paved the way for the enormous amount of drinking now witnessed amongst the mothers, wives, and daughters of England, entailing misery and wretchedness in the homes of the people that no human power can estimate, and which all true lovers of humanity cannot but deeply deplore.

This measure enabled foreign wines for consumption on the premises to be sold in refreshment houses licensed thereunder, and gave power, at the same time, to grocers and other shopkeepers to sell such wines in bottles for consumption off the premises. Besides the retail licenses granted under the act, wholesale licenses were provided for; and under a more recent statute wholesale dealers, on paying a small additional fee, were enabled to obtain retail licenses for out-door consumption. By these means the door was opened for men—otherwise disqualified by the Beer Act—to enter and carry on the traffic in intoxicating liquors. Strangely enough, by some ancient privilege, which they still possess, the "free vintners" of London are permitted to sell wines without a license; and the "occasional licenses" introduced by Mr. Gladstone to permit the sale of excisable liquors at fairs, races, cricket matches, bazaars, public balls, and other places of public resort, are exceptional privileges productive of much evil, and might be withdrawn with advantage to the larger portion of the community.

The scheme was strongly opposed by the British Temperance League and kindred or-

ganizations, and petitions were sent up to both houses of parliament from all parts of the country, and every possible argument used to show the dangers and evils involved; but all in vain, the scheme was adopted, and the act shortly afterwards put into force with the results stated. Had not the Right Hon. W. E. Gladstone been afflicted with some mental obliquity of vision, by which his otherwise powerful mind was blinded upon this point, he would soon have seen (as in a similar case Lord Brougham lived to see the Beer Act in which he took a prominent part become an evil instead of a blessing) that this light wine method of teaching temperance only helped to intensify the evil, and increase the national curse of intemperance.

Such had been the effects of the labours of the temperance reformers up to this time, that the whole country was aroused to a consideration of the question, and on all hands there seemed to be a growing desire to do something to stop the terrible consequences of the vice of intemperance. Judges, coroners, chaplains of jails, &c., were all declaring that intemperance was the main cause of the poverty, crime, and misery of the nation.

On Tuesday, September 6th, 1859, a special meeting of the Liverpool magistrates was held in the Sessions House to consider "the best means of remedying the evils at present existing with regard to the licensing system." Mr. John Stewart presided. Mr. Aikin moved "that a sub-committee be appointed to memorialize the government, and take such other steps as they might deem necessary upon the subject. Mr. Garnett, magistrates' clerk, read a number of documents on the subject, which showed that in November, 1852, certain resolutions had been passed and recommendations made to the effect "that the trade should be thrown open to every person of respectable character on the payment of a certain sum for a license, and a certain yearly amount according to the rent of the house, such sums to go to the revenue of the crown; and that greater facilities should be given to the magistrates for the withdrawal of licenses when there had been violations of the regulations for the conduct of public-houses." Messrs. Robertson Gladstone, J. Aikin, S. Holme, and T. Bolton spoke upon the subject, and eventually Messrs. William Brown, J. Stewart, J. Aikin, R. Gladstone, S. Holme,

J. H. Turner, J. R. Jeffery, Eyre Evans, Castellain, Sheil, and Mansfield were appointed a committee to deal with the question.

On the 2d of October, 1860, the celebrated American phrenologist, Mr. L. N. Fowler, who was lecturing in Liverpool at the time, delivered a temperance lecture in the Concert Hall, Lord Nelson Street, under the auspices of the Liverpool Temperance League, when Dr. Roche presided. Mr. Fowler eloquently and forcibly depicted the evils arising from the use of alcoholic liquors and tobacco. At the close of the lecture it was announced that a canvass of the publicans of the town had been made in reference to Sunday closing, and the result was that a majority had pledged themselves that they would not open on Sunday if it was the will of the people.

The annual licensing session of 1860 was not noted for any remarkable incident, and only a few licenses were granted. In 1861, however, the magistrates resolved to act upon the principle of "free-trade" in licenses, and to grant a license in all cases where the provisions of the then existing laws were complied with; and in that year twenty-eight additional licenses were granted, and again in 1862 over 130 licenses were granted, chiefly to beerhouse-keepers.

In 1863 Mr. S. G. Rathbone ably and successfully led the opposition to the free-licensing policy of the magistrates, and the result was that a temporary check was put upon the extension of licenses, for at the close of the annual licensing session of 1863 the number of licensed houses was slightly below that of the preceding year.

In 1864 and 1865, however, the new system again prevailed, mainly because Mr. Wybergh (magistrates' clerk) advised that the law took no cognizance of the wants of the neighbourhood; advice altogether at variance with the opinion of eminent counsel and the attorney-general. Acting on this ill-advised opinion, however, the bench, with Mr. J. J. Stitt as chairman, reverted to the free-licensing system.

In 1862 Messrs. H. Bliss, Q.C., and L. Temple, Q.C., gave the following opinion:—

As to the first point, we are of opinion that in granting licenses *the magistrates ought to take into consideration the wants and requirements of the neighbourhood and the accommodation of the public.* Such appears to have been the intention of the legislature; and,

although justices have a discretion under the act as to whether they will grant licenses or not, still that discretion must be exercised in a reasonable manner (the *Queen v. Sylvester* and others, 318 J.M.C. 93), and nothing that concerns the peace, order, and convenience of the public relatively to this subject should be excluded from consideration; and we think it impossible to say that the number of public-houses already existing in any neighbourhood is not a matter that concerns the peace, order, and convenience of the public in reference to this subject.

H. BLISS.

LEOFRIC TEMPLE.

St. George's Hall, August 28, 1862.

In the House of Commons, July 26th, 1864, Mr. J. Ewart, M.P., asked the attorney-general a question, after the customary notice had been given, viz.:—

Whether, in granting licenses for the sale of wines and spirits under the Act 9th of George IV. cap. 61 (which precludes any appeal to a superior court), magistrates were required to consider only the suitability of the house and the character of the applicant, without taking into account the requirements of the neighbourhood; the two former qualifications only being considered necessary by the magistrates in Liverpool, while the latter was required, in addition, in Manchester and many other parts of the country.

The attorney-general said that by the act of parliament an *absolute discretion* was given to the magistrates to judge to whom they might deem it fit and proper to grant licenses, and in his opinion it was perfectly competent for them, if they thought fit, to take into account the requirements of the neighbourhood. They were *certainly not bound to look only to the suitability of the house and the character of the occupant*.

On the evening of Tuesday, September 5th, 1865, a large public meeting was held in the Concert Hall, Lord Nelson Street, Mr. John Cropper in the chair, to protest against "the so-called free-trade licensing system" introduced by the magistrates of Liverpool. The following resolution was carried:—

"That this meeting is persuaded that the number of public-houses in the borough of Liverpool is enormously in excess of the supposed requirements of the community, and protests in the strongest manner against the

so-called free-trade system of granting licenses recently introduced amongst us by a section of our magistrates, as at variance with the highest legal opinion of the land, with the usages of the country at large, and with the wishes of the mass of the people of Liverpool, and which, without diminishing the number of beer-houses, has so largely increased that of public-houses: that this system has consequently been one of the main causes, not only of arresting the decrease of drunkenness, which, according to the police returns, has been taking place from 1855 until 1861, but also of the alarmingly gradual and constant increase of drunkenness which, according to the same returns, has been shown to have prevailed amongst us since 1862, when this system began to take effect."

This resolution was seconded by the Rev. Dr. V. M. White, in a long, able, and exhaustive address, brimful of facts and figures.

The following tables show that under the old system drunkenness was gradually decreasing, while under the new system it was very rapidly increasing:—

THE OLD LICENSING SYSTEM.

Year.	Public-houses.	Beer-houses.	Total Drink-shops.	Convictions for Drunkenness.
1855 ...	1452	937	2389	12,819
1856 ...	1469	1039	2508	12,480
1857 ...	1493	1052	2545	11,439
1858 ...	1512	1055	2567	9,829

Total for the four years of 46,567

Or an average of 11,641 $\frac{3}{4}$ convictions per year.

1859 ...	1526	1078	2604	11,037
1860 ...	1543	1073	2616	10,963
1861 ...	1567	1070	2637	9,832

Total for the three years of..... 31,832

Or an average of 10,610 $\frac{2}{3}$ convictions per year.

THE SO-CALLED FREE-TRADE SYSTEM.

1862 ...	1667	1126	2793	12,076
1863 ...	1681	1087	2768	13,914
1864 ...	1837	1142	2979	14,002
1865 ...	1937	1087	3024	14,002

Total for the four years of 53,994

Or an average of 13,498 $\frac{1}{2}$ convictions per year.

The numbers of the public-houses and convictions were taken from the annual reports of the head-constable, the former including the houses doing business in the beginning of October, and those licensed but reported as "closed at present." The convictions were not

the cases taken by the police and let go again, but the "offences determined summarily" by the justices, under the special charges of "drunk and disorderly" and "drunk and incapable." The numbers of the beer-houses were taken from a paper kindly supplied to Dr. White by the collector of excise. From 1855 to 1861, notwithstanding the increase in the population, with the exception of 1858, there was a regular annual and constant decrease in the convictions for drunkenness, from 12,819 in 1855 to 9832 in 1861. No sooner was the so-called free-trade system adopted than the tide was turned. The very first year, 1862, the convictions rose from 9832 to 12,076, and they go on advancing year by year till they reach 14,002. The increase of the population was in the same ratio in both periods, the area was the same; yet in the one instance there was a regular decrease, and in the other the decrease was arrested and turned into a regular increase (Dr. White's speech, *Mercury*, Sept. 11, 1865).

The late Mr. A. Balfour, of Liverpool, published a paper upon the licensing question in 1880, in which he reiterates the facts stated by Dr. White, and gives the statistics in another form. He says:

"The number of drunken cases two years preceding free licenses in Liverpool, for the years 1861 and 1862, were 21,908, or 25 per 1000 of the population; for 1863, 1864, 1865, and 1866 they were 54,170, or 30 per 1000 of the population. In the years 1867 and 1868 the drunken cases were 26,383, or 28 per 1000 of the population. These figures were taken from returns furnished by Major Greig, the chief-constable, and the only change of law or system introduced in the eight years was one of restriction of hours and increase of licenses to sell spirits. Thus it is evident that increased facilities for drinking as a natural consequence produce increased drunkenness" (*Alliance News*, Jan. 10, 1880).

The following letter from the late Mr. Edward Whitley, M.P. for Everton Division of Liverpool, to Mr. David Thompson, 102 Grey Rock Street, Liverpool, shows that he could not approve of the action of the free-licensing party in that city:—

"House of Commons, June 26th, 1888.

"Dear Sir,—Thanks for your letter *re* the temperance question. I do not think it possible to take away all licensed houses, nor do I think, in the interests of temperance, it would be advisable

—though I agree with you that in many localities there are too many such houses. But this is unfortunately owing to the action, a few years ago, of the free-trade magistrates; and though the numbers in Liverpool have been considerably reduced, we have suffered ever since from the effects of their no doubt well-meant action.—Yours truly,

"ED. WHITLEY.

"Mr. D. Thompson."

In 1861 the East of England Temperance League was formed at Ipswich, for the purpose of promoting the cause in the eastern counties, but there are few available records of its proceedings, and in a few years it was absorbed by one of the larger organizations. Its chief officers were Mr. W. D. Sims, Ipswich, president; Mr. Thomas Maw, Needham Market, treasurer; Mr. R. C. J. Rees, Ipswich, honorary secretary; and Mr. R. Mattingly, Ipswich, secretary.

During the course of this year certain changes were effected in the official staff of the National Temperance League, Mr. Robert Rae, late editor of the (Glasgow) *Commonwealth*, taking the position of secretary to the League and editor of the *Temperance Record*.

ROBERT RAE was born at Hamilton, near Glasgow, in 1823. At the age of sixteen he became a pledged total abstainer, and when only seventeen years of age became secretary of a temperance society in his native town. While engaged in commercial pursuits in Glasgow he was an active voluntary worker, and afterwards one of the secretaries of the Western Scottish Temperance Union. He was also one of the founders of the Glasgow Commercial College, an institution which was of immense service to young men in business, for here in the evening they met to study logic, political economy, and the other sciences which formed part of the curriculum of the college. Mr. Rae was for some time secretary of this institution, which "still exists in the larger and well-known Glasgow Athenæum of to-day."

In November, 1846, Mr. Rae became secretary of the Scottish Temperance League, and remained in office for seven years, resigning his position to manage a weekly newspaper entitled *The Commonwealth*, of which he was editor, and part if not sole proprietor. Education, temperance, and social reform were the special topics which it was designed to promote. Unhappily, Mr. Rae was not then prepared to advance so rapidly as some of the

Scottish temperance reformers desired, and not only held aloof from, but opposed the legislative programme of the United Kingdom Alliance.

After about eight years' experience as an editor Mr. Rae relinquished his task, and gave up the *Commonwealth*. In 1861 he removed to London to undertake the secretaryship of the National Temperance League, a position he has held from that time to the present, and has assisted in promoting many great and valuable enterprises under its auspices.

During the year 1860 a great temperance revival was inaugurated in Wales by an itinerant auctioneer or "Cheap Jack" named RICHARD REESE. Four days a week he sold his wares from his van, and on the other two days lectured or held public temperance meetings. At Ebbw Vale, Dowlais, Tredegar, and other places he was the means of inducing thousands of persons to sign the pledge, and many of the reformed ones afterwards became identified with some branch of the Christian church. At Tredegar 3000 persons signed the pledge, and subscriptions to the amount of £2000 was collected towards the erection of a new temperance hall.

At this time MR. WILLIAM BARRON of Elvaston Castle, Derbyshire, was an active, earnest worker, through whose influence and aid the beautiful gardens and grounds of the Earl of Harrington at Elvaston were opened, for several years in succession, for temperance fêtes, which were highly successful. Mr. Barron was president of the United Villages Temperance Societies, vice-president of the Derbyshire Auxiliary to the United Kingdom Alliance, &c. He died April 8, 1891, aged 85.

During the latter part of the year 1860 action was taken towards the formation of a "United Temperance Council," and on the 30th January, 1861, a meeting was held at Andrew's Temperance Hotel, Leeds, when it was determined to form such a council, consisting of influential men connected with the temperance cause, to collect statistics, to consult on matters bearing upon the temperance question, to give such recommendations as might from time to time be deemed advisable, and to concentrate their power and influence for the promotion of the temperance movement, it being understood that in carrying out the foregoing object no executive action should be taken interfering with the principles or operations of existing organizations.

The under-mentioned gentlemen were elected members of the said council, with power to add to their number: Samuel Bowly, S. Gurney, M.P., George Anstie, John Taylor, Edward Smith, William Rowntree, Jonathan Hutchinson, Rev. W. Keane, Joseph Thorp, Joseph Pease, Charles Jupe, William Harvey, Samuel Pope, E. S. Ellis, Lawrence Heyworth, W. Janson, Hugh Owen, James Barlow, Rev. S. A. Steinthal, J. J. Wilson, Rev. W. Roaf, George A. Robinson, J. Priestman, Sir Walter C. Trevelyan, George Tatham, Rev. W. M'Kerrow, D.D., Edward Backhouse, Charles Wilson, Rev. W. Reid, John M'Gavin, James Haughton, F. J. Thompson, George Thomas, J. H. Cotterill, James Torrens, Rev. W. Davidson, Charles Le Braithwaite, John H. Thorpe, Edward Pease, Rev. Thomas Holme, Rev. W. Arnot, James B. Ferguson, Robert Charleton, James Clark, Handel Cossham, Robert Simpson, John Hope, Samuel Morley, William Hutt, M.P., and Rev. L. Panting.

At the annual conferences of the North of England Temperance League and of the British Temperance League resolutions were adopted in favour of the holding of a World's Temperance Convention during the year 1862, in connection with the Great International Exhibition, and each conference expressed its readiness to co-operate with other organizations for the accomplishment of this great object. It was thought that the proper persons to take up this subject and bring it to a successful issue were the members of the United Temperance Council. Accordingly, on the 22d of October, 1861, the executive of the Council took official action, and adopted a series of resolutions commending the subject to the National Temperance League at London, at the same time intimating that they would be prepared to support the undertaking by a liberal financial contribution. After a number of communications had passed between the parties, and a deputation had met the London board, it was found that the League had some scruples that could not be overcome. Messrs. John Taylor, William Tweedie, and others objected to the United Kingdom Alliance being represented in a World's Temperance Convention; they desired such convention to be free from the risk of any debate or controversy on the question of prohibition, in which the League took no part.

In the meantime the United Kingdom Alliance as a body remained passively inactive in

the matter. At a meeting of the United Temperance Council, held at Leicester, March 7th, 1862, the following letter was read from Mr. Samuel Pope, honorary secretary of the Alliance, who, as a member of the Council, had been invited to attend:—

“Mauchester, March 5th, 1862.

“MY DEAR SIR,—I very much regret that I shall not be able to be with you at Leicester on the 7th. I should have been glad to attend, for it appears to me that some little feeling is manifested in some quarters against recognizing the Alliance as one of the temperance organizations in the proposed temperance convention this year. I believe I indicate the entire sentiment of the executive of the Alliance when I urge upon the United Temperance Council not to allow such a question to embarrass their deliberations. Almost all the leading members of the Alliance are connected with one or other of the purely temperance organizations, and would be personally and individually included in any general congress of these bodies. It is not worth while to make of the difficulty, which is apparent, an organizational question. If, therefore, I had attended your Council meeting on the 7th, I should have done so simply as a temperance man, and not as an officer of the Alliance. All I would urge is, that no omission (so strangely evident in the National Temperance League’s advertisement) of the prominent Alliance men should be apparent in the list of those from whom co-operation is sought. I should much deprecate the Alliance being made the occasion of strife or dissension.

“With kindest regards to all friends,

“I remain, in haste, yours truly,

“SAMUEL POPE.”

“P.S.—I should desire at least *all* the purely temperance associations to be fairly represented; say the British Temperance League, the West of England Temperance League, the Scottish Temperance League, the National Temperance League, the South Wales Temperance League, and the Irish Temperance League. The Alliance includes the prominent men of *all* the above, and therefore cannot be absent if they are represented.”

This letter had a good impression upon the conference, and eventually a series of resolutions were adopted which to some extent modified the programme of the National Temperance League, and added to the names of the ex-officio members of the general council of the proposed Temperance Convention the presidents, treasurers, and honorary secretaries of the twelve principal temperance organizations of the United Kingdom, including the Alliance. Although the mover of this recom-

mendation was Mr. John Taylor, who attended the Leicester Conference as a representative of the National League, that body refused to adopt it.

On the 3d of April the United Temperance Council agreed at Leeds to publish the following address, to be inserted in the temperance papers, showing to the public what had been done in this matter:—

“INTERNATIONAL TEMPERANCE CONVENTION, 1862.

“The attention of the executive of the United Temperance Council was in October last directed to the subject of an International World’s Temperance Convention, to be held during the Great Exhibition of the present year. In view of the needful arrangements, the importance of securing the hearty co-operation and active services of the committee of the National Temperance League presented itself with force to the minds of the executive of the United Temperance Council. They accordingly entered into correspondence with that committee, and in the course of the negotiations a number of meetings of the executive and two of the General Council were held, and *deputations on two occasions from the executive went up to London* to promote the acceptance, on the part of the committee of the London League, of a basis of operations which would embrace *every organization* and *every phase* of the temperance forces. These negotiations were continued for some months, in the earnest hope, and at times even of expectation, on the part of the Union executive, that their efforts would result in those measures being accepted which appeared to them to be so essential to harmonious feeling and to the success of the proposed Convention. The executive proposed that the programme of the committee of the National Temperance League should be divided, giving in one all the desired publicity to the special operation of the London League; but they claimed, in another, for the World’s Convention that prominence in the announcement, and that enlarged constitution of the Council, which they felt were due to its importance and success. They suggested alterations to secure these results. Ultimately, the modifications were limited to the recognition of the president, treasurer, and honorary secretary or secretaries of the twelve principal temperance organizations of the United Kingdom, and the addition of the following gentlemen: F. J. Thompson, Alderman Harvey, Samuel Pope, E. B. Dawson, Thomas Beggs (in addition to those selected by the committee of the London League), as members ex officio of the General Council. This was earnestly pleaded for by the executive; *but the committee of the London League declined to accede to it*. Their reply to the executive was given in the programme issued to the public. They regret to have

to announce that these efforts in the interests of peace and concord, and in the hope of advancing the influence and progress of the noble cause of temperance reformation, have failed to secure the adoption of the more enlarged basis proposed. *At a meeting of the Council held at Leeds on the 3d inst., the following resolution was unanimously adopted:* 'The United Temperance Council emphatically approve the course pursued by their executive, and deem it to be due to the various ranks of the temperance enterprise to submit to them so much of the correspondence that has taken place as may put them in possession of the efforts made to arrive at a united and satisfactory judgment on this important matter. Whilst admitting that the committee of the London League have been guided by what they believe will best subserve the temperance cause, *this Council regrets their persistent rejection of the moderate and conciliatory proposals submitted by their executive.* In conclusion, the United Council, in continued strict harmony with its original constitution, and gratefully sensible of the confidence shown to it by the societies throughout the country, is prepared, whilst avoiding all opposition to existing arrangements, to assist in any demonstration which may tend to promote the general and united action of all sections of the temperance community.

"JOSEPH PEASE, Chairman.

"April 3, 1862."

Along with this address the council published a copy of the two documents submitted by them to the National Temperance League, and also copies of the resolutions passed by the executive committee of the North of England Temperance League, asking the executive of the Alliance to inaugurate proceedings to secure the accomplishment of the object contemplated, as follows:—

"1. That the annual meeting of the North of England Temperance League, held in Darlington in September last, having expressed its sentiments by a general resolution, affirming the desirability and importance of holding a World's Temperance Convention on the occasion of the Great Exhibition in London in 1862, and also recommending that the necessary ways and means be devised for its successful accomplishment, the executive committee have now to express their regret that the committee of the National Temperance League have adopted a course so limited in action as to exclude the sympathy and co-operation of the leading provincial organizations, and from the result of the consultations and correspondence with the secretaries and deputations of the committee of the Temperance Union, it is made evident that such a course on their part is unalterably fixed and

decided upon. The executive of the North of England Temperance League, therefore, deem it needful to suggest that the various temperance leagues and other associations unite in urging upon the executive of the United Kingdom Alliance the duty of inaugurating a General Convention in London, to take into consideration the present and prospective position of the legislative movement for the suppression of the liquor traffic, seeing that the congress of the National Temperance League affects more especially the moral aspects of the movement.

"2. That a copy of the foregoing resolution be forwarded to the various temperance leagues, and other leading temperance organizations of the country, soliciting their immediate consideration of the subject referred to, and also requesting them to submit the result of their deliberations to the executive of the United Kingdom Alliance, in order that they (the Alliance executive) may be made acquainted with the sentiments of the temperance community on the subject, and proceed to the adoption of such a course of action as may be deemed expedient by them under the circumstances.

"3. That a copy of the above resolutions be immediately forwarded to the executive of the United Kingdom Alliance.

"4. That the thanks of the committee be tendered to the secretaries and council of the Temperance Union for their ardent efforts to obtain from the National Temperance League such modifications in the programme of their proceedings as would have widened the basis of action and led to a more extended co-operation in regard to the projected World's Temperance Convention.

"5. That the primary resolution of these proceedings be advertised in the leading temperance journals.

EDWARD BACKHOUSE, President.

DANIEL OLIVER, } Secretaries.
JAMES REWCASTLE, }

"Newcastle-upon-Tyne, April 9th, 1862."

The Alliance executive promptly responded, and issued circulars, &c., inviting the co-operation and aid of every society, league, association, and union, whether founded on the personal abstinence pledge, the principle of abstinence and restriction of the liquor traffic, or the prohibition of the traffic, by either an absolute or permissive law, so that all phases of the movement might be recognized and represented. The response was the prompt and hearty cohesion of almost every organization in the three kingdoms, except the National and the Scottish Temperance Leagues, who adhered to their original programme.

The National Temperance Congress was held in the lower room of Exeter Hall on the 5th, 6th, and 7th August, 1862, under the presidency of Samuel Bowly, president of the National Temperance League, when the attendance was far from being what it should, and probably would have been, had it been more general and liberal in its constitution. "As might have been expected, parties being thus divided, the London congress being more sectional than general, it proved to be only a small gathering; yet it was undoubtedly a meeting of influential friends of temperance. The subjects of the congress were divided into various sections, but in consequence of the limited assemblage the meetings were not divided. During the three days' sittings of the conference, many valuable papers were read and their relative subjects discussed, and many important suggestions given, chiefly bearing on the moral and personal aspects of the question, the merits of the legislative finding but little favour among the adherents of the congress. The most important event of the congress was the splendid gathering of the Bands of Hope at the Crystal Palace" (*North of England Temperance League Register*, 1863, p. 24, 25). A correspondent of the *Alliance News* wrote: "It would be a burlesque upon our great temperance movement to call this a National Congress. Everything was absent which could give it this character; the men and measures in which the people have confidence were most imperfectly represented. This assembly was poor and insignificant in comparison with the World's Convention of 1846, and, if taken as a criterion of what we had accomplished since that period, would show that we had retrograded most miserably. These things I say in all frankness and friendliness, because they are true, and because I am desirous that it should be known what the august conference really was."

As the time for holding the International Temperance and Prohibition Convention approached, the enrolment of organizations, societies, and members rapidly proceeded, and great activity prevailed among those who were intrusted with the arrangements. Letters of sympathy and encouragement from all parts of the world poured in—from men of the highest positions and intelligence, including Lord Brougham, Lord Denman, Edward C. Delavan of America, Rev. Dr. Spratt of Dublin, Dr. Mackenzie of Inverness, and

many others. Nearly all the leading men connected with the movement sent in their cordial adhesion; the various sections were readily filled up by men whose character and position conferred a lustre upon the Convention; while those earnest and self-sacrificing men who have toiled in the cause from the commencement, found a fitting and prominent place among those whom all true temperance men delight to honour.

At the time appointed, September 2d, 3d, and 4th, 1862, the Convention was held in the Queen's Concert Rooms, Hanover Square, London, under the auspices of the United Kingdom Alliance, the British Temperance League, the West of England Temperance League, the North of England Temperance League, the East of England Temperance League, the County of Devon Temperance League, the Band of Hope Union, the Scottish Permissive Bill and Temperance Association, and the Irish Temperance League and Band of Hope Union, &c.; and its success was even greater than the most sanguine of its promoters anticipated.

"Whether regarded in its social character, in the mental calibre and numbers of the people who attended, including all the greatest names in the movement; in the weight and variety of the subjects expounded and discussed; in the completeness and thoroughness of the themes; in the interest displayed in the sections; in the marvellous crush and enthusiasm of the Exeter Hall gathering, or even the unusual and respectful publicity given to the proceedings by the press, this Convention beyond doubt took rank as the greatest event and the most significant landmark in the history of the temperance reformation. A complete oneness of soul characterized the proceedings. Not a solitary jar, not a petty personality, disturbed the harmony of that unique and magnificent assembly—all were of 'one heart and one mind.'

"For the first time in the history of the temperance movement its collective representatives rose to the majesty of the occasion and 'the height of its argument.' Many hundreds of men of the most composite social elements, from many lands, localities, ranks, and professions, were held for three days in happy unison by the highest spiritual attractions, all absorbed in the sacredness of the cause, all toiling alike in earnest self-abnegation and generous rivalry—inspired by the loftiest and

purest motives, one in spirit, in principle, and in policy. Well and appropriately did the Convention at its last sitting adopt in silent thoughtfulness the following resolution:— ‘That this Convention desires to record its sincere and solemn thankfulness to Almighty God for the cheering evidence of success which has attended its important deliberations and public assemblies, and does hereby give thanks unto God for that success’” (*International Convention Report*, 1862, p. 21).

A full report of the proceedings, with the papers read, resolutions passed, list of officers, members, &c. &c., was published in a large volume of over 500 pages, and was widely circulated. It is a volume of great value, and full of interest to the earnest student of temperance principles.

In 1862 a special organization entitled “The Dorset County Temperance Association” was instituted, having its headquarters at Poole. For some time it employed two agents and a monthly organ, the *Dorset County Temperance Advocate*. The society had a good friend in Mr. J. J. Norton, who was its active president.

In the year 1862 the South Lancashire and North Cheshire Total Abstinence Union was formed, and for a few years did a good work in its own immediate district, under the fostering care of Mr. J. B. Leach of St. Helen’s, honorary secretary; Mr. David Roberts, and Mr. William Farish, J.P., Chester; Rev. G. S. Reaney of Warrington, and other local gentlemen. Mr. William Bradley was its active agent, and had an office at Warrington. On leaving the Union he emigrated to America. Mr. James Cavis of Blackburn was the next agent, and laboured for nearly two years, after whom Mr. Miles Duffil became agent, and was doing good work, when the Good Templar agitation, by its novelty, &c., attracted the attention of temperance workers from the older organizations, and in the course of a few months the Union died out for want of adequate support.

WILLIAM BRADLEY, the first agent of this Union, was born at Miller’s Green, near Wirksworth, Derby, January 23d, 1830. He signed the temperance pledge, September 12th, 1849, and about the same time identified himself with the Wesleyan Methodists. When about twenty-two years of age he began to address Sunday-schools and temperance meetings in and around Cromford, and in 1856

was elected secretary to the Cromford Temperance Society. In the following year he was appointed missionary to the Leicester Temperance Society, and held the office for four years, during which he published a work entitled, *Dark and Bright Spots in Life, founded on Fact*. In 1861 he removed to Exeter to be missionary to the Temperance Society there, and from there went to York, from thence to Warrington, where he is still remembered as the author of a little work entitled, *Nuts to Crack*. He was an active worker, but his roving disposition led him to seek new spheres of labour in America.

In the winter of 1861 a peculiar movement, entitled “Temperance Life-boat Crews,” was originated in the Black Country, or the iron districts of Staffordshire. It appears that a meeting of working men was convened to consider what could be done to elevate one another. Some of them had observed that the publicans resorted to all kinds of expedients to attract and entice customers: music, singing, decorations, &c., all being used to entrap men into the public-house, and to lead them to spend their money in intoxicating drinks. What most attracted the attention of the conveners of this meeting was the fact that the landlord of a well-known public-house was spending from £200 to £300 in beautifying and adorning his place. “I wonder who’ll pay for that?” said one of a group who were watching the proceedings. “Why, the fools’ pence,” said another. “Then they’ll have none o’ mine;” “Normine;” “Normine,” said several voices together. And then one of them said, “Can’t we get up some counter attraction? Shall Garibaldi fight for the freedom of Italy, and shall we not do something to save our country from ruin?” There and then it was decided to hold a meeting to consider the question, and the result was the determination to form themselves into a “Garibaldian Life-boat Crew,” and they adopted the Garibaldi costume as their uniform, viz.: red flannel blouses, white duck trousers, and a gold band round their caps, or glazed straw hats. In course of time other crews were formed in various parts of the district, until in 1864 there were from thirty to forty crews in and around Staffordshire. They had their own captain, mate, pilot, cabin-boy, and, in fact, the full complement of officers, and, after parading the streets in their uniforms, they met in large rooms, and gave en-

tainments of a popular and interesting character, comprising songs, recitations, readings, short addresses, &c., from reformed drunkards and others. In this way many were gathered in, and in a little time the movement spread, and was made still more popular by the publication of J. W. Kirton's tract on the subject, until London, Norwich, Newcastle-upon-Tyne, Sunderland, Shields, and other places took up the matter, and temperance life-boat crews became popular auxiliaries of temperance societies. The movement was started in Gateshead and Newcastle-upon-Tyne by Mr. GEORGE SHIVERS of Gateshead, an enterprising and enthusiastic son of Crispin, who succeeded in inducing his friend, Mr. THOMAS HANSON of Sunderland, to devote his energies to the movement. Mr. Hanson was just the man for the work, an ardent, able, and popular temperance and gospel worker. He had been a music-hall singer, and after his conversion became a laborious temperance and Christian worker, and through his efforts several crews were formed in Sunderland and district with considerable success.¹

For a few years preceding, and until about 1861, few temperance advocates were more popular than JOHN BURNS, author of *The Commercial Room and the Bottle*. He was born in Dublin in 1829, and had a remarkable career. For some time he was a successful commercial traveller, and speculator in the Irish poplins and foreign silk trade, but became a victim to drink, and suffered from delirium tremens. He joined the army, deserted, and underwent a term of imprisonment. On his release he signed the temperance pledge, but broke it, and was meditating self-destruction at Neath, when he was taken in hand by the rector, Rev. John Griffiths, who induced him to sign the pledge of abstinence once more. After recovering from an illness of delirium tremens he was employed as lecturer to the South Wales Temperance Society. His style was dramatic, and he had a fund of racy anecdotes which he could use with skill and power. His best lecture was, "The Commercial Room and the Bottle," which was published and largely circulated. He became so popular that he was invited to all parts of the kingdom. We heard him at the height of his popularity, and were surprised soon after-

wards to hear rumours of his inconsistency. He tried to suppress them, and denied their truthfulness until it was useless, when he urged medical advice for the use of ethers containing a large proportion of alcohol. Habits of intemperance returned, access to the temperance platform was closed; Mr. Nott of Malvern made exertions for his reformation, but in vain, and he was found in Islington insensible from a dose of opium he had taken (June, 1862). His life was saved, and while in prison he wrote several penitent letters, not confirmed by his subsequent career (*Temperance Dictionary*, p. 532). Shortly afterwards he committed suicide.

JOHN ROBERT TAYLOR was a once familiar figure in the temperance ranks, and a well-known public man, connected with the city of London, of which he was a freeman. He was one of the little band of friends who came to the rescue of the London Mechanics' Institution, and secured its revival in the form of the Birkbeck Institution.

In 1861 Mr Taylor became a total abstainer and a member of the U. K. Alliance, and some time afterwards published an interesting contribution to the temperance question, under the title of *Facts for the Thoughtful*. He was a law stationer to business, and suffered great losses by the substitution of lithographic for written documents in legal proceedings; but misfortunes of this kind, with the still heavier afflictions arising from domestic losses, were borne with Christian resignation. He died about the end of December, 1886, at the age of seventy-eight years.

One of the earliest temperance workers in South London, and one who co-operated with Mr. John Meredith and others in the formation of No. 1, or South London Branch of the New British and Foreign Temperance Society, was Mr. N. BENNETT. He was a working smith, and as such was examined, with working men engaged in other industries, by Sir B. Brodie and Dr. Clarke, regarding the possibility of working men doing without alcoholic liquors. He died on the 19th of November, 1880.

An active unobtrusive worker in the Limehouse district was H. C. HALL, who died, July 17th, 1880, at the age of forty-five years.

JOHN GLAYZIER of Peckham was a member of the South London Temperance Society, and a subscriber to kindred organizations. Died in 1880, at the age of sixty-seven years.

¹ Mr. P. T. Winskill, admiral of the Havelock Crew, wrote and published a number of temperance songs specially adapted for Life-boat Crew meetings.

An earnest worker in the temperance cause in all parts of London was MICHAEL LINIHAN, a member of the Roman Catholic community, who devoted much attention to the spread of teetotalism amongst the members of his own persuasion. He died in 1872.

Another active member of the South London Temperance Society was JOHN PODGER of Kensington, who signed the teetotal pledge in 1840, and was a zealous worker from the commencement of the society until his death on October 17th, 1872, aged seventy-four.

REV. JAMES WELLS, for some time minister of the Surrey Tabernacle, was an uncompromising advocate of total abstinence principles, and an earnest preacher on behalf of the cause in various parts of London. He was taken seriously ill just as he was about to be presented with a testimonial in Exeter Hall by the temperance members of his congregation, and was unable to be present. After two years of suffering he died at Brixton, March 10th, 1872.

For about thirty-six years MR. J. C. JOHNSON was a well-known and active worker in the Chelsea district. He was for some years secretary of the Working Men's Teetotal Society of Tower Street, Chelsea, which now meets in Union Street, Pimlico. After a brief illness he passed away on the 1st of December, 1889, in the sixty-sixth year of his age, his remains being interred in Crompton Cemetery.

Amongst the teetotal inventors whose devices have been productive of immense service to thousands who have not heard the name of their deliverer from a cruel and dangerous mode of earning a livelihood, is JOSEPH GLASS, inventor of the apparatus or machine now used for sweeping chimneys, instead of the "climbing boys," who were compelled to go up the chimney with a hand brush. Mr. Glass was a staunch teetotaler, and a working member of the committee of the South London Auxiliary of the New British and Foreign Temperance Society.

If long-continued, persevering attention to the duties of an honorary office deserve commendation—and most assuredly it does—then the honorary secretary of the Fitzroy

Teetotal Association, MR. J. P. DRAPER, merits a distinguished niche in the annals of active temperance workers.

About Christmas, 1884, the members and friends of the association presented Mr. Draper with a watch and address in recognition of his forty-three years' service as an honorary official of the society. Amongst the speakers of the evening was Mr. William Wightman, M.W.P. of the Sons of Temperance, who was one of the youthful students of the association who often received help and encouragement from Mr. Draper.

GEORGE STURGE of Sydenham was a most remarkable man. He retained much of the freshness and vigour of manhood long after he had passed the prescribed limits of "three-score years and ten." Up to his ninetieth year he was busy daily with his correspondence. He was a considerable contributor to the Alliance and other temperance objects; but his attention was specially directed to hospitals and institutions of a similar character. The London Temperance Hospital had satisfactory proofs of his interest, and he made strenuous exertions to get the non-alcoholic treatment introduced into other hospitals. The valuable parliamentary return concerning drink in the workhouses, &c., of England and Wales, was due to Mr. Sturge's urgent wishes, transmitted through a friend to the late Mr. Thomas Watson, M.P., who moved for the return. As will be shown in a later chapter, Mr. Sturge made good use of the facts and figures this official document furnished him with, and his pen was freely used in giving to the press most valuable information, which had a twofold effect. It showed how the British nation had been deluded as to the medicinal virtues of alcoholic liquors, and this exposure tended to a considerable reduction in the cost of the maintenance of paupers and others in hospitals. Mr. Sturge died on the 14th of April, 1888, in the ninety-first year of his age, and was buried at the Forest Hill Cemetery, London.

The year 1862 was marked by the death of DEAN COTTON, of Bangor, who was an old and energetic labourer in the temperance reformation in Wales.

CHAPTER XLVIII.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

1862-1876.

Clerical Pioneers of Temperance—Going Against the Stream—Rev. Thomas Caine—Rev. William Caine—His Labours and Writings—Rev. Dr. Henry Gale—Rev. Canon M. Amphlett—Archdeacon Allon—Bishop James Hannington—His Early Temperance Labours and Cruel Death—First Teetotal Societies in the Church of England—Conference of Clergymen—Remarks of Rev. Robert Maguire—Rev. Talbot Greaves—Rev. G. T. Fox—Rev. Thos. Hutton—Rev. Erskine Clarke—Rev. W. Ackworth—Rev. H. J. Ellison—Rev. S. Eardley, &c.—Formation of the Church of England and Ireland Temperance Reformation Society—Report of Convocation of the Province of Canterbury—Ven. Archdeacon Sandford—Amalgamation of the Church of England and Ireland Temperance Reformation Society, with the Manchester, Chester, and Ripon Diocesan Society, and Formation of “The Church of England Temperance Society”—Special Objects aimed at—The Clergy Mutual Assurance Society and its Investments—Canon Ellison—Bishop of London (Dr. Temple)—Canon Basil Wilberforce—Archdeacon F. W. Farrar—Liverpool Diocesan Branch—Rev. James Hirst—Temperance Publication Depot—Distinguished Lay Workers—Frederick Sherlock—Mark Knowles, Barrister-at-Law—W. H. Greening of Birmingham—Clarke Aspinall.

In tracing the history of the temperance movement in its relation to and connection with the Church of England, there are to be found the names of a number of illustrious divines who have been ardent workers in the cause. But coming to the pioneers of the more truly expressive principle of real temperance—total abstinence—their number is very much reduced. Although there are several who have of late years laboured assiduously for total abstinence, and occupy proud positions in the printed annals of the Church of England Temperance Society, little mention is made of some others who were illustrious “heroes in the strife;” men who proved by life-long devotiuon, arduous self-sacrificing labour, and untiring energy that they merited a place in the first rank, as pioneers of total abstinence amongst the clergy of the Church of England.

It is comparatively easy to hold a position of honour when the cause is popular and its adherents numerous and influential, but to publicly advocate an unpopular doctrine, to stand firmly by a principle when it is tabooed and laughed at; when its friends are few and humble, and its opponents many and powerful; when its disciples are insulted and persecuted, called upon to suffer not only contumely and scorn, but also the loss of home, social position, worldly prospects, aye even to run the risk of personal injury from the violence of the rabble—all this requires a man to

have the spirit of a hero or martyr. Of such there have been numerous instances in the ranks of the clergy of the Church of England, who at an early period in its history were valiant champions of true temperance. In the forefront stand the names of the Rev. William Caine, M.A., Rev. Dr. Henry Gale, Rev. Canon James Bardsley, Rev. Canon John Babington, Ven. Archdeacon Jeffrys, Rev. J. Clay, M.A., chaplain of Preston jail, Rev. J. Cheadle, A.M., of Colne, Rev. W. W. Robinson of Yeovil, and others named in connection with other organizations, or in their own immediate districts.

Brief biographical sketches of a few of the most noteworthy will be of special interest to our readers.

WILLIAM CAINE was born at Ballacottier, in the parish of Kirk Onchan, Isle of Man, September 17th, 1825. At the age of eleven years he became a juvenile Rechabite—Bands of Hope being as yet in the distant future. His brother, the Rev. Thomas Caine, vicar of Lonan, had become a teetotaller in 1835, and in 1836 formed a society of juvenile teetotallers in his school at Baldwin, a chapelry in the parish of Braddan. Little William put his name at the head of the young Rechabites. At the age of sixteen he went to a large boarding-school to prepare for entrance at college. Here he remained for nearly three years, and by precept and example strove to prevent the drinking habits that prevailed

amongst the elder boys. He was greatly persecuted on account of his efforts to save from ruin the son of an eminent clergyman (afterwards a bishop). The unhappy youth was taken from school, but, continuing a slave to drink, was sent to America, and died there.

Mr. Caine entered Trinity College, Dublin, in 1845. At his entrance examination there were sixty-nine candidates, but Mr. Caine obtained the first marks. In 1848 he obtained the First University Scholarship. There were forty-two candidates, of whom fourteen obtained scholarships. Mr. Caine obtained first prizes in subjects, the knowledge of which were pre-eminently useful to him in his long warfare against the traffic in intoxicating liquors, which he always described as "poisonous drinks." These subjects were Hebrew, Biblical Greek, and ecclesiastical history. He also obtained the gold medal given by the celebrated denouncer of the liquor traffic—Bishop Berkeley—for a knowledge of Greek. After residing in college more than nine years, and after teaching some hundreds of students, Mr. Caine left Ireland for England. During his sojourn in Ireland he inculcated total abstinence on his pupils and others, but without apparent success. As far as he knew he was the only resident student in Trinity College, Dublin, who was an avowed teetotaler; but he found the truth of the words "Cast thy bread upon the waters, for thou shalt find it after many days," as some of his college pupils were afterwards known as earnest teetotalers.

In July, 1854, Mr. Caine went to Bowness, in Westmoreland, and spent some months there with several young men who came with him from Ireland as pupils. While living at Bowness he saw a great deal of drunkenness, which, while it pained him much, also strengthened his convictions. On the 25th January, 1855, Mr. Caine was ordained deacon, and became a curate in a rich parish in the suburbs of Manchester. He tells us that there was a great deal of drunkenness in this parish also, "even amongst women called ladies."

Moved by what he saw, and feeling his responsibility, he preached a sermon one Sunday evening in April, 1855, from the words contained in the first nine verses of the 33d chapter of Ezekiel. In those days sermons on drunkenness and total abstinence were very rare, especially in parish churches, and the large congregation was so astonished at the

preacher's language that many of them stood up in their seats the better to hear what was said on a subject so novel. The next day Mr. Caine was asked to visit several drunkards, relatives of his hearers of the previous evening. This sermon led to his being persecuted by those who ought to have been grateful to him for his efforts to save poor drunkards. His rector, at the end of eleven months, when a present was given to him by his classes and others, said he thanked God he had brought Mr. Caine into his parish, as he was doing much good. But notwithstanding all his labours, his teetotalism was so offensive to persons of influence that he was most basely treated, and on the 28th January, 1857, he resigned his curacy, and for ten years went about the country lecturing and preaching—everywhere stirring up the clergy to zeal against intemperance, and explaining the passages in the Bible which speak of wine and strong drink. He made no charge for his lectures, and sometimes had to pay his own expenses out of what he earned by tuition. In 1857 Mr. Caine first addressed temperance meetings outside of Manchester, his first place being Over Darwen. He says he went there "in fear and trembling, as he had heard that it was a very radical place and that the people hated the clergy." He spoke so earnestly that his speech delighted the audience. Dr. Graham, the chairman of the radicals in Darwen, when moving a vote of thanks, said, "If all the clergy were like Mr. Caine, the radicals would fall down and worship them." This, of course, was a hyperbolical expression, but it showed what an amount of influence the clergymen were losing by not being teetotalers.

In 1858 Mr. Caine was elected a member of the executive committee of the United Kingdom Alliance, and continued a member until his death in 1886. In 1858 he became a life member of the "British Association for the Promotion of Social Science," and he attended nearly every annual meeting of the association from that year to 1877. In every place where this learned association met, from Aberdeen in 1859 to Plymouth in 1877, Mr. Caine organized temperance meetings which were addressed by distinguished members of the association. For this work he gained the title of the "Apostle of Temperance to the British Social Science Association." He also read several papers on temperance subjects.

In 1859 the association met in Aberdeen,

when Mr. Caine read a paper on "The Progress of Opinion, especially amongst the Poor, with regard to the Evils of the Liquor Traffic." In this paper he advocated the principles of the Permissive Bill, and it was listened to with the greatest respect, some of its sentiments being loudly applauded. At the close of the discussion several M.P.'s said that the subject was infinitely more important than the subject of India, which the members of the section had been discussing all the two previous days. Sir John Bowring was chairman, and amongst the hearers was Lord-chancellor Napier, whose son had been a pupil of Mr. Caine's in Trinity College, Dublin.

In 1859 the Wesleyan Methodist Conference again met in Manchester, when, at the request of the United Kingdom Alliance, Mr. Caine drew up a special memorial for presentation to the Conference, but even then they were so unfriendly to temperance that they *positively refused to receive it*.

We have already referred (p. 125) to Mr. Caine's visits to Oxford in 1860 and 1862. At the meeting of the Social Science Congress held in Dublin in 1861, he read a paper on "The Evils of the Liquor Traffic on Sunday," which was printed and largely circulated. When the Sunday-closing Association was formed, he wrote a tract containing a great portion of his former paper, and many thousands were circulated by the association. Mr. Caine also read a paper at the Bristol meeting of the Social Science Congress on "Legislative Enactments relative to the Sunday Liquor Traffic," which was printed and widely circulated by the Sunday-closing Association. He also addressed meetings on the subject in various parts of the country.

In December, 1867, the Rev. C. F. Bagshaw, chaplain of the New Bailey, Salford, asked Mr. Caine to take his duties during his illness. Mr. Bagshaw never returned to the jail, and Mr. Caine was appointed chaplain in his place. He laboured very earnestly amongst the prisoners for two years, and published two annual prison reports. These were quoted everywhere, and excited great interest. They stirred up many of the clergy and ministers of all denominations to bestow more care on their Sunday-schools, as Mr. Caine showed that most of the prisoners had been Sunday-school scholars, and *one in every nine* had been a Sunday-school teacher.

In 1870 and 1871 Mr. Caine again devoted

himself to the work of preaching and lecturing throughout the country. As an illustration of his zeal and activity in the cause of temperance, it may be mentioned that in one fortnight he addressed meetings at Skipton, Settle, Bingley, Grantham, London, Southport, Shrewsbury, and Cheltenham, besides preaching twice on each of the two Sundays.

In July, 1872, Mr. Caine was appointed by the Bishop of Manchester to the rectory of Christ's Church, Denton, near Manchester; and there again he found that the drink traffic was the chief obstacle to his success.

Mr. Caine was a voluminous writer, and published a work in three volumes, entitled *Thoughts for Christians on Bible Wines and Temperance*. In 1862 he commenced to write papers for the *Church of England Temperance Magazine*, on passages in which wine and strong drink are mentioned. These papers were of great service in removing misapprehensions respecting many passages in the sacred Scriptures. He also wrote a smaller book, entitled *Scripture Texts, often Misunderstood and Misquoted, Explained*. This had a large circulation amongst the clergy, and was highly commended in many periodicals.

In summing up Mr. Caine's labours, it may be stated that up to 1882 he had written more than 1100 letters published in newspapers, he had preached and lectured 5000 times in more than 900 different places; and yet in speaking of himself he used the words of the apostle, "Yet not I, but the grace of God which was with me." He died at Denton, Manchester, December 24th, 1886, at the age of sixty-one years.

HENRY GALE was born at Ashwick Grove, near Shepton Mallett, Somersetshire, in the year 1806. His father was a doctor of medicine, and practised in Malmesbury, Wiltshire. He was educated at the College School, Gloucester, and was afterwards articled to Mr. Benjamin Thomas, solicitor, Malmesbury. Having always had a great desire to enter the church, after completing his articles he entered himself at Trinity Hall, Cambridge, and came out a first class man, taking the degree of B.C.L. He, however, practised as a lawyer at Melbourne House, near Malmesbury, and while there married Mary, the second daughter of Mr. Thomas Hicks, Cope Hall, Newbury, Berkshire. In the year 1850 the loss of a dearly beloved child led him to give his thoughts and attention to religion,

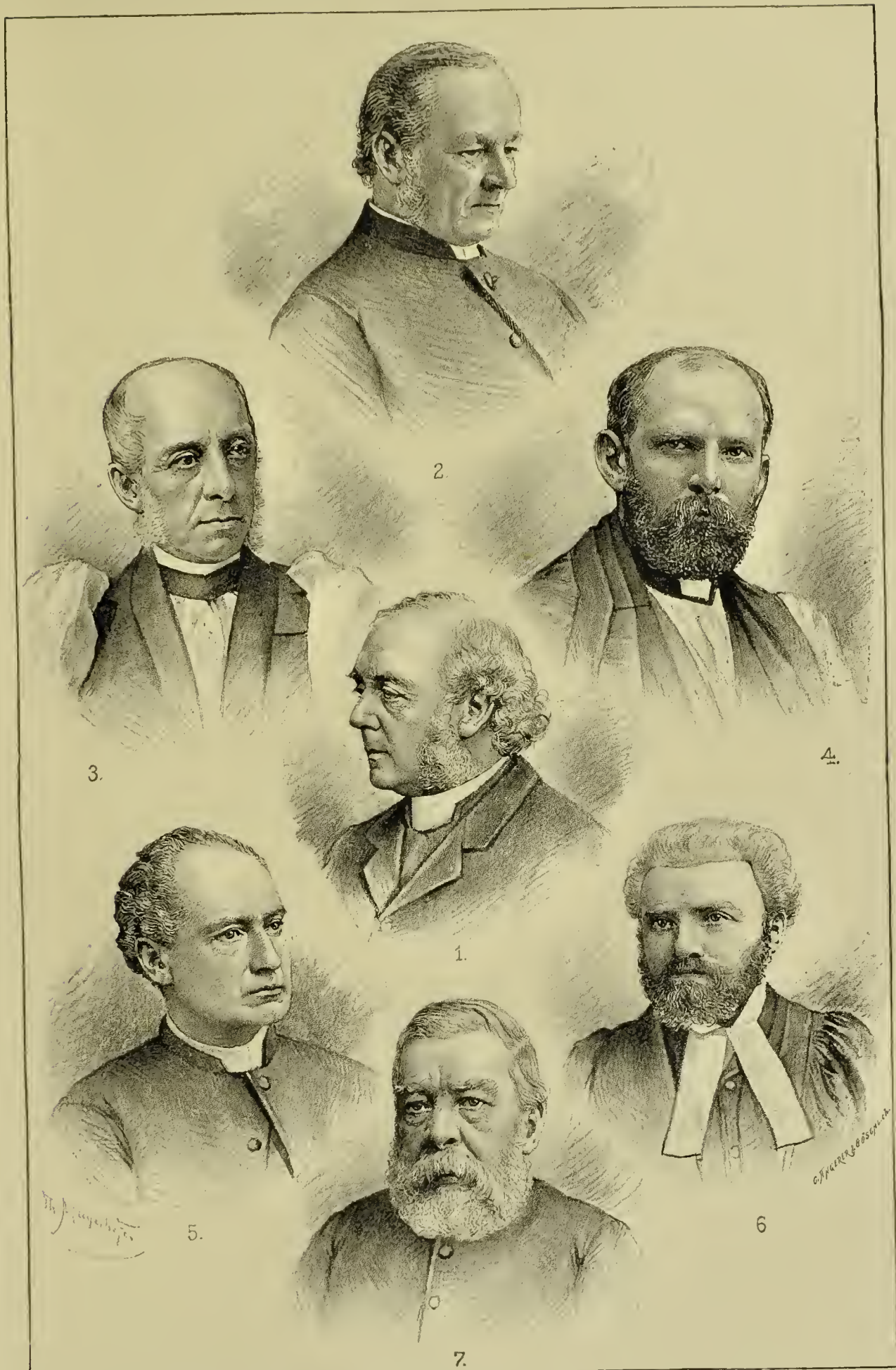
and the result was a resolution—even at considerable pecuniary sacrifices—to become a preacher of the gospel. He made his wishes known to Dr. Sumner, then Bishop of Chester (afterwards Archbishop of Canterbury), who at once consented to admit him as a candidate for holy orders, and after examination ordained him to the curacy of Ashford in Kent, where his popularity as a preacher and parish clergyman soon provoked some local jealousy, and it was somewhat hastily arranged that he should resign his curacy. The feeling of the people was greatly in his favour, and after a residence among them of about ten weeks only they presented him with a handsome silk gown and pocket communion service. Such was the crowd of persons at the meeting in the town-hall when the presentation was made, that the beams gave way, and there was very great danger of the whole building falling to the ground. He was next licensed to the curacy of All Saints, Birmingham, where his pulpit abilities and good offices as a clergyman, combined with his great love for and powerful advocacy of the temperance cause, made him many friends and some enemies, particularly amongst his brother clergymen, from whom better things might have been expected. At a meeting of the Church Missionary Society he insisted upon proposing an amendment to a resolution, which the chairman positively refused to put, to the effect that the Christian missionaries ought to be abstainers from intoxicating liquors. For this he was assaulted, and, with the full concurrence of the clergy on the platform, he was handed over to a policeman and ejected from the meeting. A strong feeling in his favour, because of his manly and Christian conduct under such trying circumstances, was soon afterwards manifested. A monster meeting was held in the town-hall, attended by persons of all shades of religious and political opinions, and resolutions were passed vindicating his conduct. Afterwards he became curate of Low Ham, and chaplain to the workhouse, Langport, and here he devoted his spare time to the interests of the temperance movement, which he continued to do up to the last. In 1856 he was presented by Sir Walter Trevelyan, Bart., to the rectory of Treborough, near Taunton, Somerset, and in 1869 he came into possession of the rectory of Garsdon-cum-Lea, near Malmesbury. He there took the degree of D.C.L. The Rev. Dr. Gale was the author

of a volume entitled *Apostolic Temperance*, and of many smaller productions. He died on July 30, 1877, aged seventy-seven, having survived his twin brother, Dr. Frederick Gale, but one week.

“The character of Dr. Gale was in many respects striking and peculiar. He had wonderful tenacity of purpose and earnestness, and, beyond doubt, strong patriotic feelings. He was the first clergyman in the west of England to champion the Anti-Corn-law League, and among the very first of the clergy to join the United Kingdom Alliance and advocate its principles. Personally he was social and kindly, and the strong language he might occasionally use covered a warm and loving heart. Take him for all in all, and considering the strong antagonism of circumstances, he was a man of whom it might be said, “We shall not look upon his like again” (Dr. F. R. Lees, *Alliance News*, August, 1877).

The REV. MARTIN AMPHLETT, M.A., rector of Church Lench with Abbot's Lench from 1844 to 1886, and honorary canon of Worcester Cathedral, was a staunch teetotaler. As a magistrate for the county he was very regular in the discharge of his local duties, and in attendance at the quarter sessions, where he frequently exerted his influence in favour of temperance, by calling attention to the disparity between the number of persons convicted of drunkenness and of prosecutions of the holders of licenses, and also by commenting upon the practice of granting extensions, and the difference of penalties for drunkenness in different parts of the country. Canon Amphlett was brother of the late Lord-justice Amphlett; he resided in Evesham, and took an active interest in the affairs of the borough, and in various county organizations of a charitable and philanthropic character. He died while on a visit to Llandudno in August, 1886.

The VENERABLE JOHN ALLEN, M.A., master of St. John's Hospital, Lichfield, formerly vicar of Prees, and archdeacon of Salop, was an active member of the abstaining section of the Church of England Temperance Society, who delighted to bring temperance to the front as a distinct part of church work. Archdeacon Allen was a man of considerable ability and power. He was ordained deacon in 1833, admitted to priest's orders in 1834, held the chaplaincy of King's College, London, was examining chaplain to the bishops of



1 Rev. Canon HENRY JAMES ELLISON, Tetsbury, Chairman of Executive 1862-1891.
D.D., F.R.S., Archdeacon of Westminster, Author of *Life of Christ*, *Life of St. Paul*, &c.
THOROLD, D.D., Bishop of Winchester, Author of *The Presence of Christ*, &c.
of Central Africa.
5 Rev. Canon ALBERT BASIL ORME WILBERFORCE, Southampton, Vice-President U.K.A.
6 MARK KNOWLES, Barrister-at-Law, Lay Advocate of Total Abstinence Section.
Manchester, fifty-two years a Temperance Worker.

2 Ven. FREDERIC WILLIAM FARRAR,
3 Right Rev. ANTHONY WILSON
4 Right Rev. JAMES HANNINGTON, Bishop
7 Rev. Canon JAMES BARDSLEY, D.D.,

Chichester and Lichfield successively, and in 1839 was appointed one of her Majesty's inspectors of schools. He held the vicarage of Prees, Shropshire, from 1846 to 1883; was prebendary of Ufton Cantaris in Lichfield Cathedral from 1848 to 1859; appointed archdeacon of Salop, 1847; and master of St. John's Hospital, 1883. He was the author of an allegory entitled *The History of St. Cuthbert*, some Reports of Council on Education, a volume of sermons, &c., and editor of an edition of *Cudworth on Free-will*. He died December 13th, 1886, aged seventy-six.

The RIGHT REV. JAMES HANNINGTON, late Bishop of Central Africa, and formerly of Hurstpierpoint, was one of those temperance reformers who make their principles part of their religion, and fully exemplify them in their lives. He was for some time curate of Darley Abbey near Derby, a village where the liquor traffic was prohibited by the property owners, and therefore there was no public-house in the place, and all provisions were supplied from one central store, of the best quality and at Civil Service prices. Mr. Hannington was very strong in his denunciations of strong drink, and was never afraid to call vices by their right names, in the pulpit and elsewhere. In his church at Hurstpierpoint drunkards were described as "old fuddlers," "alehouse theologians," "pothouse politicians," &c. On one occasion he gave out the following announcement: "I intend to preach a temperance sermon on Sunday evening. I am aware the subject is unpopular, but you know my views upon it. I shall no doubt speak pretty plainly, so if any of you do not care to hear me you had better stop away." The church was crowded.

Mr. Hannington became a total abstainer from all alcoholic liquors in the year 1874, and in 1875 became secretary of the Hurstpierpoint Temperance Association, and was one of the few teetotallers in the place. Only four pledges were taken during the first year, but by persevering effort and vigorous advocacy he succeeded in reclaiming a number of well-known characters and making the society an acknowledged success. He always carried a pledge-book with him, and was well known as an earnest, sympathetic, and genial visitor and pastor, who knew his sheep and was beloved by them. On one occasion he preached a sermon at Brighton, taking his text from 1 Tim. v. 23, "Use a little wine." Some of

the congregation were surprised and alarmed, but he went on to show that "my brother has a stronger claim upon me than my stomach."

On his first visit to Africa in 1882, Bishop Hannington was obliged to return on account of illness, and on the return journey he visited Urambo, where he had an interview with the celebrated King Mirambo, who when he was made king at once became a total abstainer, for he said, "I could not do my business and govern my people well if I drank pombe." As bishop of Eastern Equatorial Africa Hannington returned to that country in 1884, and was cruelly massacred on the shores of the Nyanza Lake, October 29th, 1885, aged thirty-eight.

Probably the first total abstinence societies in connection with the Church of England were those formed in 1835 by the late Dr. R. B. Grindrod, in the schools of St. Paul's Church, Manchester. As early as January, 1836, the societies at Wilsden, near Bradford, under the presidency of the Rev. J. Barber, vicar of Wilsden, became avowed total abstinence societies, discarding the moderation pledge, and severing their connection with the British and Foreign Temperance Society.

On the 11th of November, 1837, the Liverpool Church of England Total Abstinence Society was instituted, Mr. William Howard being president, and Mr. John Ball secretary. The Rev. Fielding Ould, incumbent of Christ Church, Hunter Street, became an earnest and zealous worker in the cause, and preached the "new doctrine" in such a way as to cause the liquor vendors in his congregation to withdraw from him their presence and support.

Other isolated but valuable and vigorous societies were formed in the Isle of Man, by the late Rev. Thomas Caine, vicar of Lonan; in the metropolis by the Rev. Robert Maguire of Clerkenwell; at Streatham by the Rev. Stenton Eardley; at Windsor by the Rev. H. J. Ellison; and others in different parts of the country, by earnest, laborious clergymen, who saw that drink was their greatest hindrance, and temperance societies valuable helps. It was not until 1862, however, that any organized effort was put forth to make these societies become officially connected with, or part of the parochial work of the Church of England.

The REV. STOPFORD RAM, M.A., incumbent of Pavenham, Bedfordshire, was at this time a most zealous and energetic total abstainer, and had for some years conducted a successful

parochial temperance society at Pavenham, assisted by the squire, Mr. Joseph Tucker, who was well known as an earnest temperance reformer.

Mr. Ram was anxious to see the movement extended, and it was mainly through his exertions that the initial steps were taken which resulted in the formation of the Church of England and Ireland Temperance Reformation Society.

On Friday, May 2, 1862, a conference of clergymen of the Church of England, convened by circular signed by the Dean of Carlisle (Rev. Dr. F. Close) and upwards of fifty abstaining clergymen, was held in the London Coffee House, Ludgate Hill, London, for the purpose of eliciting information as to the establishment of parochial temperance associations by the clergy, and inducing them to use the temperance movement as a means to the moral, social, and spiritual good of their people. A large number of clergymen assembled to take part in the conference. The Dean of Carlisle presided. The Rev. Stopford Ram, M.A., who was appointed secretary *pro tem.*, stated the objects of the meeting, and read letters from several highly distinguished clergymen, regretting their inability to be present, but sympathizing with the movement. The Rev. Robert Maguire, M.A., incumbent of Clerkenwell, intimated that of 1400 letters received, not one was antagonistic to the movement. In his address the venerable chairman said it had long been a desire of his heart to interest his clerical brethren in a movement which had been fundamental, not only in allaying drunkenness, but in spreading abroad the truths and maxims of the gospel. When they had issued their circulars, signed by so large a number of Christian ministers, the *Saturday Review* said they were very impertinent; but as it was perfectly certain they could not serve the purposes both of God and man, so it was equally true that they could not hope to please everybody. His experience had convinced him that there was a moral and a religious demand for co-operation with the temperance movement, in the exercise of which there had been a lamentable backwardness on the part of ministers. That great society, the Alliance, whose object was the passing of the Permissive Bill in parliament, had canvassed some of the most drunken districts, and had obtained the signatures of more than two-thirds of the inhabitants to petitions praying

that the bill might become law; and when he himself had mixed with the working-classes, he had seen the extent of the evils of the present system, and had become convinced of the remedy required. He, however, regretted to say that, as a general rule, clergymen knew but little of the working-classes of their localities. There was a spring in the heart of the working-man which, if touched, works wonders, and it was that spring he wished them to make an effort to touch that night. If the clergymen of England would take up this question in their own parishes, they would draw the people around them. The ministers of all denominations were, however, in a fix. If they refused to join in the movement, they would offend the most conscientious of their people; and if they did join it, they would offend their elders and deacons, many of whom were interested in the manufacture and sale of intoxicating drinks. But it was, nevertheless, their duty to combine with the teetotal movement, and if they did so, the people would rally round them. But they must aid the movement by their *practical example* as well as by their teaching. He had heard some priests and deacons say that they could not get on without a little drink; but in reality it only required a little self-denial to become teetotalers, and it would be the very best thing they could do for both body and soul. For his part, if there were not a drunkard in the world, and no moral necessity for the enforcement or propagation of teetotalism, he would still say, "Drink water if you wish to live." He firmly believed that the best and most healthy stimulants, after heavy mental or physical toil, were a glass of cold water, and nature's sweet restorer, "balmy sleep."

The Rev. Talbot Greaves, M.A., rector of St. Mary's, Weymouth, in the course of his speech, compared the evil of drunkenness to Goliath, the giant of Gath, and said "it was the *champion sin of all sins*; it fought the battles and led the vanguard of all the other sins; and if this giant champion sin were slain, what a host of other sins would at once be put to flight!" In speaking of total abstinence he said: "Total abstinence was not Christ, but it was a clear space where Christ ought to be placed. It was the right and the duty of the Church—the living Church of Christ—to step in and assume its proper position in this good work."

The Rev. G. T. Fox, M.A., incumbent of

St. Nicholas, Durham, bore testimony to the benefits of teetotalism, from his own personal experience, and considered it a great help to him in his spiritual labours amongst the people, and his adoption of teetotalism was one of the most important events of his life.

The Rev. Thomas Hutton, M.A., rector of Stilton, said: "Before I was appointed to the chaplaincy of a jail, the doctors told me that teetotalism would not suit my constitution. My observation of its effects upon the health of prisoners led me to a different conclusion, the correctness of which a twelve years' personal abstinence has confirmed. It has often been said that it would endanger life for the drunkard to leave his drink all at once. I have seen the greatest drunkards made teetotallers as soon as they crossed the threshold of the jail door, not only without sinking under the sudden change, but improving in health in a remarkable manner, and this, too, in spite of a hard bed, hard work, and hard fare. I also found on inquiry that drunkenness was the cause, directly or indirectly, of two-thirds of the crime in the prison, and, therefore, I felt it my duty to advise the prisoners to continue abstainers after they regained their liberty. This appeared to me to be the only sound and safe advice I could give them. 'If thine eye offend thee, pluck it out.' Having got thus far, I began to see that I was giving them my advice but not my example, and I then felt that I ought to give them both, and thus I became a total abstainer." Died January 29th, 1892, aged 76.

The Rev. Erskine Clarke, rector of Derby, strongly urged abstinence upon his brethren, and, in the course of his address, said "he had been ten years a teetotaler, and within that period had won the sculls at Oxford, and had as many social irons in the fire as most men, and managed to keep them all pretty hot on cold water."

The Rev. W. Ackworth, vicar of Plumstead, spoke strongly against the holding of public dinners in taverns in behalf or under the auspices of religious associations; and the chairman as strongly enforced the same views, observing that it was a perfect farce for the clergy to tell people that they should not hold their club meetings at public-houses, when all the leading charity societies held their annual dinners at taverns.

The Rev. Robert Maguire said: "By giving up his glass of wine a clergyman became a

leader in a great movement, and went down, like his great Master, to fetch up his weak and erring brother. As to self-denial, he remarked that there was a point in this case at which it ceased. If there was no necessity for this movement he would not return to the use of wine, because he found in practice that he was better without it. No one would deny that a clergyman exercised great influence. How was he to suppress drunkenness? He confessed that, until he took the pledge, he did nothing scarcely himself towards suppressing it. To carry out the teetotal work there must be parochial associations. He had an association comprising 400 members, including both his curates, four Scripture readers, and thirty Sunday-school teachers. Never before had he such a thorough visitation of his parishioners. They had never a temperance meeting which did not partake of a missionary character, and all his parochial organizations had been strengthened and improved. Should the clergy leave this work to others, and then complain that it was done badly?"

The Rev. H. J. Ellison, vicar of Windsor—now the well-known Canon Ellison, chairman of the executive of the Church of England Temperance Society—gave interesting particulars of the working of the parochial temperance society conducted by him, and stated that he had twelve communicants in his congregation who were formerly drunkards, and never had he met a more devout and useful set of men. Subsequently, he had twenty-three at one time who were more or less reformed drunkards.

These varied and important facts created a powerful impression upon the minds of all present, and prepared the way for the adoption of a motion made by the Rev. Henry Gale, viz.:—"That this conference, fully appreciating the importance of keeping the subject of total abstinence and the suppression of the present licensed liquor traffic before the minds of the clergy of the Church of England, do nominate a committee for correspondence, with a view to further steps in this direction, by (1) periodical or occasional meetings in London or elsewhere for the purpose of taking mutual counsel and affording co-operation to brethren in the formation of parochial associations; (2) the publication and issue of such papers as may be deemed useful for the promotion of the cause among the clergy; (3) the compilation of a

list, as full as may be, of the abstaining clergy of the united Church of England and Ireland, with a view to communication; (4) the organization of a conference, to be held (D.V.) during the month of May, 1863; (5) that subscriptions be received by the honorary secretaries towards the expenses of the present conference and of subsequent operations."

This was seconded by the Rev. Stenton Eardley, incumbent of Streatham, who said he thoroughly approved of all that Mr. Gale had said in proposing it. The resolution was then adopted, and Major the Hon. H. L. Powys-Keck was appointed treasurer. A committee, composed of clergymen and laymen, was appointed, and votes of thanks to the chairman, &c., and prayer, closed the proceedings.

Thus was the foundation laid of the *Church of England and Ireland Temperance Reformation Society*, of which the Very Rev. Dr. Close, Dean of Carlisle, was the first president, the Rev. H. J. Ellison, chairman of the committee, and the Rev. Robert Maguire, of Clerkenwell, honorary secretary. This society continued its efforts and paved the way for further action, and at the annual meeting in 1864 it was resolved to "enlarge its scope and try to raise the annual income to £500, for the several purposes of travelling secretary, tract publication and magazine, circulation fund, &c."

To a very considerable extent the temperance cause is indebted to the members of the society for the able and successful attempt which was made to secure the attention of the two Houses of Convocation to the subject of temperance. Through the persevering labours of several members a most interesting report on "The Prevalence of Intemperance, the Evils which result therefrom, and the Remedies which may be applied," was laid before both Houses of Convocation of the Province of Canterbury, and ordered to be printed and published.

This report, and the resolutions of both houses, with a copy of the address to her majesty the Queen, &c., and a copious appendix, was printed and published, and 5000 copies put into circulation. Then a cheap edition was published for the executive of the United Kingdom Alliance, by consent of Convocation, under the supervision of Archdeacon Sandford, chairman of the committee on intemperance appointed by the Convocation. The appendix comprises over 170 pages of

matter, "compiled with great care from a large mass of testimony furnished from many quarters; and presents a fair sample of evidence afforded by credible witnesses, on questions with which they must be necessarily fully acquainted, so as to speak upon them with authority." The Report was a most important and valuable document, full of interesting information, and had a large circulation, the "people's edition" alone having reached a circulation of twenty thousand copies.

The VENERABLE JOHN SANDFORD was Archdeacon of Coventry, and was appointed rector of Alvechurch in 1851. His work in Convocation, as chairman of the committee of the Lower House on intemperance, cannot be over-estimated in its effect on the clergy and on the country at large, and will secure for him a niche in the church history of our land. Archdeacon Sandford did not long survive the completion of his labours as chairman of this committee. He departed this life on the 22d March, 1873, at the age of seventy-two years.

In 1872 the committee of the Church of England Temperance Society seriously considered the desirability of changing the constitution, so as to secure the co-operation of those who were not decided total abstainers. This change was thought out, drafted, and carried through the committee of the parent society, then of the Manchester and Ripon Diocesan Temperance Society, Canon Ellison being the prime mover. He submitted the approved draft to the consideration of Archdeacon Sandford, chairman of the committee on intemperance in Convocation, in the autumn of 1872, and secured his approval and hearty co-operation. Thus the scheme was carried in the Lower House, and by the aid of the late Archbishop of Canterbury (Dr. Tait), the assent of the Upper House was secured, and then the society on the dual basis was launched as the Church's recognized organization for dealing with the national intemperance.

In 1873 the Church of England and Ireland Temperance Reformation Society, and the Manchester, Chester, and Ripon Diocesan Society were amalgamated, and the name altered to that of "The Church of England Temperance Society." The objects contemplated by the amalgamated societies were thus set forth:—

(1) The promotion of the habits of temper-

ance; (2) the reformation of the intemperate; (3) the removal of the causes which lead to intemperance, mainly in accordance with the recommendations contained in the reports of the committee on intemperance presented to the Convocations of Canterbury and York. The special objects aimed at are twofold: (1) moral, educational, and social; (2) legislative. The society is divided into distinct sections, and has two pledges, one for each class. Class I. is for non-abstainers and abstainers, and lays down the following propositions as its groundwork: (1) Explaining and enforcing the provisions of the law. (2) The formation of a sound public opinion as to the connection between intemperance and the undue facilities and temptations provided by the present public-house system. (3) The progressive diminution of the number of public-houses and beer-shops as public opinion may permit. (4) The alteration of the character of "tippling-houses," by bringing them back to the original form of "victualling and refreshment houses." (5) The closing of public-houses and beer-shops on Sunday (except to travellers), and the limitation of the hours of sale on weekdays as public opinion may permit. (6) The dissociation of music-halls and dancing-rooms from public-houses. (7) The strengthening of the hands of the magistrates in the exercise of their power for the curtailment of facilities for the sale of intoxicating liquors. (8) The giving to local public opinion its due share, in conjunction with the existing authorities, in the granting or refusing of licenses, and in the regulation of public-houses and beer-shops. (9) The removal of benefit, friendly, and burial societies from public-houses, and the discouragement of the payment of wages at public-houses. (10) The promotion of British Workman Public-houses, recreation grounds, and other counter attractions to the ordinary public-house. (11) The discouragement of the present system of "treating" in business and commercial transactions, and the "footing" customs amongst workmen. (12) The preparation of lesson books for reading in the national schools of the country, with special teaching on the moral, social, and physical evils resulting from intemperance. (13) The diffusion of correct and reliable information by temperance literature, tracts, and other publications; by sermons, lectures, and readings; by addresses to members of the universities, theological colleges, and training schools

for teachers, and also by missionary efforts in prisons, workhouses, and other places where the victims of intemperance are usually found. (14) The promotion of union for special prayer throughout the country for the Divine blessing upon the temperance movement. (15) The establishment of parochial temperance societies, guilds, and Bands of Hope, based on the principle of total abstinence, under the superintendence or with the sanction of the parochial clergy, as the proved and most effectual human means of bringing the intemperate under the teaching of the gospel, and so setting them free from the bondage of their sin, and of preserving others from the abounding temptations of the day. Class II. is "restricted to abstainers from intoxicating drinks."

The Archbishops of Canterbury and York became presidents, her majesty the Queen patroness, and numerous branches of this reconstructed society were formed in various parts of the country.

In 1873 the Rev. Stopford Ram resigned his charge at Pavenham, and became the organizing secretary of the Church of England Temperance Society; and Canon Ellison, the chairman of the executive, in a communication to the present writer, says:—"It was to Mr. Ram's unwearied, self-sacrificing labours in this post, to the earnestness and spiritual fervour which characterized all his addresses, and to the advocacy of total abstinence always on the lines of the fullest Christian liberty and charity, that no small part of the acceptance which the new society met with at the hands of the clergy might be attributed. Having given himself unreservedly to the work, for his Saviour's sake, he refused to spare himself when grave indications of chest disease appeared—indications which in a few years time, when he had accepted the incumbency of Christ Church, Battersea, were only too fully realized."

Mr. Ram died on the 22d of May, 1881, much regretted by a large circle of friends, and leaving a gap in the ranks of temperance reformers not easily filled up.

Much has been written and said about the action of the Clergy Mutual Assurance Society in investing a portion of its funds in debenture stock of the Worthington Brewery Company, but the writers erred in some respects. It appears that the lay officers of the society, whose business it is to obtain eligible invest-

ments of the funds, having little sympathy with the cause of temperance, or knowledge of the modern tactics of brewery companies, thought this was a safe and profitable investment, and they induced the majority of the directors, who are not temperance reformers, to sanction their proposals. As soon as the temperance portion of the directorate had their attention drawn to the subject, they not only protested, but did what they could to remedy what they considered a grave error on the part of the society, therefore they did not deserve the harsh treatment they received.

Both the Bishop of London and Canon H. J. Ellison were entirely ignorant of the transaction until they were publicly charged with inconsistency as temperance reformers. Owing to ill-health Canon Ellison had for some months been absent, in fact was out of England at the time the purchase was made, and protested against it as soon as ever he heard of it. By a curious coincidence he had himself at the same time declined to have anything to do with a precisely similar investment which had been offered to him in his private capacity. The result was that the matter was fully discussed by the directors of the Assurance Society, who saw the necessity for a change, and they gave instructions for the disposal of their brewery stock, so that the reproach might be removed from the society and its officers.

CANON ELLISON was educated at Westminster School and at Trinity College, Cambridge, where, in 1835, he took his degree in both classical and mathematical honours. He was ordained in 1838, and entered upon the duties of his office at Chelmondiston in Suffolk. In the following year he became perpetual curate of All Souls, Brighton, and in 1845 passed to the vicarage of Edensor, Derbyshire, where he became educational secretary to the Diocesan Board, rural dean, and prebendary of Lichfield. In 1855 he was appointed by the Queen, on the recommendation of the Bishop of Lichfield, to the vicarage of Windsor, and was made reader to the Queen. It was at Windsor where he gave himself to the work with which his name is so closely identified—the Church of England Temperance Society—of whose executive committee he has been chairman from the commencement of the society. The results of his labours in Windsor were seen in the reformation and conversion

of many notorious drunkards, twelve of whom were regular communicants in his church and useful workers. During the twenty years he was at Windsor, the following were amongst the many successful works accomplished:—“The reorganization of the old Free School, and the building of new Industrial and National Schools, at a cost of £6000; the conversion of the old dispensary into a large infirmary and dispensary; the consolidation and rebuilding of the almshouses; the erection of the district church of All Saints at a cost of £5300; the renovation of the parish church and addition of a chancel at a cost of £6000. Besides the wide-spreading temperance work in the town, a working men’s association was organized, a female refuge established, middle-class Sunday-schools arranged, in which with the other Sunday-schools were more than sixty teachers, while a Church of England young men’s society was formed, and a variety of Bible-classes for special classes of the community.”

In 1873 he became honorary canon of Christ Church, Oxford; and in 1875, he was appointed an honorary chaplain to the Queen and rector of Great Haseley. In 1879 he was made chaplain in ordinary to her Majesty. As an author Canon Ellison has contributed several valuable works, including *Sermons on Married Life*, which has gone through more than one edition, the second being issued in 1859; *The Doctrine of the Cross in its Relations to the Troubles of Life*; *The Temperance Reformation in the Church of England*, &c. &c.

Canon Ellison is justly entitled to the honour of being denominated “the father of the Church of England Temperance Society,” and has had to fight against almost innumerable difficulties, involving loss of health, and entailing labour and anxiety enough to crush men of stronger constitution, but with earnest faithful energy he has resolutely persevered. As a clergyman and temperance advocate he is modest, courteous, and anxious to do his best to promote the interests of the cause to which he is devotedly attached, hence the high esteem in which he is held by all classes, men of every name and denomination. In April, 1891, he resigned the office of chairman of executive on account of failing health.

In the early days of the temperance reformation, when wine, beer, &c., were allowed, there were a number of the bishops of the Church of England who identified themselves

with the movement, but it was left to Dr. Temple, Bishop of Exeter, now the popular Bishop of London, to become the pioneer and leader of the English teetotal bishops of our times.

FREDERICK TEMPLE was the son of an officer in the army, and was born November 30th, 1821. His early education was received at the Tiverton Grammar School, after which he proceeded to Oxford, where he became scholar of Balliol College, and took his degree of B.A. as a double first-class in 1842. He was elected a fellow and mathematical tutor of his college, and was ordained in 1846. In 1848 he accepted the principalship of Kneller Hall Training College near Twickenham, which he resigned in 1855. He then became one of her Majesty's inspectors of schools, and in 1858 succeeded Dr. Goulbourn as headmaster of Rugby, where he became exceedingly popular as a teacher, gaining a reputation rivalling that of the most brilliant of his predecessors.

While at Rugby he paid special attention to the art of public speaking, and by careful attention acquired a readiness and flow of words which make him listened to with pleasure and profit. In 1860 Dr. Temple gained notoriety as the author of the first of seven "Essays and Reviews," which created a great public sensation, Dr. Temple being credited with much in the book from which his after career proves he entirely differed. In 1869 Mr. W. E. Gladstone nominated him to the see of Exeter, in succession to Bishop Phillpotts, and for some time public opinion was averse to the proposal, but in the end the appointment was confirmed, and on the 21st of December, 1869, Dr. Temple was consecrated in Westminster Abbey, together with the bishops-elect of Bath and Wells, and of the Falkland Islands. He soon proved that he was a genial, able, and industrious bishop, who when occasion required was ready to take the whole of the duties of a clergyman, visiting the sick, and showing a friendly interest in the parishioners.

As a temperance reformer Bishop Temple stands in the front rank, being a vice-president of the Church of England Temperance Society, president of the National Temperance League, a member of the Order of Rechabites, an active vice-president of the United Kingdom Alliance, and a staunch supporter of its principles and policy.

In 1885 he was appointed Bishop of London, and few men are more popular, or more welcome at large temperance gatherings, than Bishop Temple.

ALBERT BASIL ORME WILBERFORCE was born in the Close at Winchester (where his father, then Canon of Winchester, resided), on the 14th of February, 1841. His father afterwards became Bishop of Oxford, and was thrown from his horse and killed in 1873. Young Wilberforce was educated at Eton and Exeter College, Oxford, where in the twenty-fourth year of his age he graduated B.A., and obtained the M.A. degree in 1867. After being ordained by his father, he held a curacy at Cuddesdon for two years, and then went to Seaton, Devonshire, and in 1869 became curate of St. Jude's, Southsea. In 1871 he was nominated to the important rectory of St. Mary's, Southampton, preaching his first sermon there on Trinity Sunday.

His experience as a working clergyman soon convinced him of the necessity for action against the prevailing vice of the people, and on the 23d of November, 1873, he founded in Southampton a branch of the Church of England Temperance Society, and publicly took the pledge of total abstinence. From that time meetings were held fortnightly, the canon having with his own hand administered the pledge to some thousands of men and women. In October, 1875, Mr. Wilberforce read a paper at the Church Congress at Stoke-upon-Trent, on "The Best Means to Counteract Drunkenness," which created a deep impression, and was the means of bringing a considerable number of clergymen into the ranks of the temperance reformers, including Archdeacon F. W. Farrar and Canon Duckworth.

As a preacher and a public speaker, Canon Basil Wilberforce is an exceptionally good one, his eloquence being of a very high order. We remember being present at the annual meeting of the United Kingdom Alliance in the Free Trade Hall, Manchester, some few years ago, when three of the most able and eloquent speakers we ever heard succeeded each other. These were the late Professor Richard Smyth, M.P., Alexander M. Sullivan, M.P., and Canon Basil Wilberforce, who seemed to have entered into a friendly contest in oratory for the special edification of the audience then assembled. It was indeed one of the most memorable meetings we ever attended, for the speakers seemed to be gifted with pene-

costal power. Canon Wilberforce is an enthusiastic friend and supporter of the U. K. Alliance, and has for some years held the office of vice-president. His elder brother, the present Bishop of Newcastle, is also an earnest eloquent advocate of temperance principles.

FREDERIC WILLIAM FARRAR was born in the Fort of Bombay, India, in 1831, and was educated at King William's College, Isle of Man. At the age of sixteen he was transferred to King's College, London, and four years later entered Trinity College, Cambridge. In 1852 he became a foundation scholar of Trinity College, Cambridge, taking his B.A. degree in 1854, and being elected a fellow of his college in 1856. He carried away numerous prizes, including several for prize poems. In 1854 he was ordained deacon, and took priest's orders in 1857, and also the degree of M.A. In 1854 Mr. Farrar became assistant master at Marlborough College, and resigned to enter upon similar duties at Harrow. In 1858 he was appointed honorary fellow of King's College, became a fellow of the Royal Society in 1864, preacher to the University of Cambridge in 1868, honorary chaplain to her Majesty in 1869, and Hulsean lecturer in 1870. In January, 1871, he was elected head-master of Marlborough College, and in 1872 was appointed chaplain in ordinary to the Queen; in 1874 he was the first to take the D.D. degree by examination, as required by the new regulations at Cambridge.

In 1876 Dr. Farrar became canon of Westminster and rector of St. Margaret's, Westminster, when he settled down in the metropolis. In 1883 he was appointed Archdeacon of Westminster, and made rural dean by the then Bishop of London. When he settled in London he was at first an advocate of moderation, but saw it to be his duty to become a pledged total abstainer, and to advocate that principle both in the pulpit and on the platform.

Like Bishop Temple and others he is a friend and supporter of the principles and policy of the United Kingdom Alliance for the Total Suppression of the Liquor Traffic.

In 1876 the late Archbishop of York (Dr. Thompson), who was an ardent supporter of the Church of England Temperance Society, visited Liverpool, the result being the formation of the Liverpool Diocesan branch, which, under the fostering care of the Rev. James Hirst and the executive committee, has de-

veloped into a large and important auxiliary of the society.

The area of operations comprises Liverpool, Bootle, Southport, Wigan, Warrington, St. Helen's, and the districts adjoining—in all 203 parishes.

According to the latest returns (January, 1892), there are 128 adult branches, 149 juvenile branches, and 20 women's branches. In the last named department, a lady secretary is employed, who conducts mothers' meetings, &c. Drawing-room meetings are held—reaching those who do not usually attend parochial gatherings, and special efforts are made amongst the soldiers in barracks and camp. Simple scientific lectures on the physiological effects of alcohol on the human system, illustrated by apparatus and diagrams, are given in day-schools by a well-qualified lecturer.

The speakers' list contains the names of 225 clergy and laity, who speak at meetings in all parts of the diocese. The Temperance Publication Depot in connection with the office in Commerce Court, Lord Street, Liverpool, is a valuable adjunct.

Public meetings and conferences are held throughout the diocese, and on the last Diocesan Temperance Sunday 253 sermons were preached in 170 churches. The annual meeting—usually held in the latter part of January—is preceded by sermons and meetings, and a great public meeting is held, when bishops and other dignitaries take part in the proceedings. Three missionaries are employed in visiting the police courts, attending to meetings in the Prison Gate Mission room, and a Women's Shelter, where efforts are made to reclaim and restore to society some of the hapless victims of the liquor traffic. Similar efforts are put forth in Manchester under the direction of Mr. George Ward, diocesan secretary, and also in other dioceses.

Amongst the distinguished laymen in connection with the Church of England Temperance Society, few have rendered more valuable service than Mr. F. Sherlock, late editor of the *Church of England Temperance Chronicle*.

FREDERICK SHERLOCK was born at Haberton Ford, near Totnes, Devonshire, his parents being master and mistress of the national schools there, but while he was very young they removed to Liverpool, where he received his education. At an early age he identified

himself with the temperance movement, and did good service as secretary to the St. Silas' Band of Hope, then the largest association of the kind in Liverpool. With remarkable aptitude he pressed everything into the service of this society. Lending library, music and elocution classes, football, cricket, and swimming clubs, which he voluntarily conducted, were all officially attached to the St. Silas' Band of Hope. In 1876 Mr. Sherlock projected *The Arrow*, a penny magazine of twenty pages, devoted to the advancement of the temperance cause, but although able writers contributed to its pages it ceased within a year.

In January, 1877, Mr. Sherlock became secretary of the Irish Temperance League, Belfast, and editor of the *Irish Temperance League Journal*. In this sphere of usefulness he laboured for a year and nine months, with such acceptance as to merit and receive substantial proofs of the regard with which he was held by all. Dr. Benjamin Ward Richardson's memorable visit to Ireland in 1877 owed its origin to Mr. Sherlock. He accompanied the doctor on his tour through the country, and attended to the various details of the arrangements. In 1878 Mr. Sherlock left Ireland to become associated with the literary work of the Rev. Charles Bullock, and he then became editor of the *Church of England Temperance Chronicle*. His contributions to the press have been numerous, valuable, and popular. In 1880 his *Illustrious Abstainers* was published, and within three months a second edition was called for, which was followed by other editions. Early in 1881 a companion volume, entitled *Heroes in the Strife*, was published, with like success.

His admirable series of papers on "Temperance and English Literature," and his "Sketches of Temperance Pioneers," in *The Fireside*; his serial tale, "More than Conquerors," in *Onward*; "Outline Addresses," in the *Band of Hope Chronicle*, and his widely circulated "Leaflets," &c., all bear witness to the versatility of his genius and the general excellence of his writings. His modest bearing, earnest active labours, spontaneous kindly sympathy with those engaged in kindred efforts, have gained him many life-long friends, and prove him well fitted for the high and honourable positions he has held in connection with the movement.

Amongst those who signed the pledge during the course of Dr. R. B. Grindrod's lectures

in Blackburn, March, 1850, was a lad named MARK KNOWLES, now well known as Mark Knowles, barrister-at-law, and a prominent member of the Church of England Temperance Society—total abstinence section. Mark was born in 1834, the son of poor parents, and began life under very unfavourable auspices, but by integrity and application to business, has now raised himself to a position of influence.

In the late W. H. GREENING of Birmingham, the Church of England Temperance Society had another able, zealous, and laborious lay worker. On his father's side Mr. Greening was descended from a Gloucestershire family, but by birth he was a Birmingham man, being born in that town on the 23d of February, 1840. He was educated at King Edward's Grammar School, and showed in his youth marked ability and an especial aptitude for figures. In early life he was in the employ of Messrs. Rabone & Co., and ultimately commenced business as an accountant at Colmore Chambers, Birmingham. At the age of nineteen years he began to labour in connection with the St. John's mission at Deritend, then one of the strongholds of the Low Church party in Birmingham. This mission had a room or loft in Penn Street, where Mr. Greening gathered together a number of people, preaching to them Sunday after Sunday.

In 1873 Mr. Greening was an unsuccessful candidate for a seat on the Birmingham school board, but he was afterwards chosen to succeed a member of the denominational party who had resigned. As a temperance reformer he was a staunch and fearless advocate of total abstinence and prohibition, although a member of the local committee of the Birmingham branch of the Church of England Temperance Society. He was a member of several societies for the advocacy of teetotalism, and took an active interest in the Blue Ribbon Gospel Temperance Mission, Band of Hope work, &c. In 1883 he, with others, founded and established the Blue Ribbon Life, Accident, Mutual and Industrial Insurance Company, Limited, the special object of which was to insure the lives of total abstainers *only*, "at rates based upon their ascertained longevity." It was on a Sunday in 1886, whilst in the act of preaching, that Mr. Greening had a stroke of paralysis, from which he never quite recovered. He died on Monday, 29th July, 1889.

The Church of England Temperance Society owes a deep debt of gratitude to the memory of the late Mr. Clarke Aspinall, the genial, witty, laborious, and truly Christian coroner, magistrate, and philanthropist of Liverpool.

CLARKE ASPINALL (son of the Rev. James Aspinall, M.A., formerly incumbent of St. Michael's, Pitt Street, then of St. Luke's, Liverpool, and for years rector of Althorpe, Lincolnshire), was born in Abercromby Square, Liverpool, December 2d, 1827. After being trained as a solicitor at Sheffield, Mr. Aspinall settled down in his native town, commencing business as a partner in the firm of Aspinall & Bird, solicitors. His geniality, tact, and ability, combined with broad liberal views happily expressed, soon made him a popular favourite, and in 1859 he became a member of the town-council, resigning his seat in 1867, in order to be eligible as a candidate for the office of coroner then vacant. Although he had to compete against a number of powerful aspirants for the office, Mr. Aspinall was elected, and for over twenty-four years he faithfully discharged these and other duties in such a manner as few men in the country have equalled, winning the admiration and esteem of all with whom he came in contact.

As a magistrate he was equally zealous, energetic, and business-like, accomplishing

daily an enormous amount of work. As a philanthropist, social and moral reformer, religious worker, &c., Mr. Aspinall was essentially a public man, no philanthropic meeting being considered complete without his genial presence and enlivening discourse. His most prominent public work, however, was in connection with the Church of England Temperance Society. He was chairman of the diocesan branch, vice-president of the Chester branch, and a vice-president of the parent society in London. In the interests of the society he travelled far and wide, being an ever-welcome exponent of its principles. For some time he was a member of the moderation branch, but experience taught him the absolute necessity for, and the special advantages of, total abstinence, and during the later years of his life he was an ardent teetotaler and advocate, not confining his services to the Church of England Society.

In November, 1891, Mr. Aspinall was apparently in health and vigour, and addressed large public meetings in different parts of the country, but after addressing a great meeting at Birmingham, he caught a chill on the homeward journey, which brought on influenza and congestion of the lungs, resulting in death on the 10th of December 1891, in the sixty-fifth year of his age.

CHAPTER XLIX.

LIVERPOOL LICENSING BILLS, AND OTHER PROPOSED AMENDMENTS OF THE LICENSING LAWS.

1863-1871.

Continental Temperance Congress—The Permissive Bill first Introduced—Strong Opposition—Defeat of Mr. Wilfrid Lawson in 1865—His Triumphant Return in 1868—Thirtieth Conference, British Temperance League—E. B. Dawson on the Liquor Traffic—Thirty-first Conference, British Temperance League—Liverpool Licensing Bill, 1865—Discouragements of the Friends of Sunday Closing—J. A. Smith's Bill—Action during Election of 1868—Rev. F. J. Perry—Henry Vincent—Thirty-second Conference, British Temperance League—D. Crossley—Second Liverpool Licensing Bill—Town's Meeting—Sunday-closing Amendment Carried—Bill Withdrawn—The Drunkards' List—Thirty-third Conference, British Temperance League—Discussion on Sunday-closing Question—Action of Rev. J. Garrett, D.D., and James Taylor—Thirty-fourth Conference, British Temperance League—Testimonial to Mr. James Teare—His Last Illness—Prize Essays—F. Powell Winner of the first Prize—Public Opinion on Licensing Reform—National Social Science Association's Proposals—Proposals of the Convocation of Canterbury—Report of Convocation—License Amendment League's Proposals—National Licensing Amendment Association—Anstruther's Bill—Reintroduction of the Permissive Bill—Peter Rylands' Sunday-closing Bill—Debate on the Second Reading—Selwyn-Ibbetson's Wine and Beer-house Act, 1869—Thirty-fifth Conference, British Temperance League—Died during the year: John Cunliffe of Bolton, James Backhouse of York, John Wild of Huddersfield, Benjamin Davies of Swausea, and John Plato of Chesham—Thirty-sixth Conference, British Temperance League—Death of E. F. Quant.

A Continental Temperance Congress was held at Lauenburg-on-the-Elbe, Hanover, during the three days commencing September 29th, 1863, at which Messrs. Harper Twelvrees, Joseph Taylor, Robert Rae, and Thomas W. Matthews attended as representatives of the English organizations. On the morning of the first day Pastor Crieggee of Emdeen preached a sermon from the words, "They beckoned to their partners in another boat to come over and help them" (Luke v. 7). After service the members of the congress, numbering from 250 to 300, adjourned to the hall of the Lyceum, where the English representatives gave an exposition of the principles and actions of their societies, Mr. Filby of Hamburg acting as interpreter. Mr. Matthews, in his report to the *Alliance*, says:—"At dinner it was a strange sight to see these worthy, earnest, but (as we believe) imperfect friends of temperance with every man his bottle of light wine before him at the *table d'hôte*, such of us as drank only water being an insignificant minority."

Next morning Mr. Matthews secured the first turn to address the congress, and in the course of his speech, occupying about three-

quarters of an hour, he referred to the text of the previous day, and suggested that the English delegates were the partners in the other boat—teetotalism. He then proceeded to show by an illustration that "alcohol is a poison, and to take it is a sin," and under all its various modifications, and by whatever name it be called—whether ale, porter, Bavarian beer, spirits, or wine—the effects are the same as long as there is the same quantity of alcohol in the glass. On the third day the English delegates succeeded in getting the following resolution carried by a large majority:—"In view of the pressing importance of the subject, it is the duty of this congress to recommend to friends of temperance in Germany the earnest consideration of the teetotal principle." On each of the three evenings a public meeting was held in the hall and in the Great Market Church, where Baron von Seld, a devoted philanthropist and a simple but most moving speaker, along with others, addressed vast assemblies. On the second night seventy persons, and on the third night two hundred and fifty signed the pledge. The president of the congress was the esteemed Pastor Böttcher, who attended the International Temperance

and Prohibition Convention in London in 1862, and whose valuable paper appears in the printed report of the proceedings.

At the council meeting of the United Kingdom Alliance in 1863 the draft of a Permissive Prohibitory Liquor Bill was agreed to; and on the 4th of March, 1864, Wilfrid Lawson, M.P. for Carlisle, and Thomas Bazley, M.P. for Manchester, submitted to the House of Commons a bill similar in character to that of the Alliance. The preamble of this bill set forth that:

"Whereas the sale of intoxicating liquors is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are plunged into misery, but grievous wrong is done to the persons and property of her Majesty's subjects at large, and the public rates and taxes are greatly augmented; and whereas it is right and expedient to confer upon the ratepayers of cities, boroughs, parishes, and townships the power to prohibit such common sale as aforesaid: Be it therefore enacted," &c. &c.

The bill itself provided that, on application of any district, the votes of the ratepayers should be taken as to the propriety of adopting the provisions of the act; but that a majority of two-thirds of the votes should be necessary in order to decide the question in the affirmative. This bill, if passed into law, would have given power for those who adopted it, to prohibit within that special district all traffic in intoxicating liquors for common purposes.

The first reading of the bill was strongly opposed by the friends and supporters of the liquor traffic, but after a brief debate it was carried by a large majority. The motion for the second reading was, as expected, defeated by a large majority, although forty members voted and paired off in favour of the bill. This was a greater number than had been calculated upon by the promoters and movers of the measure.

Petitions bearing upwards of 482,000 signatures were sent in in favour of the bill, whilst the opposing petitions were but few, and chiefly emanated from those interested in the liquor traffic.

At the general election in 1865 the publicans and their friends drew up their forces, and succeeded in defeating Mr. Wilfrid Lawson, so that from 1865 to 1868 he was out of

parliament; but the result was not so advantageous to the liquor dealers as they had imagined, for he spent the interval in advocating the claims of the Alliance and in expounding and defending the Permissive Bill in most of the cities and towns of the United Kingdom. In 1867 he succeeded to the title and estates of his father, who died in June of that year. At the general election in 1868, Sir Wilfrid was returned at the head of the poll for the city of Carlisle, despite the opposition of the publicans and others, who did all in their power to prevent his election, knowing that now he would have greater influence and power, both in the House of Commons and on the public mind.

On the 6th and 7th of July, 1864, the thirtieth annual conference of the British Temperance League was held at Huddersfield, when the report showed that, notwithstanding a year of considerable effort, there was a balance of £140 in the hands of the treasurer. Two agents had been reappointed, making the number on the staff seven, and one in occasional labour. At this meeting some opposition was raised to the reappointment of the Rev. E. F. Quant as secretary, and Mr. J. H. Raper gave notice of his intention to move at the next conference an amendment of the rules by which the executive would be enabled to appoint their own secretary. In this matter he was supported by Mr. T. Whittaker. Resolutions were passed strongly advocating increased effort on behalf of the Sunday-closing agitation, and the Permissive Bill of Sir Wilfrid Lawson, M.P.

At the concluding meeting, held in the Philosophical Hall, E. B. Dawson, J.P., of Lancaster, presided, and in the course of an interesting address stated that he had been connected with the temperance movement in all its phases for thirty-five years. He had seen the transition from the moderation society to total abstinence, and in regard to its application he had determined to remove the alcoholic enemy from every position in *his* establishment. As a guardian of the poor, as well as a magistrate, he had daily evidence of the evils and burdens to which society was exposed by drinking, and he had resolved *that he could not support any candidates for parliamentary honours who would not vote for measures dealing with the liquor traffic.*"

The thirty-first annual conference of the League was held in the Mechanics' Hall,

Crossley Street, Halifax, August 16th and 17th, 1865, when the question of headquarters for the next three years was debated, and decided by a vote of 61 to 42 in favour of Bolton. The report showed that seven agents had been employed with success during the preceding year, and that the number of affiliated societies was 149. A large public meeting in the Mechanics' Hall closed the proceedings. Mr. Councillor George Tatham of Leeds presided, and addresses were delivered by Mr. William Johnston of Glasgow, who represented the Scottish Temperance League; Mr. T. B. Smithies of London; Rev. John Garrett, M.A., Manchester; Rev. J. Myers of York; J. H. Raper, and others.

In February, 1865, a Licensing Bill for Liverpool was introduced into the House of Commons, which was designed to create a uniform system of licensing, giving the magistrates full power over the beer-houses, &c., as well as over the granting of other licenses. The bill was supported by Mr. T. B. Horsfall, M.P. for Liverpool, and on the motion for the second reading, Sir G. Grey said that "the bill was supported by the inhabitants, the town-council, the select vestry, the board of guardians, and the board of Toxteth Park, Liverpool—by all the bodies, in fact, who were best informed upon the question" (*Weekly Record*, March 4th, 1865).

This might be aptly termed the Liverpool Licensed Victuallers' Bill, as it was warmly supported by them, and proposed to give them special advantages tantamount to a monopoly. No existing licenses were to be affected by it, save that they were to be transferable, and to be deemed the absolute property of the holder for a period of fourteen years. The bill was strongly opposed, and the motion for the second reading was negatived without a division.

At the election in 1865, Mr. Joseph Somes failed to regain his seat—upon other grounds than those connected with his efforts for Sunday closing—whereupon the Hull Sunday-closing committee resigned the leadership, and desired the headquarters of the movement to be fixed in some larger town. Discouraged by the course of events, the friends of the cause ceased for a time to agitate the question, until, on 26th of October, 1866, a large and influential conference was held in the town-hall, Manchester, when the "Central Association for Stopping the Sale of Intoxicating

Liquors on Sunday" was established. Valuable aid was rendered to the infant society by the executive of the British Temperance League, who kindly placed the services of their agent, Mr. F. Atkin, at the disposal of the committee, and Mr. Atkin was engaged in this work for some months.

To the committee of the Central Association was assigned the important task of enlightening, arousing, and organizing public opinion on this question, and of promoting the enactment of a Sunday-closing bill in parliament. To this end pamphlets were liberally distributed and large public meetings held, including one at the Guildhall, London, the chairman of which was the lord-mayor, and one at the Guildhall, Dublin, the lord-mayor of that city also presiding.

Although the Central Association had made preparations for the introduction of a bill into parliament for the entire suppression of the liquor traffic, they were unexpectedly thwarted by other arrangements which were made for the introduction by Mr. John Abel Smith of a bill, which, while prohibiting drinking on the premises, allowed four hours for the sale of dinner and supper beer. Mr. Smith's bill was introduced on the 27th March, 1867, and the second reading was fixed for June 5th, when Mr. Smith gave way for another measure, and on the 31st of July his bill was withdrawn for want of opportunity. It was introduced again the next session, and on the 18th of March, 1868, was read a second time without a division. It was referred to a committee, whose report was unfavourable to further restriction, and thus the bill was lost.

In the meantime every effort was made to carry on the agitation, and to influence the public mind on the subject. Public meetings were held, and 4526 petitions with 492,626 signatures attached were presented to parliament.

During the course of the general election of 1868, the Central Association sent deputations to many of the candidates to urge upon them the importance and necessity for the measure they sought, and many of them expressed their determination to support a bill for the prohibition of the Sunday liquor traffic. A deputation from the association also waited upon Mr. Bruce, the home secretary, on March 18th, 1869, when he promised to consider the matter, and that the government would attend to the whole question of licensing the sale of strong drinks.

THE REV. FREDERIC J. PERRY, for nine years secretary of the Central Association for Stopping the Sale of Intoxicating Liquors on Sundays, was a native of Watlington in Norfolk, and was born on the 28th January, 1832. Mr. Perry laboured in connection with religious and philanthropic work at Lynton (Devonshire), Charlton Kings, Cheltenham, Oak Hill (Somerset), and King's Lynn. He was an able writer and no mean poet. His published poems, "The Village," "The Old Stone Bridge," "Why Sleeps the Harp of Erin?" and "The Slave Mother," are proofs that he was a man of culture and literary tastes. In 1873 he became secretary to the Sunday-closing Association, and up to the time of his last illness laboured assiduously to make the association a success. He took an active interest in other philanthropic institutions, and made many sincere friends. He died at Manchester, November 29th, 1882, aged fifty years.

Few men have done more to educate the people of this country by means of public lectures on various subjects than HENRY VINCENT, the popular orator. His first great appearance as a temperance advocate was at Exeter Hall, December 19th, 1844, when Lord John Russell presided over a meeting in aid of the fund for Father Mathew. Mr. Vincent was not on the list of speakers, but was loudly called for by a section of the audience, and stepping forward, he delivered a very impassioned speech, which was vehemently applauded. This gave Mr. Vincent a firm footing on the temperance platform, and he accepted an invitation from the Scottish Temperance League to become one of its earliest agents. Mr. Vincent died on the 29th December, 1878, in the sixty-sixth year of his age.

The thirty-second annual conference of the British Temperance League was held at Manchester on the 10th and 11th July, 1866, when Mr. Joseph Thorp, president, occupied the chair. On the motion of Mr. David Crossley, seconded by Mr. E. Whitwell, it was resolved "That the appointment, remuneration, and control of the secretary shall be vested in the committee" (Resolution No. 5). Resolutions were also adopted in favour of continued action to secure the closing of public-houses on Sunday; of thanks to Dr. F. R. Lees for his "Inquiry into the Reasons and Results of the Prescriptions of Intoxicating Liquors in the Practice of Medicine;" of cordial welcome to the Hon.

Neal Dow, and of greeting through him to the temperance workers in America; and also a resolution deploring the results of the dangerous measure introduced by Mr. Gladstone for the encouragement of the sale of wines in refreshment rooms, grocers' shops, &c.

DAVID CROSSLEY, who moved this motion, was a son of the Rev. John Crossley, Congregational minister, and was born at the village of Tosside, in the Bowland division of the West Riding of Yorkshire, May 18th, 1824. In the month of November following the family removed to Horwich, Lancashire, where David's father occupied the position of pastor over the Congregational church for about twenty years. Mrs. Crossley was a noble type of woman. Her holy and womanly influence moulded the life and character of her son David. The Crossley family consisted of eight sons and one daughter, David being the fifth son. He was educated at home, his parents being his tutors, Mr. Crossley giving him aid in the more mechanical parts, such as writing and arithmetic.

Having become acquainted with the total abstinence doctrine in 1834, Mr. Crossley, the "teetotal parson," did not let his light shine under a bushel, but set it on a candlestick; and not the village of Horwich only, but the whole district, every town and village in East Lancashire, began to know his voice proclaiming the gospel of salvation from drink by the power of teetotalism. David often accompanied his father into the colliery districts of Wigan, Tyldesley, Atherton, Leigh, West-Houghton, Blackrod, Chowbent, &c., and away out into the neighbourhood of Blackburn, &c. He learned the art of clog-making, and continued to work in a building near to the farmhouse until 1844, when he left Horwich for Farnworth near Bolton, but regularly spent his Saturday and Sunday evenings at home, until in the latter part of 1844 the family left Horwich. In 1845 his mother died at the age of sixty-five years. He now became entirely located at Farnworth, and made himself actively useful in the Sunday-school, temperance society, &c., connected with the Market Street Congregational Church, of which the Rev. Joseph Dyson was pastor. In 1854 he was engaged as salesman to the King Street Cotton-spinning Mill, belonging to Christopher Cross & Company, which in 1855 was transferred to him, and in this position he remained till 1860, when he became associated

with the eminent firm of Messrs. Barlow & Jones of Bolton, as manager.

Mr. Crossley became connected with the British Temperance League, and in 1863 was elected chairman of the executive. Subsequently he became an active official Good Templar, and organized a considerable number of new lodges, chiefly in the East Lancashire district.

Early in the session of 1867 Mr. S. R. Graves, M.P., brought into the House of Commons a bill known as the "Liverpool Licensing Bill," prepared under the direction of a joint committee of the Liverpool town-council and the magistrates. The main provisions of this bill were: one licensing authority, one system of licensing; that there should be one licensing charge—£35 for large cities, and graduated according to population in smaller towns, a reduction of 30 per cent allowed to those licenses which were for six days only, that is, were closed during the whole of Sunday; the fitness of the character of the applicant for licenses to be judged by the magistrates, and a certain ratable value to be set upon public-houses, while the wants of the district were to be estimated by the ratepayers. It also provided that the public-houses should be closed during the Sunday, except between one and three in the afternoon and between eight and ten in the evening. (The hours of opening at that time being from one to three and from five to eleven P.M.). On week-days the hours were to be from six A.M. to not later than eleven P.M., instead of being open all day and night, except between one and four A.M. After a certain number of convictions forfeiture to ensue. Penalties for violation of the act were to be from £20 downwards, and when three-fourths of the ratepayers agreed that certain public-houses were not necessary, that resolution was to be decisive. When memorials were drawn up penalties were to be enforced in case of the forging of signatures.

A town's meeting to support the Liverpool bill was held in St. George's Hall, which was crowded to its utmost capacity. The mayor presided, and speeches in support of the bill were made by Lord Sandon, M.P.; Mr. S. R. Graves, M.P.; Mr. Clarke Aspinall, J.P.; the Rev. Verner M. White, and others. An amendment in support of total Sunday closing was proposed by Mr. George Hardy, an *employé* of the Liverpool Gas Company. Mr. (afterwards Sir) J. A. Picton, seconded the amendment,

which was carried almost unanimously, only about eleven persons voting in favour of the original motion.

This bill was warmly supported by the temperance party, for although it contained provisions somewhat in favour of the licensed victuallers, it would certainly have been an improvement upon the existing licensing laws. But as the government promised to deal with the whole question in a bill of their own, Mr. Graves consented to withdraw his bill in favour of a general measure covering the whole country. Previous to this (May 1st, 1867), Mr. Graves created no small stir in the House of Commons by requiring assistance to present a monster petition from the inhabitants of Liverpool in favour of the bill. The petition weighed a hundredweight and a half, and measured 1200 yards in length, and bore the signatures of 82,262 persons, 26,677 being females and 55,585 males (*Liverpool Courier*, May 2d, 1867).

Seeing that their pet scheme—"free licensing"—was not only distasteful to the community, but was also productive of increased drunkenness and crime, the Liverpool bench of magistrates resolved, on the suggestion of Mr. Robertson Gladstone, to try another experiment, viz. the publication of a black or *drunkards' list*, containing the names and addresses of all those who were convicted of drunkenness (published in the *Mercury*, &c., every Tuesday), but this did not stop drunkenness.

During the months of February and March, 1867, the *Liverpool Mercury* contained a series of articles by the Rev. John I. Jones of Kirkdale, on "The Slain in Liverpool by Drink," in which he gave some harrowing details of the doings of the drinking system in Liverpool during the year 1866. These articles were afterwards published in pamphlet form.

In the spring of 1870 a number of the Liverpool teetotallers organized a society for the promotion of temperance principles by holding meetings on Sundays. After ten months' operations the sphere of the society was extended, and the name altered to that of the Liverpool Central Temperance Association, W. S. Caine being president; J. W. Harrison, treasurer; and William Burgess, honorary secretary. The St. James's Minor Hall, Lime Street, was rented and used as a meeting-place. A successful work was carried on for several years, and Mr. Edmund Jones,

a Liverpool man, was for some time the successful and efficient agent of the association.

The thirty-third annual conference of the British Temperance League was held in St. George's Hall, Bradford, June 26th and 27th, 1867, when several warm discussions took place, especially one on the Sunday-closing question.

At the previous conference the following resolution had been unanimously carried:—"That this conference has heard the reference to the Sunday-closing movement in the report with sincere gratification and hearty approval, and trusts that, if no special organization be established during the coming year which gives assurance of efficient action, the executive will take energetic steps to originate a measure which shall remove from this country the great curse of the Sunday traffic in intoxicating liquors, and that under all circumstances they will assist in every endeavour judiciously made towards forwarding that much-wished-for movement."

In accordance with this resolution a deputation attended the conference, held in October, 1866, at which the "Central Association for Stopping the Sale of Intoxicating Liquors on Sunday" was formed. The deputation gave a pledge on behalf of the League to render all the assistance possible, and, as we have already stated, they placed the services of Mr. Frederick Atkin, their agent, at the disposal of the association, and also prepared and sent out a large number of written forms of petition, &c. This assistance they continued for nine months, and did all they could to strengthen and support the association in their efforts to secure entire Sunday closing, despite their disappointment and mortification at the action of parties outside of the League and Association who brought in John Abel Smith's bill. On the motion that the report and statement of accounts be adopted and printed, the Rev. John Garrett, D.D., proposed, and Mr. James Taylor seconded, the following amendment:—

"That the report be referred back to the executive to be amended in the paragraph upon Sunday closing, because this conference, remembering the definite work in which the British Temperance League is engaged, of persuading the public to adopt total abstinence on scientific, religious, moral, and social grounds, rejoices in the passing of every act of parliament by which the legalized facilities for drink-

ing, especially on Sundays, are further restricted and removed; and because this conference will not pass its censure upon the labours and actions of the large number of able, sincere, and earnest friends of the cause who are not present to explain the reasons which guide them in cordially supporting the bills which are now before parliament." On being submitted to the vote, there were only two in favour of the amendment, and the original motion was almost unanimously carried.

In a subsequent chapter the object and aim of the proposer and seconder of this amendment will be more plainly apparent. By its rejection the representatives of the branch societies and the officials of the British Temperance League proved that they were true to their original principles, and could not cordially support or promote a partial measure, although they were always prepared to accept any and every instalment offered towards the liquidation of their demands. As a proof of this they passed the following resolution:—"That the British Temperance League, in conference assembled, declares its unchanged and unalterable adhesion to its old demand for the *entire abolition* of the Sunday trade in strong drinks, and would record its determination to regard no measure which does not secure this for the country at large as satisfactory; at the same time it would cordially assure the executive of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday of its approval of their past policy."

Whilst thus agitating for Sunday closing the League rendered valuable aid to the Band of Hope movement, and strongly protested against the use of British wines and the so-called foreign light wines, &c., as well as all other intoxicating liquors. The total income for the year had been £1968, 5s. 2d.

The thirty-fourth anniversary of the League was held at Preston, June 24th and 25th, 1868, preceded by sermons, meetings, &c., as usual. Owing to the illness of Mr. Joseph Thorp, president, Mr. David Crossley, chairman of the executive, presided. This being the time for again considering the question of the headquarters of the League, another effort was made to secure its removal to Leeds, the mover and seconder being Messrs. T. Atkinson and G. Ward of Leeds. After a lengthy discussion it was again decided by a large majority that "Bolton be the executive town for

the next three years." Resolutions approving of the policy of the "Central Association for Stopping the Sale of Intoxicating Liquors on Sunday," and of condemnation of the Wine Licensing Act, &c., were again unanimously carried, as also one disapproving of the holding of election committees in public-houses. On Thursday evening there was an immense gathering at the public meeting. Mr. E. B. Dawson, J.P., presided, and addresses were delivered by Dr. Martin, Rev. W. Allen, M.A., Rev. John Jones, Rev. T. B. Stephenson, and Mr. Joseph Barker (formerly Rev. J. Barker of Chester, and one of the editors of the *Star of Temperance*), who had returned to England after a sojourn in America.

In the course of this work particulars have been given of the early life and labours of the late Mr. James Teare of Preston, but there are a few circumstances connected with the closing years of his life which require notice.

In 1859 a circular was issued by the West of England Temperance League officials, appealing to the friends of temperance in the United Kingdom for subscriptions towards a national testimonial to be presented to Mr. Teare. In this circular Mr. John Garth Thornton of Bristol, secretary of the above-named League, gave a succinct *résumé* of the life and labours of Mr. Teare, and said:—

"At the period now alluded to (1836) there were but few societies organized on the teetotal principle, and hence its advocates had to labour under very peculiar difficulties and discouragements, not only on account of the prejudices they had to overcome, but through the want of any regular provision being made to meet their necessary expenses.

"James Teare had saved a little by his business, and not only did he give it up, but went forth so far upon his own charges as never to make collections nor ask for anything towards his expenses; if freely offered he did not refuse to accept it; but, to a very great extent, he not only had to labour without reward, but with the sacrifice of his own earnings. As the cause to which he was devoted extended and became more established, he has been more liberally sustained; but up to the present time about £65 per annum is all that, on an average, he has received from the public towards his expenses, to say nothing of remuneration for his extensive services. James Teare has devoted twenty-seven years of his life to the temperance cause, twenty-four of which he has

been constantly travelling. His labours have probably embraced a distance of 20,000 miles and the attendance and addressing of more than 8000 meetings. Under the divine blessing these efforts have been attended by the most gratifying success."

The result of this appeal was the presentation to Mr. Teare of a sum amounting to about £700, raised by subscriptions from his friends and admirers in all parts of the country. This he richly deserved, and much more, for the many years of self-sacrificing labour, unabated zeal, consistent and uncompromising advocacy, and earnest devotion to the cause in the days of its infancy and unpopularity. His extraordinary and continuous labour gradually undermined an otherwise strong and vigorous constitution, and years before his decease it was evident to intimate and observing friends that his health was failing. During the later portion of his life he seemed to be haunted by the illusion that he would come to poverty, and some of his friends and acquaintances actually thought he was in poor circumstances. The fact was Mr. Teare was a man who indulged in no expensive luxuries, was very plain and simple in his habits of life, and as he was never married, his expenditure was very light, so that at his death it was found that he was in comparatively affluent circumstances. As Dr. Lees remarks: "What may be said of Peabody and many other millionaires and philanthropists may be said of James Teare: he had a passion for little economies, which is apt to run into meanness, and the illusion of poverty is the righteous retribution and Nemesis upon the sin. But, looking in sorrow upon this defect, exaggerated by disease, and perhaps a certain brusqueness and eccentricity of manner, there was in James Teare a deep fountain of pathos, an unflinching adherence to principle, a personal purity of life, and an indomitable courage which we cannot fail to admire—qualities through which he has conferred benefits upon the people whom he loved, and for which they should hold him in everlasting remembrance."¹

Mr. Teare had for some years expressed a desire to end his life among the friends of the cause whom he loved in Manchester; and when stricken down by paralysis and beyond hope of recovery, in October, 1867, he

¹ Preface to *Bacchus Dethroned*, the Teare Prize Essay, by W. Powell.

expressed to his old friend, Mr. Cowin, of the Trevelyan Hotel, Manchester, his wish to spend his last days in his family. He was immediately removed to Manchester, where everything was done to alleviate his affliction. Mrs. Cowin, his two nieces from Preston, and another excellent lady, an old friend of the family, were assiduous in their attentions to his comfort, while the Rev. Charles Garrett and the Rev. W. Caine, M.A., ministered to his spiritual needs. He died in March, 1868, aged sixty-four years.

By his will Mr. Teare made his brother, Mr. John Teare of Preston, and his nephew, Mr. John Paley, his trustees, and directed them to offer a prize of £100 for the best essay on the "ten fundamental principles" upon which he had based his advocacy of the temperance cause, and were the texts of his numerous lectures. These principles were embodied in the following propositions:—

"1. That the drinking system, including the manufacture, sale, and use of intoxicating liquors as a beverage, is the greatest evil in our land.

"2. That all intoxicating liquors are absolutely useless for every purpose of life as articles of diet.

"3. That social moderate drinking creates the unnatural appetite which is the principal cause of that wide-spread scourge, intemperance.

"4. That all alcoholic liquors are injurious to the health of the body and the mind, even when taken in 'great moderation,' as it is called.

"5. That it is contrary to the will of God, and consequently sinful, to convert the food of the people into liquid poison, that naturally destroys the bodies and souls of men.

"6. That intoxicating wines or alcoholic drinks are nowhere recommended or commended in Scripture to be used as a beverage.

"7. That it is the supply of alcoholic liquors, furnished by the manufacturers and vendors of the poison, that creates the unnatural demand, and not the demand the supply.

"8. That as the traffic in alcoholic liquors is injurious to trade and commerce, and is the principal cause of poverty and crime, as well as physical and mental disease, it is the duty of the government to put it down by act of parliament.

"9. That total and universal abstinence from making, selling, and drinking intoxi-

cating liquors is God's remedy for the intemperance of which we complain.

"10. That teetotalism is not a matter of expediency, but is a scientific fact, based on chemistry, physiology, and Christian morality."

The terms upon which the £100 prize was to be obtained were duly advertised, and in response, seventeen manuscripts were sent in to the gentlemen who had undertaken the onerous task of adjudication, viz. Professor John Kirk of Edinburgh, Dr. Henry Munroe of Hull, and the Rev. Charles Garrett of Manchester. The first prize was awarded to the writer of the essay entitled *Bacchus De-throned*—MR. F. POWELL, late an agent of the North of England Temperance League; and the second prize to the Rev. Dawson Burns, M.A., of London. Of the two essays, Dr. F. R. Lees, in his preface to Mr. Powell's work says, that Mr. Powell's essay "is full of facts and reasoning often happily expressed;" while of Mr. Burns' work he remarks: "It is an admirable, original, and continued argument, of much smaller bulk than the one now printed, but which has peculiar merits. *This* will carry away the prize of popular usefulness; *that* will secure the praise of the literary critic. May both essays contribute a powerful influence in advancing the sacred cause of temperance to which the donor devoted his life, and in the success of which is involved the progress of England in morality, industry, and true civilization."

Mr. Burns' essay, entitled "*The Bases of the Temperance Reform: an Exposition and Appeal, with Replies to Numerous Objections*," was published in 1872.

That the question of licensing reform had taken deep hold of the public mind is evident from the fact, that from 1865 to 1872 several organizations had been formed for this purpose, and efforts were made by public bodies organized for other purposes.

The National Association for the Promotion of Social Science at almost every meeting, since its first congress at Birmingham, had its attention drawn to the subject of licensing reform, either by papers read or resolutions sent up to the council for further consideration.

At the Belfast meeting in 1867, a special committee was appointed, which gave mature consideration to the whole question, and presented a very thoughtful report to the council of the Association, which, after a con-

siderable debate, was adopted by that body. At the Birmingham congress, 1868, the report was considered in the section for the suppression of crime, presided over by Sir Walter Crofton, and the council was requested to press its consideration upon the attention of parliament. The suggestions of this committee, after asserting that uniformity was greatly needed in the laws regulating the sale of drink, which were in the opinion of the committee in a very unsatisfactory condition, proceeded as follows:—

“The manner in which houses are conducted where excisable liquors are sold by retail would appear naturally to depend on the character of the persons intrusted with the licenses, the value of the premises in which the sale takes place, the hours during which they are open, and the number of such houses in a neighbourhood.

“It is, therefore, desirable that every precaution should be taken to ascertain the character of all persons applying for licenses, that the houses are of sufficient value and proper for the business, and that there is a reasonable presumption that, if licensed, the occupants may, with industry and honest dealing, obtain a living.

“Your committee, therefore, recommend that all applications for licenses to sell beer, spirits, wines, cider, or perry by retail be, in the first instance, made to the justices in petty sessions, after notice to the chief constable of the place, and the other authorities now required by 9 George IV., cap. 61, in respect of inns, ale-houses, and victualling houses; such notice to state the class of trade for which the applicant wishes to be licensed, *i.e.* hotel, inn, victualling house, wine and spirit store, refreshment rooms, or beer-house; and the discretion at present exercised by justices in granting licenses shall be extended to all licenses to be granted by them.

“That the value of houses to which licenses should in future be granted (otherwise than by renewal) for the sale of beer by retail, to be drunk on the premises, be increased to double now required by 1 William IV., cap. 64.

“That all licensed houses be closed on Sundays; but to prevent inconvenience to the public, justices, where they see fit, may in their license permit houses to be opened on Sundays, from one o’clock to three o’clock, and from eight o’clock to ten o’clock P.M.

“That in the case of innkeepers’ licenses, and where justices consider that the house is *bona fide*, and reasonably required as an inn for the entertainment of travellers, the justices may accompany the grant of a license with dispensation as to hours, as to the whole or part of the house and premises, provided that such dispensation shall not apply to nor include any tap-room, bar, or other place of public resort for drinking.

“That all applications for licenses or renewals, or objections thereto, shall be heard in open court, and the witnesses, if necessary, may be examined on oath.

“That where application for a license is made for the first time, if two-thirds of the owners or occupiers within five hundred yards object, the justices shall refuse the license, provided that the clerk of the justices has received from the persons so objecting at least ten days’ notice specifying the objection.

“That the right of appeal from the petty sessions be extended to persons objecting to licenses being granted, and notice of appeal to suspend the issue of the license until after the decision of the sessions. The disqualification of justices under 9 George IV., cap. 61, sec. 27, to be repealed.

“That, with the view of preventing undue influence in the granting of licenses, no clerk to justices shall be permitted to apply for, or oppose, any application for a license before the justices, under the penalty of forfeiture of his office of clerk.

“That when a person has had a license granted him for new premises, and has within three years sold them for a premium, increase of rent, or other valuable consideration, he shall be disqualified from applying for, or obtaining a license for other premises in the same county, city, or place.

“That the justices’ license shall state the excise license which the applicant shall be entitled to obtain from the inland revenue office, according to the acts regulating their issue, the hours during which the house may be kept open, and if on Sundays, Good Friday, and Christmas Day; and that in the penal portion of licenses, as at present used (9 George IV., cap. 61, schedule C), there be added, after the words, ‘or any gaming whatever therein,’ betting, raffling, or being agent for any prize fight or race.

“That three convictions within two years for any offence against the Licensing Acts, or

for any misdemeanour, shall disqualify from grant of or renewal of license.

"That for disqualification the conviction need not be for the same kind of offence.

"That the landlord of licensed premises shall be entitled to decline to serve any person whom he may consider to be the worse for liquor, who is disorderly or quarrelsome, or uses any obscene, disgusting, or profane language, and may call in the aid of the police to remove such persons from the premises."

Another scheme to improve the licensing laws was propounded by the Committee of Convocation of the Province of Canterbury, which, in 1869, sat for several months "to consider and report on the prevalence of intemperance, the evils which result therefrom, and the remedies which may be applied." This committee consisted of divines whose names should command the confidence and respect of all classes of society. The list included the Deans of Canterbury, Chichester, Lichfield, Westminster; the Archdeacons of Coventry, Ely, Exeter, Leicester, Nottingham, Salop; Canons Argles, Carus, Gillett, Harvey, Oxendon, Wood; Dr. Fraser, Prebendaries Gibbs and Kemp; the Archdeacon of Coventry, chairman. Their report contained the following proposals:—

"1. The repeal of the Beer Act of 1830, and the total suppression of beer-houses throughout the country.

"2. The closing of public-houses on the Lord's-day, except for the accommodation of *bona-fide* travellers.

"3. The earlier closing of public-houses on week-day evenings, in accordance with the practice now on the increase of early closing in all other businesses. More especially is this necessary on Saturday, when it is well known intemperance chiefly prevails.

"4. A great reduction in the number of public-houses throughout the kingdom, it being in evidence that the number already licensed far exceeds any real demand, and that in proportion as facilities for drinking are reduced, intemperance with its manifold evils is restrained.

"5. Placing the whole system under one authority, and administering it on some uniform plan, which would have for its object the abatement of existing temptations to tippling and intemperate habits.

"6. The rigid enforcement of the penalties

now attached to drunkenness, both on the actual offender and on licensed persons who allow drunkenness to occur on their premises.

"7. Passing an act to prevent the same person holding a music, dancing, or billiard license, in conjunction with a license for the sale of intoxicating drinks.

"8. Prohibiting the use of public-houses as committee rooms at elections, and closing such houses on the days of nomination and election in every parliamentary borough.

"9. The appointment of a distinct class of police for the inspection of public-houses, and frequent visitation of public-houses for the detection of adulteration, to be followed on conviction by severe penalties.

"10. The repeal of all the duties on tea, coffee, chocolate, and sugar.

"11. Your committee, in conclusion, are of opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to the districts willing to exercise it, the advantages now enjoyed by the numerous parishes in the province of Canterbury, where, according to the reports furnished to your committee, owing to the influence of the landowner, no sale of intoxicating liquor is licensed."

In explanation of this last paragraph, it may be well to state that the committee of Convocation in their report gave full particulars of the places mentioned as being free from public-houses, and remarked as follows:—

"Few, it may be believed, are cognizant of the fact—which has been elicited by the present inquiry—that there are at this time (1869), within the province of Canterbury, *upwards of one thousand parishes* in which there is neither public-house nor beer-shop; and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the committee, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated" (*Convocation Report*, People's Edition, p. 14).

In October, 1868, an association was formed

at Birmingham entitled "The License Amendment League," having its headquarters in Manchester, with Mr. Robert Martin, M.D., as honorary secretary. The objects of this league and the reforms it suggested are briefly stated as follows:—

1. The amendment of the beer and wine licensing acts. (*a*) Abolition of excise licensing. (*b*) Magistrates to form the sole licensing authority. (*c*) No appeal from the decision of the local magistrates.

2. Diminution of the present facilities for obtaining new licenses. (*a*) By the increase of rating and rental qualifications. (*b*) By giving to owners and occupiers of adjacent property a local veto. (*c*) By giving to town-councils, &c., a general veto.

3. Diminution of the present provocatives to drunkenness. (*a*) Sunday drinking; town-councils, boards of commissioners, &c., to have the power of closing public-houses, &c., during the whole of Sunday; (*b*) early and late drinking; town-councils, &c., to be empowered to order the closing of public-houses, &c., during the week from 10 or 11 P.M. till 7 A.M. (Where there is not a local board elected by the ratepayers, these powers to be exercised by the magistrates.)

4. To establish special checks to drunkenness. (*a*) By prohibiting the opening of gin-palaces. (*b*) By prohibiting the opening of music or dancing saloons, except under magisterial license. (*c*) By rendering it an offence to allow workmen to remain drinking during ordinary working hours. (*d*) A husband to have power to prohibit publicans or others from supplying his wife with liquor. (*e*) Magistrates to have power to prohibit publicans or others from supplying notorious drunkards with liquor.

5. To give greater protection to young persons. (*a*) Publicans or others prohibited from supplying liquors to any young persons under eighteen years of age in any licensed house. (*b*) No female under the age of twenty-one years to be employed as waitress in any licensed house. (*c*) No person under twenty-one years of age to be allowed to enter any singing or dancing saloon connected with a public-house, &c.

In 1868 an association was formed and denominated the "National Association for Promoting Amendment in the Laws relating to the Liquor Traffic," of which the Archbishop of York was president; Sir Robert

Anstruther, Bart., M.P., chairman of the executive; Rev. Thomas Rooke, M.A., Mr. H. C. Greenwood, barrister-at-law, and Mr. Edward White, honorary secretaries. The chief offices were at 6 Adam Street, Adelphi, London.

Under the direction of this society a bill was prepared in 1869, and held over in the hope that something satisfactory would be done by the government. After the withdrawal of Mr. Bruce's bill, in 1871, the committee of the National Association determined to bring forward their bill, which was introduced into the House of Commons in the session of 1872 by Sir R. Anstruther, Bart., M.P., and with four others relating to the liquor traffic was rejected.

What has been known as "Anstruther's Bill" made the following proposals:—

1. That the control of licenses should be vested in the ratepayers of each locality by means of licensing boards elected by the ratepayers.

2. Reduction in the number of licensed houses by the absolute forfeiture of the license whenever two convictions before justices for any breach of law should have been registered against the holder. To allow beer-house licenses to expire on the death of a holder, or becoming vacant by insolvency or other cause, and by the voluntary surrender of any license, and other methods.

3. To prohibit the sale of drink by grocers, &c., and to allow no person to sell drink by retail who did not possess a victualler's license.

4. To curtail the hours of sale, and render it illegal for any licensed house in London to be opened before 7 A.M., or to continue open after 11 P.M. The Sunday sale to be from 1 to 3 P.M., and from 8 to 10 P.M., for consumption off the premises only; and all houses to be closed on nomination and election days.

5. Regulations to guard against (1) adulteration; (2) the sale of drink to persons already intoxicated, or of permitting intoxication to take place on licensed premises; (3) the sale of intoxicating liquors to young persons under fifteen years of age, or the employment of females under eighteen years of age as barmaids or waitresses in any public-house; (4) the harbouring disorderly persons, reputed thieves, prostitutes, &c.; (5) the permitting of gambling, card-playing, betting, or raffling; (6) keeping open beyond prescribed hours, or of selling in unlicensed houses; and (7) that

no debt incurred for the purchase of intoxicating liquors consumed on the premises be recoverable by law, &c. &c.

Had this bill been passed, it would have tended to the furtherance of temperance principles; but it failed for want of proper support in the House of Commons, many of the members of parliament being imperfectly educated on this question, and blinded by party political considerations; whilst the government thought more of the revenue than of the weal of the community. Take it as a whole, it was in many respects the best measure of a restrictive character ever introduced into the House of Commons, and deserved better support from the temperance and religious community than it received.

On his re-election to parliament in 1868, Sir Wilfrid Lawson took the earliest opportunity to introduce his Permissive Bill, and in 1869, on the motion for a second reading, ninety-four voted and paired in its favour (an increase of fifty-four), whilst 200 voted and paired against it (a decrease of ninety-seven hostile votes), reducing the majority from 257 to 106.

In 1870, on the vote being taken for the second reading, 115 votes and pairs were recorded in support of the bill, and only 140 against, reducing the hostile majority to thirty-one. During this period a vigorous agitation was carried on throughout the country by the United Kingdom Alliance agents and honorary advocates.

In 1871 Sir Wilfrid again introduced his bill, when, on the motion for the second reading, there were 136 votes and pairs in its favour and 208 against it; in 1873 the majority against the bill was 240; while in 1874 it was 226.

Mr. Peter Rylands, M.P. for Warrington, was the next to take up the question of Sunday closing, and on the 14th of May, 1869, gave notice that on the 22d of June he should move in the House of Commons, "That in the opinion of this house it is expedient that any measure for the general amendment of the laws for licensing public-houses, beer-houses, and refreshment-houses should include the prohibition of the sale of liquors on Sunday."

On the day named Mr. Rylands moved for the adoption of his resolution, and made an able speech in its support. Mr. Bruce, home secretary, renewed his pledge to introduce a general measure on the licensing question. On the 1st of March, 1870, a deputation from

the Central Association, comprising members of parliament, mayors of towns, and ministers of various denominations, waited upon the home secretary, being introduced by Mr. Peter Rylands, M.P. Memorials from town-councils, boards of health, boards of guardians, and public meetings were handed in. Mr. Robert Whitworth, and the Rev. T. A. Stowell, M.A., honorary secretaries of the Central Association; Mr. John Ashworth of Rochdale, author of *Strange Tales*, &c.; Mr. George Bancroft of Manchester, and Mr. Joseph Leicester of London, spoke in favour of the object of the association.

In response Mr. Bruce promised shortly to bring forward a measure placing increased restrictions on the Sunday liquor traffic, not to the extent requested by the deputation, but fully to the extent that he thought the House of Commons would support. On the evening of this same day (March 1st, 1870), Mr. P. Rylands introduced into the House of Commons a bill prepared by the Central Association, but deferred moving for the second reading until the 29th of June, hoping that in the interval Mr. Bruce would introduce his promised licensing measure.

On the day named Mr. Rylands' motion for the second reading was made, and supported by able speeches from himself and Mr. Hugh Birley, M.P. for Manchester. Mr. Alderman Lawrence, a member for the city of London, spoke in opposition, till, by the rules of the house, the debate was adjourned. So late was the hour when the discussion commenced, the speakers had only three-quarters of an hour at their disposal. The question was deferred by other business until the 3d of August, when, by the withdrawal of a bill that preceded, the Sunday-closing Bill was unexpectedly first on the list, and only a few of its friends were present. In a very thin house the vote for the second reading was taken without discussion and negatived.

During the session of 1869 a suspensory measure was passed by parliament, which was introduced by Sir H. Selwyn-Ibbetson, and entitled the Wine and Beer-house Act, 1869. By this measure the command of beer-house licensing was placed in the hands of the magistracy, who were enabled to exercise over all applications for new beer and wine licenses the same discretionary control as in the case of spirit licenses, with power to grant or refuse as they thought fit. They could refuse their

certificate if the applicant failed to produce satisfactory evidence of good character; or if the premises sought to be licensed, or any adjacent house or shop owned or occupied by the applicant, was of a disorderly character, or frequented by thieves, prostitutes, or persons of bad repute; or when the applicant had already forfeited a license through misconduct, or been disqualified for holding one. In Liverpool, Manchester, Salford, Bolton, Bradford, Halifax, Middlesbrough, and many other boroughs, and in some divisions of counties, a considerable reduction in the number of beer licenses was effected by this act.

Bolton was the meeting-place of the thirty-fifth annual conference of the British Temperance League, which was held July 7th and 8th, 1869. The report showed the finances to be in a more healthy condition than during the past two or three years, and the balance due to the treasurer had been considerably reduced. Mr. Thomas Hardy having retired from the agency, Mr. W. Taylor of Bolton, who had won the first prize offered by the treasurer, Mr. James Barlow, for the best working-man's speech on temperance, was appointed as second missionary of the League.

During this year (1869) three prominent members of the League had died, viz. Mr. John Cunliffe of Bolton, formerly secretary and afterwards one of the executive committee; Mr. James Backhouse of York, one of the vice-presidents; and Mr. John Wild of Huddersfield, who was one of those present at the formation of the British Temperance Association (now League) in 1835. Mr. BENJAMIN DAVIES of Swansea also died in November of this year. He was for thirty-three years a member of the Total Abstinence Society, and during that time travelled hundreds of miles and delivered thousands of addresses on behalf of the movement. On his death-bed Mr. Davies said, "I am dying without the taste of brandy in my mouth, and see to it that no one bury me but a teetotaller."

Amongst those stricken down by death during the course of this year (August, 1869) was

a man who for twenty-nine years had been a most laborious and successful temperance advocate. JOHN PLATO was a man of gigantic stature, a hawker by trade, who for seventeen years had been a confirmed drunkard. He signed the pledge at Chesham, Buckinghamshire, in February, 1840, and became a popular and useful advocate. On the 6th of February, 1860, at a meeting held in Portman Hall, Marylebone, he gave the results of his twenty years' experience, and stated that he had taken the pledges of about 10,000 persons, many of whom had been degraded drunkards, but continued true to their pledge.

On the 6th and 7th July, 1870, the thirty-sixth annual conference of the British Temperance League was held at Sheffield, preceded by sermons, public meetings, and a gala in the Botanical Gardens. After an absence of two years, owing to ill-health, Mr. Joseph Thorp, president of the League, was at his post, and presided over the deliberations of the conference. The report spoke in high terms of the valuable services rendered to the cause by General S. F. Cary of America, who visited this country during the year and addressed a number of meetings arranged by the executive of the League. Amongst the resolutions of this conference was one "urging the importance of securing the co-operation of female agency," and another "condemnatory of the granting of occasional licenses to sell intoxicating liquors at bazaars, cricket matches, races, fairs, &c."

At this conference the REV. E. F. QUANT, secretary to the League, was present, but he died somewhat suddenly on Saturday, July 16th, 1870, in the fifty-ninth year of his age.

On the 6th of May, 1870, Robert Charnley of Fullwood Park, near Preston, died at the age of sixty-nine years. He was one of the reformed drunkards of Preston who became an abstainer through hearing Mr. Livesey in the Old Cockpit, and after a few months' trial signed the pledge for life on the 18th of June, 1836. He learned to write, acquired property, and became a member of the Society of Friends.

CHAPTER L.

GATHERERS IN OF WAIFS AND STRAYS—IRISH SUNDAY-CLOSING

BILL, &c. 1865-1871.

Christian Work of Caring for the Stray Lambs—Self-denying Efforts of Working Men—The Liverpool Association of Providence—Rev. Father James Nugent's Boys' Refuge—The Streets as Schools of Crime—Dr. T. J. Barnardo's Homes—Origin—Development—Branches, &c.—His Experience Teaching him the Necessity of Total Abstinence—Rev. T. B. Stephenson's Homes—Origin and Development—A Working Man's Influence for Good over the Street Arabs—Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society—Mrs. Birt's Homes, Liverpool—Mr. Quarrier's Orphan Homes of Scotland—The Good Templar and Temperance Orphanage—Obed Caygill—John Cunliffe—Baboo Keshub Chunder Sen's Visit to England—Return to India—Death—Sasipada Banerjee's Visit—Work in India—Testimony of P. C. Mozoomdar—Prof. Leone Levi on the Liquor Traffic—Capital Invested, &c.—The Voluntary Sunday-closing Movement in Ireland, Testimonies in its Favour—Deputation to the Home Secretary on Sunday Closing—Conference, Irish Sunday-closing Association—Thirty-seventh Conference, British Temperance League—Third Medical Temperance Declaration—Thirty-eighth Conference, British Temperance League.

One of the grandest illustrations of the true spirit of Christianity is the work of seeking out, gathering in, housing, feeding, educating, and training the waifs and strays of society so painfully numerous in our large cities. But for these estimable and invaluable institutions known as "Children's Homes," "Refuges," &c., large numbers of orphan and outcast children would be left to die in their wretchedness, or grow up to swell the ranks of the criminal classes. The lessons taught by the humble shoemaker, John Pounds, have not been forgotten, and ragged and industrial schools have been supplemented by the children's home, the refuge, orphanage, &c. &c.

In giving a few particulars of the work done in this direction, we observe that until the curse of drink is removed there will ever be numbers of neglected, orphaned, or outcast children to be provided for by some such method as those we are about to name.

In 1865 a number of working men in Liverpool banded themselves together with the object of giving shelter to boys who had no place to sleep but on the streets. They determined that, as an act of self-denial on their part, they should not enter a public-house on a Saturday, Sunday, or Monday, and that out of the money thus saved they would each contribute a penny per week towards rescuing poor friendless and homeless boys. Thus arose a society called the Association of Providence. The lads were provided with a wash, a basin of coffee, and half a pound of

bread, with a dash of treacle upon it when the funds would permit of such a luxury. The extent of the work may be estimated when it is stated that during the first five years of its existence it gave 97,831 suppers, 7743 free nights' lodgings, and permanently provided for 1728. No boy was ever turned from the door of the Refuge on account of his creed, although it is a Roman Catholic institution.

The committee found an able and zealous chairman in the Rev. Father James Nugent, for many years chaplain of the borough prison at Walton. Premises were secured in St. Anne Street, Liverpool, where printing works, tailoring departments, shoemaking and repairing, &c., have been established. The boys in residence are educated, taught a trade, and, where there is any indication of a taste for music and aptness to learn, the boy is at once made a member of the Refuge Brass Band, and taught by an accomplished master.

The Refuge is mainly supported by the Association of Providence, started by the working men alluded to. Some few years ago Father Nugent raised the cry, "Save the boy!" and made an appeal for a million pennies, and in his concerts by the boys the song, "Please give me a penny, sir," was always an item on the programme.

Writing out of his own experience as a prison chaplain, Father Nugent declares that "the work of reformation among the adult criminal class is a hard if not an impossible

task. There is no truer axiom than the old one, 'Prevention is easier than cure.' This was strikingly proved to me within the walls of a prison cell. A bright and, by nature, an intelligent youth, with a sparkling, humorous eye, and a face which did not bespeak a bad heart, stood one day before me. He landed in Liverpool when nine years of age, and having no friends in that city, was cast upon the streets, and soon became a frequent visitor to the old borough prison. Before he was fifteen he was transported for five years, and now again he is condemned for seven years to penal servitude. Turning to me he said, 'Well, sir, I know what you say is all true, but it's no use your wasting your money and time upon us old guns; just take my advice and try your hand upon the lads. If you can keep them from being thieves up to fifteen, you will find very few of them take to it after that. We never forget the bad things which we learn when little; and a lad who has been knocking about the streets is 'fly' to too many things, and knows so many 'pals, that if he wants to lead a square life they'll not let him.'" The reverend father continues: "The streets are the schools of crime, where the girl scarce in her teens is degraded into a fallen outcast; the boy into a rowdy, thief, and convict. These neglected ones are the seeds of a future generation, the men and women who have to build up or destroy the social fabric."

To give another instance of effort in this direction. In the year 1866 Dr. Thomas J. Barnardo opened a small room of a poor house in Stepney, London, East, for the reception of one miserable little street boy, which was the humble beginning of a work which has become something truly marvellous.

At that time the doctor was a young medical student, unknown, and without means or influence, but in twenty-five years that young street Arab has been succeeded by about 19,000 *boys and girls*, and that single room has grown to forty-six *distinct institutions*, one of which has nearly one thousand inmates in constant residence. Up to December, 1891, the actual number of boys and girls admitted was 18,839, the great majority of whom, after having been placed out for their life-work, are known to be doing well in decent, industrious, and Christian households throughout the United Kingdom, in Canada, South Africa, Australia, and New Zealand, as well as in many countries of Europe.

The number in residence on the 31st of December, 1891, in all the homes was 4219, and the total number boarded out was 1520. Some idea of the labour involved in this great undertaking may be gathered from the following statement published in *Night and Day* for March, 1890, page 61:—

"The month of December, 1889, brought me an astonishing amount of correspondence; and our statistical records show that during its course the largest number of letters that had ever reached me in a single month came to hand. I received no fewer than 28,548 communications during that month, and sent out actually 40,028 by way of reply."

Dr. Barnardo's Homes "for friendless, neglected, or destitute children" are managed by an influential committee, of which the Right Hon. Earl Cairns, the late well-known philanthropist, was for many years president, the Right Hon. Lord Polwarth succeeding him, after the Marquis of Lorne and Earl Meath had held office. The headquarters are at 18 to 26 Stepney Causeway, London, and a series of cottage homes are situated at Ilford village, Essex, in addition to which there are several branch institutions. The central offices and boys' home in Stepney Causeway are an immense block of buildings, comprising the offices, and a large industrial voluntary home providing maintenance, education, and practical instruction in nine technical handicrafts for 400 boys over thirteen years of age. During recent years there have been a series of extensions called the *Bower Street additions*. The *ground floor* comprises a large swimming-bath, a library, uniform room, and play-room. On the *first floor* are lofty school-rooms, class-rooms, and directors' and board rooms. On the *second floor* is a fine, lofty gymnasium, which also serves for general assemblies, 110 feet by 56 feet, besides anterooms. On the *third floor* is a room of the same size as the gymnasium, in a single span, the roof being constructed of iron ribs without intermediate supports. This room is used for the offices and stores of the emigration department. There are also on this floor a well-lighted photographic studio and a developing room. This new building is connected with the old by a bridge, and having part of its first floor built on columns, forms a covered corridor over a portion of the playground, most useful for the boys in wet or cold weather. In these buildings there are already in operation carpentry,

brush-making, tailoring, shoemaking, baking, and engineering, and arrangements are being made for wheelwrights, blacksmiths, &c.

THE LEOPOLD HOUSE, ORPHAN HOUSE, 199 Burdett Road, E., is a voluntary home for little boys between ten and thirteen years of age, accommodating 420 inmates in good health, who are capable of giving their whole time to education. THE HOME FOR LITTLE BOYS, Teighmore, Gorey, Jersey, is a voluntary nursery home for very young boys of between five and ten years of age, many of them of delicate health, to which is attached a cottage hospital. The number of inmates is over 120. THE LABOUR HOUSE FOR DESTITUTE YOUTHS, 622 to 626 Commerical Road, E., is a voluntary industrial home, unique in its character, accommodating 200 destitute youths of from seventeen to twenty years of age, testing their characters, and if they are approved sending them to Canada after six or eight months' residence. The industries of the labour house comprise wood-chopping, box-making, the manufacture of aerated water, &c.

THE VILLAGE HOME FOR ORPHAN AND DESTITUTE GIRLS at Barkingside, Ilford, Essex, is a large and beautiful institution on the family or cottage system, consisting of fifty-two detached cottages and four larger households forming a village. It provides accommodation for about 1000 girls, who are trained for domestic service at home or abroad, and brought up in Christian, homely ways. The first eleven cottages cost £520 each, but the later ones are larger, and cost about £900 each. Each cottage now contains on the ground floor a mothers' sitting-room, a sitting-room and play-room for the girls, a large dining-room for the family meals, and a kitchen, scullery, pantry, and store-room. Upstairs there are either five or six bed-rooms, four of which in the older cottages, and five in the new, contain each from four to six single beds, the remaining one being the "mothers' room." There is further, of course, a bath-room and necessary offices in each building. As soon as funds are raised, it is intended to erect THE CHILDREN'S CHURCH and a HOSPITAL for the little sufferers sheltered at Ilford, both of which are essentially necessary. Three other buildings are contemplated, viz.: "*Mercy's House*," which is designed as a kind of quarantine house for children on their first admission to the village; "*Fleet House*," designed to be the working-house of the village; in which, for

instance, clothing can be made up, emigrants' outfits prepared, packing superintended, &c.; and the "*Queen's Villa*," on a vacant site in the centre of the village, as a jubilee memorial of the fiftieth year of her Majesty's reign. Each house has its own distinct name. Mossford Lodge, the governor's house, the hospital, the laundry house, and the school-room complete the record of the institutional buildings. The "*CAIRNS MEMORIAL COTTAGE*"—erected in memory of the first president of the Homes, the late Lord-chancellor Cairns—is the largest and most ornamental building in the village, and occupies the most conspicuous site. It is further distinguished by a clock tower, visible from every house in the little community.

THE RESCUE HOME FOR YOUNG GIRLS is a special house for the reception of girls of tender years, in which are placed those who have been rescued from positions of grave moral danger. THE BROMYARD FARM HOME, Buckenhill, Bromyard, Worcester, affords excellent agricultural training to forty-one boys residing there under Mr. Phipp's benevolent and experienced care. The majority of these boys are subsequently sent to Canada. THE BABIES' CASTLE, Hillside, Hawkhurst, Kent, is a large and beautiful country-house for the reception of infants who are orphans, or whose parents are destitute. It was opened in 1886, in its present extended form, by H.R.H. the Duchess of Teck, who became its president. It accommodates about 120 babies and their nurses. THE CHILDREN'S FOLD, 182 Grove Road, E., is an institution designed for the reception of 100 lame, crippled, and deformed children, who are destitute, and need special surgical and medical care. STURGE HOUSE (SERVANTS' REGISTRY AND TRAINING HOME), 32 Bow Road, E., is a voluntary house providing residence, training, and situations for forty girls, principally factory hands. Also a registry for other girls *not* in residence. THE FACTORY GIRLS' CLUB AND INSTITUTE, Copperfield Road Free School, E., was established as a means of influencing for good, by way of auxiliary to Sturge House, the numerous factory girls of the East End. Educational, clothing, and sewing classes are carried on, a reading-room is provided, and frequent Bible-classes are conducted by ladies, who acquire a powerful influence over the girls. THE OPEN ALL NIGHT REFUGE, 6, 8, and 10 Stepney Causeway, E., is an institution which has for many years been open every night for

the reception of homeless and wandering children of both sexes. It is also used for the temporary accommodation of special cases, as an overflow branch. There is accommodation in the Refuge for 190 boys and girls. There are two CHILDREN'S LODGING HOUSES, one at 47 Flower and Dean Street, Spitalfields, E., and the other, Dock Street, Leman Street, E., which are open for the reception (free, or for a nominal payment) of young girls or of homeless children, with or without their mothers, who otherwise would have tramped the streets, or have been exposed to the contamination and evil companionships of the ordinary lodging-house.

A new building denominated HER MAJESTY'S HOSPITAL FOR SICK CHILDREN was erected at 13 to 19 Stepney Causeway, E., as a jubilee memorial to be the Hospital of the London Homes, having accommodation for the reception of seventy little patients. THE CONVALESCENT SEASIDE HOME, 5 and 6 Chelsea Villas, Felixtowe, Suffolk, was designed for the reception of boys and girls from the London institutions who may be in feeble health or recovering from illness. During the summer months a constant succession of inmates is maintained of boys and girls alternately. The house has accommodation for sixty-five patients. The WORKING LADS' INSTITUTE, Copperfield Road, E., aims at securing the welfare of working boys and lads, and saves them from street temptations and vicious amusements. Open nightly. Supplies reading and recreation rooms, classes, gymnasium, &c.

In addition to all these there are the Industrial Brigades, City Messengers, Union Jack Shoeblacks, Union Jack Collecting Brigade, the Wood-chopping Brigade and Aerated Water Factory, the Shipping Agency, Boarding-out Scheme, the Educational and the Emigration Departments.

The EDINBURGH CASTLE, a transformed gin-palace and drinking-saloon, is the chief centre of all the evangelistic agencies of the Homes, having sitting accommodation for 3000 people, and reaching in its Sunday and week-day services 5152 different hearers on an average every week. The gross registered attendance at ordinary and extraordinary meetings at the Edinburgh Castle, in 1891, is reported at 381,893.

To use Dr. Barnardo's own words, "the Edinburgh Castle is an active *Mission Church*; secondly, it is an *educational and training*

centre; and thirdly, as a *coffee-palace*, it is a standing testimony and an active agent in favour of *temperance* and decent living."

Affiliated with this is the *Dublin Castle Coffee Palace*, in the Mile End Road.

"Both these coffee palaces supply the best class of eatables at the lowest possible remunerative prices. Their cleanliness and neatness present a high standard of domestic comfort to the working men who frequent them, while they also hold forth the advantages of a cosy club, with reading and recreation rooms, and without any of the pernicious drawbacks of the public-house." At the back of the Edinburgh Castle stands St. Ann's Gospel Hall, an iron building with sitting accommodation for 600 persons, used as a *children's church* and for overflow meetings, educational classes, &c.

At the corner of Burdett Road and Bow Road, where one of the largest cab-stands in the East End is located, stands the EDINBURGH CASTLE CABMAN'S SHELTER, which is open from 12 noon till 2 or 3 A.M. for cabmen and busmen, who largely avail themselves of its advantages for meals, reading, and rest. Not a few temperance pledges have been the result of its establishment.

All this work has resulted from that little beginning in 1866, and continued from time to time in humble faith. The founder tells us that during these years he has repeatedly spent his last shilling, and sometimes been put to sore straits to keep the huge machinery going, but gifts in kind and in cash have flowed in from various and many unknown contributors in all parts of the world. The food bill *alone* of all the Homes exceeds £100 per diem, and much of this has to be paid for from the voluntary offerings of the benevolent. According to the published report before us, there was a net sum due to the bankers on the 31st of December, 1891, of £23,464. The books and all vouchers are carefully examined by Carter, Clay, and Lintott, or other chartered accountants, who certify that the same are correct.

In a pamphlet Dr. Barnardo says: "In the winter of 1871, at the request of the late Earl of Shaftesbury, I carefully investigated my list of received children. I tabulated in special columns the various traceable causes, nearer or more remote, which led to their becoming candidates for the Homes, and the astonishing fact emerged (doubly astonishing to me, because I was not then a total abstainer,

nor even in sympathy with that movement) that no less than eighty-five per cent of all the children who were admitted to the Homes under my care owed their social ruin and the long train of their distresses to the influence, direct or indirect, of the drinking habits of their parents, or grandparents, or other relatives."

His experience and researches made him an ardent temperance reformer, and it goes without saying, therefore, that all his institutions are conducted on thoroughly sound Gospel Temperance principles, and that the inmates have all the facilities afforded them of becoming "staunch teetotallers."

In or about the year 1869 the REV. THOMAS B. STEPHENSON, D.D., LL.D., Wesleyan minister, was appointed to one of the London circuits, and his duties took him into the neighbourhood of the New Cut. Dr. Stephenson says: "I soon saw little children in a condition that made my heart bleed. There they were ragged, shoeless, filthy, their faces pinched with hunger, and premature wretchedness staring out of their too bright eyes; and I began to feel that now my time was come. Here were my poor little brothers and sisters, sold to hunger and the devil, and I could not be free of their blood if I did not at least try to save some of them." Long before, he had been brought to the conviction that "the religion which does not fathom the social depths, and heal the social sores, cannot be Christ's religion." Inspired by reading some particulars of the Refugees, &c., on the Continent, he set himself to study the best methods to be adopted, and after consulting a few friends a beginning was made by way of "private venture." A house was taken that was little more than a cottage. A stable at the back was made the dining-room and lavatory. The loft above became a dormitory, and the only playground was a patch some four yards square, with a gateway meant for the passage of a single cart; and this was workshop too. But here they contrived to receive and shelter twenty poor lads. The work rapidly grew upon them, and in like proportion the means came in, so that week by week all the debts were paid. A small committee was formed, and a year had hardly passed before the adjoining house was taken and the number of boys increased to thirty-seven. The more that was accomplished the greater seemed the need; the applications for admission were soon too numerous; children

were being turned away almost daily, and beyond and around them was a great world of wretchedness all untouched. Another effort was made, and premises at length were found on the site of the present buildings, Bonner Road, Victoria Park, E., which were adapted to the purpose, and gradually fitted to the still growing work. "The Children's Home and Orphanage, and Training School for Christian Workers," has since developed into a wider field.

It has numerous branches and agencies connected therewith, Dr. Stephenson being principal. In connection with what is now termed the London Branch, are the following:—Gordon Hall Mission, Globe Road; Children's Mission, Hartley Street, Bonner Lane; Girls' Protection Agency, Bonner Road; Girls' Parlour, Bonner Lane; Servants' Free Registry, Bishop's Road; Working Girls' Lodge, Bishop's Road; Our Own Hospital, Albert Road, Bonner Road.

These are under the superintendence of Mr. John Pendlebury, M.A. The Lancashire Branch is at Edgeworth, near Bolton, of which Mr. A. W. Mager is governor; the Certified Industrial Branch at Gravesend has Mr. H. Tyson as governor; the Ramsey Branch, Isle of Man, is under the superintendence of Miss Ainsworth; the Princess Alice Orphanage, Birmingham, has Mr. T. Durley as governor; and the branch at Hamilton, Ontario, Canada, is superintended by Mr. S. Evans.

At the conference in 1891 Dr. Stephenson reported that the total number of children received from the beginning of the Institution was 2857. There were then in residence in all the branches, viz., London Branch, 324; Edgeworth, 185; Milton, 150; Birmingham, 80; Ramsey, 42; Canada, 20; *en route* for Canada, 46. At the close of the year the debt had been reduced to £2792. The ordinary income for the year had been £16,686, 4s. 8d., and expenditure on all accounts £18,070, 13s. 5d. During the year many children had been sent out to situations in this country, and to Canada, and, with few exceptions, were living respectably, some holding very creditable positions in society.

Although denominational ends are lost sight of in the single aim to rescue and elevate these neglected children, the institution may be deemed an integral part of Methodism, as the committee, although not all members of the Wesleyan body, make their annual report to the Conference, and Dr. Stephenson holds his

place of principal with the sanction of the Connexional authorities. From his well-known character as a temperance reformer, our readers may rest assured that true temperance is made a part of the education of these children. They are all members of the Band of Hope, and have their own meetings.

In Mr. Machin's *Moral Force of Teetotalism*, we have an illustration of the encouraging results of teetotalism, and its influence in leading men to devise methods of doing good, at the same time showing how valuable institutions have sprung from humble efforts and small beginnings. Mr. Machin says: "John — was a mere labouring man when he associated himself with teetotalism. His only concern when invited to take charge of an infant school was the want of education. He had received little schooling, had made no serious business of learning, and his writing and ciphering abilities had been picked up as a boy picks blackberries by the roadside on his daily errands. In the dirtiest, dustiest, noisomest, filthiest part of Lambeth, John and his good-natured wife took charge of as unpromising a little crew of urchins as could possibly be collected from the river side, and the back yards, and unwholesome alleys.

"This spectacle of rags and squalor might have been generated in the neighbouring dust-heaps, for the very skins of the children seemed to have taken their complexion from the refuse of the contiguous stench factories. Here John's industry and peculiar qualities in forming the habits of children became conspicuously manifest, and he was next placed in care of a number of boys under the patronage of Miss Portal, a lady celebrated for works of benevolence. His peculiar points of usefulness had now a more suitable field of employment, for most of his pupils had graduated in a course of crime. Practised in oakum picking and on the tread-mill; familiar with the abodes of the cell, the sewer, and the refuge; regarding society as their rightful prey, and policemen as their natural enemies, they had become masters in deceit and stratagem; but though they could boast of their dexterity in picking a pocket or in tipping the peeler the double, under John's management they gradually showed a disposition for more hopeful and industrial pursuits. The institution grew, and John is now the master of the Boys' Home, Wandsworth, one of the best-conducted reformatories in the kingdom, containing

VOL. III.

nearly 100 boys from eight to eighteen, whom he controls with less trouble than it gives many a mother to manage her six children."

In 1870 the Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society was established, and in 1884 opened out New Refuge Buildings, Strangeways, Manchester, which, in addition to all the ordinary apartments and conveniences, contain a large and beautiful lecture hall, where lectures, entertainments, Band of Hope meetings, &c., are held. Further extensions were opened in 1890. The twenty-first annual meeting was held in the town-hall, Manchester, April 15th, 1890, when the report showed that the year 1889-90 began with 1641 children under the care and training of the committee in the refuge and various homes, &c. Out of 465 applications 320 were permanently admitted, and 29 temporarily; 41 had been placed in good situations; 78 in good homes in Canada; 61 with their friends; 11 in other institutions; 9 adopted into families; 3 sent to training ship, and 404 were retained in the refuge and branch homes. The total income was £13,558, 12s. 1d., and the expenditure £13,539, 9s. 4d., leaving a balance in hand of £19, 2s. 9d.

The leading features of this institution are as follows:—1. No destitute boy or girl under sixteen years of age refused aid of some kind. 2. Immediate admission to urgent cases without the delay and expense of election. 3. Children helped irrespective of creed, no question respecting the religion of applicant being asked. 4. Habits of industry and self-help are inculcated at once on admission (if over ten years of age), the motto of the institution being "WE HELP THOSE WHO TRY TO HELP THEMSELVES."

A similar institution, known as Mrs. Birt's "Sheltering Homes," was started in Byrom Street, Liverpool, and Mrs. Birt has made several voyages across the Atlantic with children from this and similar institutions, and visited them in their new homes on subsequent visits to Canada and the United States. In 1889 new premises were erected and opened in Myrtle Street, Liverpool, where Mrs. Birt's "Sheltering Homes" are now located, the old premises being vacated.

MR. WM. QUARRIER is well known in Scotland in connection with the Orphan Homes, which he has established on temperance principles with so much success. In 1871 he made

a very quiet and modest beginning in a large room down a back lane, with a kitchen partitioned off, and the bare brick walls brightened with a few Scripture texts. It was a cold November night when the first boy peeped in at the door, jacketless, shoeless, and all dripping with the rain. With a suspicious look round he asked if there were any more boys going to sleep there that night, for, if not, he was not coming in. Still the warmth of the fire was very enticing, and he slowly slid inside the door. After a few kindly words he felt himself at home, the sodden rags were stripped off the lad, and he was cleaned, clothed, and fed.

That was the beginning of the Orphan Homes of Scotland twenty years ago. Since that period great things have been accomplished. The "Children's City," as the Homes have been aptly termed, is beautifully situated at Bridge of Weir, within easy distance of Glasgow by rail. It is built near the river Gryffe, and consists of some forty buildings approached by broad avenues, while in a prominent position is a handsome church with a square tower. Each of these homes has accommodation for thirty children, and is under the control of a "father" and "mother." In addition to the cottages, there is a training-ship for boys which cost £3000, and is under the charge of a retired sea-captain and his wife. Besides these homes in the country, Mr. Quarrier has a receiving home in Glasgow for boys and girls, a working boys' home, a children's night refuge, and a young women's home. Every year he sends about 250 of his children to Canada, where they are properly cared for by friends and helpers. Mr. Quarrier's large family at the present time (1891) numbers 900, and the daily bill for maintenance is £35. During the twenty years he has received over £200,000 in voluntary subscriptions, by means of which over 5000 children have been supported, and over 3000 sent to Canada.

The Good Templar and Temperance Orphanage was established in 1874, to maintain, clothe, and educate necessitous orphan children of total abstainers. It was conducted on hired premises until the spring of 1880, when more eligible premises (formerly known as Sunbury College) were purchased and adapted for the purposes of the institution. The total cost of the new premises, alterations, &c., with three acres of land, situated

at Marion Park, Sunbury, Middlesex, was about £2500, and accommodation is provided for about seventy children. This institution is also supported by voluntary contributions. The board and officers give their services gratuitously, and are also subscribers. No part of the income is devoted to other purposes than the maintenance of the orphans and the institution. Any person may become a subscriber, and societies, Good Templar lodges, &c., may qualify by a regular collection on behalf of the funds, and may enjoy all the privileges of subscribers. A payment of 10s. annually entitles any person to nominate a candidate, or a donation of £5 gives a like privilege for life. The election of candidates rests with the board of management. All who have any share in the management, &c., are total abstainers. The report presented June 1st, 1889, states that there were thirty boys and twenty-three girls then in the home. The total receipts for the year were £1320, 10s. 5½d., and the expenditure £1332, 3s. 10d., the debt still remaining on the building, &c., being £2262, 5s. 11d.

In a special and peculiar sense these homes and refuges are Christian Bands of Hope, doing a grand and glorious work worthy of the support of benevolent Christian people, and are powerful aids to the temperance movement.

We pause here to introduce a few particulars of the life and labours of two laborious and honoured workers, stricken down whilst in the midst of active usefulness.

OBED CAYGILL was born at Colne, Lancashire, March 22d, 1822. Shortly after his birth his parents removed to the village of Askrigg, in Wensleydale. Obed never had the advantage of school education, but industriously gathered knowledge and made the best possible use of it.

At the early age of seven years he signed the pledge, and did not rest until his two sisters had joined him. At the age of sixteen he removed to Bradford, Yorkshire, and was for ten years in the employ of Mr. Prest, who gave him an excellent character. In 1843 he joined John Clegg Booth and others in forming the Bradford Long Pledge Teetotal Association, Mr. Caygill filling the several offices of registrar, secretary, treasurer, and member of the committee, and also one of the trustees of the Long Pledge Temperance Hall. He also became a member of the Order of Rechab-

bites in June, 1845, and continued to take an active part in its operations.

When the Bradford borough police was formed in 1847, Mr. Caygill was induced to become a member, and in 1856 was appointed to an inspectorship in the West Riding constabulary. In 1862 he was presented with a silver watch by the inhabitants of Slaithwaite and neighbourhood, as a token of their high esteem for him as a public officer. At Christmas, 1862, he returned to Bradford, and entered on the business of his brother John in June, 1863, the brother emigrating to New Zealand. In the same year he became an earnest Christian worker, taking a class in the Sunday-school, and afterwards being elected chapel steward of Bethesda Church. He left his house on the 7th March, 1867, to proceed by train to Low Moor, to carry the funeral money to the family of a deceased brother Rechabite, but on the way a collision occurred in which he was seriously injured. He was taken home, and said to his son, "They offered me brandy, but I refused, and asked for water, which they brought to me in a frying-pan, but it was very acceptable." On the 8th he became insensible, and died on the 11th, aged forty-four years.

JOHN CUNLIFFE was born at Todmorden, Yorkshire, in the autumn of 1808. Within a few months of attaining his twenty-first year he removed to Bolton, and immediately joined himself to the Methodist New Connexion Society, becoming superintendent of the Sunday-school, and an active official member of the church. From 1858 to 1860 inclusive, he was a member of the Bolton town-council, and for some years was an active worker in connection with the Bolton Benevolent Society. He also assisted in establishing a local penny savings-bank, was secretary of the Freehold Land Society, and chairman of the Lancashire Cotton Spinning Company, an active member of the Mechanics' Institution, and one of the founders of the free library.

As a temperance reformer Mr. Cunliffe was an earnest laborious worker from an early period. Like some of the Preston men, as soon as his attention was directed to the subject, he began to act privately upon the total abstinence principle, and after a few months' experiment signed the teetotal pledge on the 20th of May, 1835, and from that time devoted his energies to the movement. He joined the Independent Order of Rechabites, and as early as 1837

represented the Bolton district at the annual movable committee held in Liverpool, again at Leeds in 1839, and in Edinburgh in 1842. He also represented the Bolton society at the World's Temperance Convention in 1846, and at the demonstration at the Great Exhibition in London in 1851. In 1848 he was appointed financial and corresponding secretary to the British Temperance League, and held office for twelve years, when other duties compelled him to resign, and he was the recipient of a substantial testimonial of regard from the officers and members of the League. During his term of office he edited the *British Temperance Advocate* and *Band of Hope Journal*, and took a lively interest in the Sunday-closing question. As editor of the *Bolton Guardian*, and principal of a large business concern, his energies were taxed to the uttermost, nevertheless he continued his interest in the Rechabite Order, and shortly before his death held the office of High Chief Ruler, and edited the *Rechabite Magazine*. He died October 24th, 1868.

In 1870, BABOO KESHUB CHUNDER SEN, a talented native of India, visited England, and during the course of his sojourn in the country he addressed a number of meetings in London, Manchester, &c., and those who heard him will never forget his burning eloquence and scathing denunciations of our Christian governments for the bitter wrongs done to India, in forcing upon an unwilling people, for the sake of revenue, the accursed liquor traffic, which was ruining and destroying the noblest of the sons of that country. He reminded them of the fact that, previous to the settlement of Europeans in India, the Hindoos for generations back were total abstainers, but now the best blood of India was being sacrificed and the people enslaved by this hellish fire-water. On his return to India, Mr. Chunder Sen and his friends laboured most assiduously to promote temperance principles and to organize societies, but his early death proved a serious blow to the various movements of which he was the guiding spirit.

Keshub Chunder Sen belonged by birth to the Physician caste (next to the Brahmins in importance), and his grandfather, Ram Comul Sen, filled offices of special trust at Calcutta, in which city Keshub Chunder Sen was born in the year 1837. He was trained in the Hindoo religion, but his education in an English college soon destroyed his faith in the

tenets of his ancestors, yet it was some years before he avowed his adoption of those views which he afterwards so ably and heroically propounded. He became a prominent and influential member of a religious body of Hindoos known as the Brahmo Somaj (Church of God) of Calcutta, and wrote and published several works on the Theistic faith. In 1866 there was a split upon some question of caste, and Chunder Sen became the leader of the reform party, who took the name of the Brahmo Somaj of India. They not only rejected the dogmatic and legendary aspects of Brahminism, but also opposed all those corruptions which had sprung out of Paganism, or clustered around it. They advocated the abolition of caste, the liberty of marriage to widows, the education of females, the spread of temperance, the suppression of the liquor and opium traffic, and in short, joined with the Christians of India in an effort to redeem her from the superstitions and vices of many ages.

With a view to see and learn something of the working of Christian institutions in Great Britain, and to secure the aid of friends of India for the promotion of reforms dependent on government intervention, the Baboo visited England in 1870. During his stay of five months he addressed audiences from the pulpit and platform in several of the chief towns of England and Scotland, and opened up communication with persons of the highest official station.

On the 19th of May, 1870, he attended a meeting of the United Kingdom Alliance, in St. James' Hall, London, when, in the course of a thrilling address, he spoke as follows: "There are redeeming features in the British administration of India. All this I have publicly acknowledged, and as long as I live I shall never be slow to acknowledge this from the bottom of my heart. But at the same time allow me to say, now that I am in England, that I find there are thousands ready to strengthen my hands in this great question—that the British government ought to take measures instantaneously to obliterate the slur that has been cast upon it, by abolishing both the iniquitous opium traffic, which yearly kills thousands of the poor Chinese people, and that sad liquor traffic which devours the souls and bodies of many of my countrymen. How is this managed in my country? Every year the excise officers send up official reports to government, in which, after putting facts

and figures indicative of the progress of the excise system, these officers enumerate, as a rule and on principle, the names of all those subordinate officers who have, during that year, enabled themselves to show larger returns. Is not this liquor traffic carried on in India simply, solely, and exclusively for the sake of revenue? Is there any other motive that actuates the British government? It is simply a question of money. These names are put forward before the government, showing that these people have contributed greatly to increase the revenue from this source, and the names of these men are systematically taken notice of by government as praiseworthy officers. They are immensely praised, their vanity is flattered, and they are made to believe that their promotion to higher offices depends greatly upon efficiency in this respect. If revenue is increased in this way from the sufferings and wickedness and demoralization of the people, better that we should have no revenue at all. There are sources of revenue—honest and right sources—and if only the British government will try to employ them, great shall be the Indian revenue, and we shall be able to promote the true, intellectual, social, and moral welfare of the people, and at the same time close these liquor shops for ever and ever."

On the 25th of June he was entertained in the Trevelyan Hotel, Manchester, by the committee of the Alliance, and made a long and interesting speech; as also at Bristol, Liverpool, Edinburgh, Glasgow, and London, always denouncing the traffic, and showing the necessity of a radical reform.

He was present at the Crystal Palace Fête on the 30th of August, where he addressed the meeting of the National Temperance League, held in the concert-room; and on the 6th of September a farewell meeting was held, under the auspices of the League, in the New Town Hall, Shoreditch, when the Baboo was presented with a superbly bound album, containing an address, and photographic portraits of many of the temperance advocates of the United Kingdom. A general farewell soiree was held in the Hanover Square Rooms, London, September 12th, 1870, and on the 17th of that month the illustrious Indian reformer sailed from Southampton for his home in Calcutta. In January, 1884, the mournful announcement was made that he had died at the early age of forty-seven years.

Sasipada Banerjee, P. C. Mozoomdar, and other illustrious visitors from India told the same story as Chunder Sen, and fully confirmed the statements of Archdeacon Jeffrys.

In 1883 P. C. MOZOOMDAR delivered a lecture at Dundee, in the course of which he made reference to the drinking customs of India, and said: "The English had sent to India philosophy, science, and literature, and the Christian religion; but why did they send their rum? In India, Western education had removed the restrictions of caste, had broken down the barriers of the old religion, so that there was no check on those who adopted English modes of life. Drunkenness was lighting pyres untimely on the banks of their sacred rivers, and they were unable to deal with the evil" (*British Temperance Advocate*, 1883, p. 938).

SASIPADA BANERJEE was a member of the Brahmo Somaj movement in India, which embraces a large proportion of learned Hindoos, who, studying the Koran of the Mohammedans and the Bible of the Christians, resolved to combine the meditative spirit of the ancient Hindoos, the enthusiasm of Mohammedans, and the charity of Christians.

Sasipada Banerjee lived at Barana-hanger, about five miles from Calcutta, and despite the bitter persecution to which he and his friends were subjected he set about instituting a new order of things. He began in a daring manner to face the prejudices and customs of society by educating his female relatives and friends. This was a strange thing to do in a country and amongst a people where daughters were bartered like cattle, wives were not allowed to eat with their husbands, widows were not considered fit to partake of the common necessities of life, and were buried alive or burnt with the dead bodies of their husbands.

In 1865 Miss Mary Carpenter visited India, and at her suggestion a Social Improvement Society was formed, of which Mr. Banerjee became the untiring secretary. A library was set on foot, lectures were given, and evening classes were instituted to teach the more ignorant people to read and write. While this work was going on, wine-shops were thrust upon the people, and their numbers multiplied on every hand. Banerjee and his friends got up petitions and had them signed in order to try to get these pest-houses suppressed. They organized a Temperance Society, of which

Banerjee was president, and its pledge went to the root of the whole matter, prohibiting its members from buying, selling, giving, or taking any intoxicants. The president loved to quote from the ancient laws the sentiment, "Do not take shelter in a wine-shop, even to escape being trodden upon by an elephant." His action roused the ire of the wine merchants, and one of them had Banerjee and his friends arrested for murder, which case arose purely from their connecting themselves with the temperance cause. The "murdered" man was simply concealed by the wine merchant, and was ultimately dragged forth alive and well.

In 1871 Sasipada Banerjee visited England to learn something about her institutions, and to raise up active sympathy for the Hindoo people by advocating the formation of local committees in connection with an association started at Bristol, under the auspices of Miss Mary Carpenter, Professor F. W. Newman, Chunder Sen, and others. In October, 1871, he took part in the annual meeting of the U. K. Alliance at Manchester, and his burning eloquence and fierce denunciation of the accursed liquor traffic are distinctly remembered to this day. During his short stay in England he was kindly received, and had the warmest sympathies of the friends of the Alliance and other temperance organizations. He was an enthusiastic Good Templar, and an earnest, devoted temperance and religious reformer.

In the autumn of 1871 Professor Leone Levi presented a report to Mr. M. T. Bass, M.P., on the "Capital Invested and the Number of Persons engaged in the Liquor Trades," which was printed and widely circulated, and upon which some of the most absurd calculations were based as to the amount of compensation to which the liquor vendors would be entitled if the traffic was prohibited.

Professor Levi estimated the number of persons engaged in the traffic as follows:—

Labourers engaged in the production of	
barley, - - - - -	60,000
Labourers engaged in the production of hops,	12,000
Persons employed in malting and brewing,	66,000
Persons employed in distilling and rectifying,	6,000
Persons employed in bottling, coopering,	
still-making, carriages, &c., - - -	100,000
Persons employed in cork and glass-making,	2,000
Persons employed in public-houses and	
beer-houses, - - - - -	600,000
Total, - - - - -	846,000

Add the families dependent upon these workers, and the number of persons, either immediately employed or dependent on the various branches of the trade, may be safely taken at one million and a half (1,500,000).

These estimates were proved to be mere conjectures without any verification, there being no data to prove that four persons, upon the average, are employed in every public-house and beer-shop of the three kingdoms. The beer-shops constitute one-fourth of the licensed drink-shops, and it is seldom that any of these, in town or country, engage the services of four persons; in many cases, in addition to attending to the selling of the liquor, the publican attends to some other business. There are very few cases where every twentieth person is supported by some

branch of the liquor trade, so that it is evident that this estimate was a very exaggerated one. But, if the money which is annually expended on intoxicating liquors was diverted to legitimate trade, more than twice the number of persons employed in the liquor trade would find honest and remunerative employment, the amount expended in labour being so much more in manufactures, &c. In addition to this, there is the fact that the liquor traffic is one of the principal causes of pauperism, crime, insanity, vice, and disorder, and necessitates a considerable increase of taxation to support the victims of these evils in our poorhouses, prisons, lunatic asylums, &c.

Professor Levi estimated capital, fixed and floating, invested in the liquor trade of the United Kingdom as follows:—

	Fixed Capital.	Half the Floating Capital.	Total.
Beer,	£12,400,000	£16,000,000	£28,400,000
Spirits—British,	5,000,000	7,200,000	12,200,000
„ Foreign, and Wine, ... ..	...	6,900,000	6,900,000
Glass Bottle and Cork Manufacturers, ...	500,000	...	500,000
Wine and Spirit Dealers, Bottlers, &c., ...	3,000,000	2,000,000	5,000,000
Public-houses,	57,000,000	...	57,000,000
Wages of Dealers, Workmen, Bottlers, &c., ...	...	250,000	250,000
Wages of Public-house Servants, ... ..	...	6,000,000	6,000,000
License Duties, ... ..	...	850,000	850,000
Total,	£77,900,000	£39,200,000	£117,100,000

“In this calculation, the floating capital is taken at one-half, in order to represent as accurately as possible the amount actually invested at any one time.

“It thus appears that the aggregate investment is £117,100,000, and it is distributed in the following proportions:—England, £92,315,000; Scotland, £13,344,000; Ireland, £11,441,000.”

In a paper read before the Statistical Society of London, January 16th, 1872, Professor Levi reduced this estimate to £114,000,000, and he admitted that it might be subjected to an immense reduction if the value of the property *capable of being used other than in the liquor and subsidiary trades* were subtracted from the totals. The estimate as to “fixed capital” goes on the fallacious assumption that the property referred to has no value except as property held by liquor vendors; and the estimate as to the “floating capital” is arrived at by reckoning the value of raw materials, cost of production, wages, excise taxes, and license duties, and then dividing the whole by two!

The Rev. Dawson Burns, M.A., F.S.S., in a pamphlet entitled “Statistics of the Liquor Traffic,” ably criticised these figures, and showed that the fixed and floating capital inseparable from the liquor traffic did not exceed £37,350,000, and that the figures given by Professor Levi were delusive and unreliable.

The two statements require to be very carefully studied before any definite conclusions can be arrived at. Mr. William Hoyle of Tottington also took up the subject, and, in *Waste of Wealth, Our National Resources, &c.*, proved to a demonstration, that our “national resources” are worse than wasted in the manufacture, sale, and consumption of alcoholic liquors.

The remarkable success of the voluntary Sunday-closing movement, inaugurated by the Catholic bishops of Ireland, is one of the strongest possible arguments *for*, and the best illustrations of the benefits of Sunday closing of public-houses. Here MORAL SUASION was fully and fairly tried, and the necessity for

legislative action to aid in securing these benefits was fully demonstrated. Early in 1857, the Right Rev. Dr. Furlong, Bishop of Ferns, was moved by seeing the fearful results of Sunday drinking in his diocese, and he came to the determination to try what earnest entreaty and kind persuasion would do with those engaged in the traffic. He made an affectionate appeal to the publicans themselves, and besought them, in the interests of morality, religion, &c., to refrain from pursuing their avocation on Sunday, and to this they consented; with what results the following letter will show:—

“Wexford, January 28th, 1872.

“DEAR SIR,—The closing of public-houses on Sunday in this diocese dates from June, 1857. It has been since that time faithfully observed, and the scenes of drunkenness and disorder, which were in former times but too frequent, have altogether disappeared. I do not mean to say that there are not occasional violations of this observance; but they are comparatively few, furtively committed, and by a small number of delinquents. In Wexford, being a seaport, these transgressions are more frequent. . . . I can say with perfect truth, that the calm and abstinence from all disturbance and disorder which pervades this diocese on the Sabbath is a result of Sunday closing, for which we have much reason to be thankful to Providence.—I remain, dear sir, yours faithfully, T. FURLONG.”

The example and success of the Bishop of Ferns encouraged the Most Rev. Dr. Leahy, the Archbishop of Cashel—whose diocese includes the town and county of Tipperary, which, previous to 1861, was so notorious for its scenes of drunkenness and violence on Sunday, that respectable females could not pass through the streets without being in danger of annoyance and molestation—to try the same course with the liquor sellers in his diocese, and the result was also highly encouraging. The archbishop thus wrote on the subject in 1872:—

“Thurles, January 27th, 1872.

“DEAR SIR,—The object of the deputation which is to wait on the chief secretary next Tuesday on the part of the Irish Association for Closing Public-houses on Sundays has my most cordial approval. As you are aware, we have had in force throughout this diocese about a dozen years a Sunday temperance law to the effect that, except in cases of necessity or of a person travelling, no one should buy or sell spirituous liquors in any quantity on Sundays. Making allowances for occasional breaches here and there, very few in number, and for the most part trivial in their nature, our Sun-

day temperance law has been up to the present faithfully observed by the people, and has wrought immense good. A drunken man is rarely to be seen amongst us on Sundays. Rioting and blaspheming—the inevitable consequences of excess in drinking—which before the introduction of our law prevailed to a lamentable extent, have ceased to desecrate the Sunday and to disgrace our towns. The committals to bridewell for drunkenness on Sundays, steadily decreasing from year to year, have been reduced to a very low figure, as appears from tabular returns published from time to time, and compiled with laudable care by Mr. O’Kearney of Cashel Bridewell. And while our Sunday temperance law has been thus successful in its operations, it has not, to my knowledge, led even in a solitary instance to the setting up of unlicensed or ‘shebeen houses,’ or what may be called ‘home’ drunkenness, two evils which some persons apprehend might follow from the closing of licensed houses on Sunday. The experiment we have made in this diocese, put to the test of a twelve years’ trial, has, thank God, realized my most sanguine expectations. . . . Resting on my experience of the working of our Sunday temperance law for so many years, I cordially approve of the object which brings your deputation to the chief secretary on Tuesday next, and I bid God-speed to the Irish Association for Closing Public-houses on Sunday.—I have the honour to be, dear Sir, yours faithfully,

“PATRICK LEAHY, Archbishop of Cashel.”

A most striking proof of the estimation in which the inhabitants of this district held the work of the Archbishop of Cashel is given in a report in the *Freeman’s Journal* of the welcome given to his grace on his return from Rome in 1867. On the 23d of July, 1867, a deputation from the parishioners of Thurles waited on his grace, and presented him with an address, which contained the following paragraph: “We beg to refer in a special manner to the Sunday temperance law, so wisely introduced by your grace into your archdiocese, thereby striking the most effectual blow against the debasing vice of drunkenness, to which the few crimes now committed in our country are mainly attributable.” Archbishop Leahy, in his reply observes: “As they submitted to the Sunday temperance law without a murmur, so do they observe it with scrupulous fidelity.” The happy effects of this beneficent voluntary regulation is strikingly confirmed by the following communication from Mr. Denis O’Kearney, governor of Cashel Prison:—

"Prison, Cashel, September 6, 1870.

"The temperance law, as established in this diocese, has been observed with the greatest fidelity, and it is to be hoped that the success which has attended its promulgation and enforcement within this diocese will induce the rest of the Catholic prelates to introduce it into their respective dioceses. The habit once overcome on Sunday (the day which it is, unhappily, most largely indulged in), its gradual decline during the rest of the week may be calculated upon, and the profanation of the Sabbath by the commission of sins which are almost uniformly the concomitant of intoxication, will no longer be a scandal, a curse, and a reproach to an otherwise moral and religious people."

The Right Rev. Dr. Conaty, Bishop of Kilmore, testifies to the value of the Sunday temperance law in his diocese in the following communication:—

"MY DEAR SIR,—I regret that the many duties which I now have to discharge precludes my joining your deputation. My views on the advantage of closing public-houses on Sunday are already known to you. I need not, therefore, repeat them; but I may add that every day gives fresh evidence of the great good effected by the system you advocate. I believe that the great majority of respectable Protestant publicans of this diocese close on Sunday; some of a low class do not, but their influence is not much felt. The closing of public-houses as proposed does not in any possible way contribute to illicit sale (as unlicensed houses are unknown amongst us), but goes very far to increase temperance and establish order. . . . Thus carrying out the beneficent intentions of the deputation, much will be done to promote peace, order, and social happiness.—I have the honour to be, yours faithfully,

"NICHOLAS CONATY, Bishop of Kilmore."

In addition to these admirable voluntary Sunday-closing efforts on the part of the Catholic prelates, the friends of temperance (lay and clerical of all creeds) availed themselves of the opportunity to promote the object in view, and to secure legal aid in the suppression of the Sunday traffic in intoxicating liquors.

On the 1st of March, 1870, an influential deputation waited upon the home secretary on the subject of Sunday closing, and on the 3d of March, 1870, a very important deputation of Irish M.P.'s waited upon Mr. Fortescue, the Irish secretary, to lay before him their views in favour of the Sunday closing of public-houses in Ireland. On the 28th of February, 1872, Sir Dominic J. Corrigan, M.P., brought into the House of Commons a special bill for the

closing of public-houses in Ireland on Sundays, but it did not get beyond the first reading.

Some time previous to this an Irish Sunday-closing Association had been formed, but its founders and officials were hardly the right men to lay hold of the affections of the majority of the friends of temperance in Ireland. On the 9th of December, 1873, a national conference was held in the Rotunda, Dublin, presided over by the lord-mayor of that city, when the Irish Association for Closing Public-houses on Sunday was reconstituted, Sir Dominic J. Corrigan, Bart., being elected president. The Archbishop of Cashel, the Archbishop of Dublin, the Catholic bishops of Derry, Kilmore, Cashel, Clogher, Ferns, Limerick, Dromore, Ossory, Ross, and Kerry; the Rev. William Magill, moderator of General Assembly; Rev. James Wilson, president of the Primitive Methodist Conference; the Very Rev. A. O'Connell, D.D., Dean of Dublin; the Very Rev. H. H. Dickenson, D.D., Dean of Chapel Royal; the Rev. W. F. Stevenson of Rathgar; the Rev. J. W. M'Kay, secretary, Wesleyan Methodist Conference; the Rev. George Vance, Sligo, and a number of members of parliament, magistrates, and others were elected as vice-presidents. The honorary secretaries were Henry Wigham and A. J. Nicholls, LL.B., Mr. T. W. Russell being secretary, and Mr. W. G. Cox travelling agent. Thus the organization became a thoroughly representative and powerful one.

The thirty-seventh annual conference of the British Temperance League was held at Lancaster, July 5th and 6th, 1871, under the presidency of Mr. Joseph Thorp. A long and ably written report was presented, setting forth the position and work of the League during the preceding year, and giving a brief abstract of the various measures bearing upon or affecting the temperance movement, which had been introduced into the House of Commons, and of the action taken thereon by the League. The executive felt constrained to oppose Mr. Bruce's bill, and to continue the agitation in favour of the Sunday closing of public-houses.

In speaking of the loss sustained by the League in the death of the Rev. E. F. Quant, secretary, the executive said:—"In Mr. Quant's place the committee appointed Mr. Frederick Atkin, who had been long in the service of the League as one of its agents, and who consequently was well acquainted with

the requirements of the auxiliaries. They feel that the pains which he has taken in mastering the routine of the office, and the description of the work carried on there, in some respects so different from that to which he had been accustomed, deserve not their thanks alone, but those of the League." That Mr. Atkin proved himself to be an able and efficient secretary there can be no question whatever, and he served the League well and faithfully, until it was determined to remove the chief offices from Bolton to Sheffield.

In 1871 the third medical temperance declaration was prepared by Professor Parkes, on the suggestion of Mr. Ernest Hart and Mr. Robert Rac, and it was signed by 269 leading members of the hospital staffs. Amongst those whose signatures were attached were Sir G. Burrows, Sir T. Watson, Sir Henry Holland, Sir W. Ferguson, Sir J. Paget, Sir R. Martin, Sir Henry Thompson, Dr. B. Gibb, and Sir J. Bardsley. This declaration "recording the wide-spread belief that the inconsiderate prescription of large quantities of alcoholic liquids by medical men had given rise to intemperance, urged the need for medical practitioners to prescribe these liquors only under a sense of grave responsibility; that alcohol in whatever form should be prescribed

with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion was passed."

On the 18th and 19th of June, 1872, the thirty-eighth annual conference of the British Temperance League was held at Scarborough, when the report presented was a very healthy and vigorous one. The executive had deemed it advisable to use the pruning-hook, and cut off some of the dead and effete branches, and presented a list of *bona-fide* auxiliaries, so that the League was found to consist of 121 auxiliaries, all living subscribing branches. At this conference the representative of the Irish Temperance League attended and was warmly received. After some discussion it was once more decided that Bolton be the executive town. The sixteenth resolution of this conference shows the advanced opinion of the temperance reformers then assembled. It ran thus:—"That this conference is of opinion that the time has arrived when temperance reformers of all shades of opinion should unite together and sink political differences, in order to secure for their principles that parliamentary and municipal representation which their vast importance demands."

CHAPTER LI.

TEETOTALISM AMONG NOTABLE PERSONS.

1865-1889.

“Have any of the Rulers Believed on Him?”—Noblo Utterances of the late Duke of Albany—A Glance Backward—Teetotal Notables—Abraham Lincoln, President of the United States—General Stonewall Jackson—President R. B. Hayes and Mrs. Hayes—Dom Pedro, ex-Emperor of Brazil—The Queen of Madagascar—Oscar I., King of Sweden—John G. Whittier, the American Quaker Poet—Charles Waterton, “the Wandering Naturalist”—Thomas Edward, the “Scotch Naturalist”—David Livingstone, the African Explorer—Janet Hamilton, the blind Poetess—Rev. E. Davis, Missionary in British Guiana—Sir John Ross, R.N., and Others, Arctic Explorers—Dr. William Oxley—Samuel Plimsoll, the “Sailor’s Friend”—Rev. C. H. Spurgeon—Rev. John M’Neill—John Ashworth of Rochdale—John Smedley of Matlock Bank.

Some writers have attempted to create an impression that the temperance reformation began with, and worked its way up from a very humble origin, that because it was advocated by working men only it had to face the opposition of the clergy, gentry and nobility, and especially of the princes and rulers of the various countries into which it was introduced. As a matter of fact, it has from time to time had the patronage and support of some few of the “princes of the earth,” men and women of the very highest social position. This fact is of much more importance to some persons than to others. Truth is truth, and right is right, no matter who adopts it, or who attempts to gainsay it. But, as it was in the days of Christ, even so now, there are persons ready to ask, “Have any of the rulers believed on him?” When total abstainers are received at court, and their principles commended, then they have access to circles hitherto closed against them. When a prince of the “royal house” boldly denounces strong drink as “the only terrible enemy which England has to fear,” then pulpits and platforms re-echo the cry, and the public press teems with articles upon the sin of intemperance, and hosts of remedies are suggested. Long before the late lamented Prince Leopold, Duke of Albany, son of our beloved Queen, gave utterance to that grand denunciation of England’s curse and the cause of her shame, the temperance reformers had “many a time and oft,” and throughout the length and breadth of the empire, made such an indictment against strong drink. The utterance of these brave words, however, at such a time, and under such cir-

cumstances—almost the last public speech the noble duke delivered—created a deep impression upon the public mind, and without doubt led many to think seriously upon this subject, who had never given it much consideration before. A prince, a son of our own Queen, had spoken, and his “last words” to the people of Liverpool will not be readily forgotten.

Long before Columbus had dreamed of a New World on the other side of the Atlantic Ocean, or ever England had a name amongst the nations of the earth, the principles of temperance were inculcated and practised. As Dr. F. R. Lees observes: “Teetotalism everywhere pervaded the primeval empires of the world; it was preached and practised by the greatest moral reformers and spiritual teachers of antiquity; it was a part, indeed, of the religious culture of the Egyptians, centuries before a Jewish nation existed.”

The Rev. J. B. Dunn, D.D., of America, says:—“Every student of the antique parchments and moth-eaten volumes in which are written the histories of the most ancient of nations, every student who has ever sought to decipher old inscriptions and scrutinize Egyptian and Assyrian hieroglyphs found on long-buried rocky pages, knows that this temperance reform teaches no new doctrine, but is only a revival of what was inculcated in the writings of the most ancient sages and practised by people of the greatest antiquity, both Jew and Pagan.”

Having already given particulars of many of these “illustrious abstainers” and friends of temperance, we propose in this chapter to

give particulars of a few distinguished personages whose lives and labours have been of service to the world, and who have borne testimony to the fact, that total abstinence has been one of the greatest possible helps to them in the special work in which they have been engaged. In this way we are enabled to include some who, otherwise, would have been omitted, and whose lives and testimonies are not only interesting but valuable.

Several presidents of the United States of America have been warm friends and supporters of the temperance reformation. The most notable of these was ABRAHAM LINCOLN, a native of Elizabethtown, Kentucky, born February 12th, 1809. At the age of seven years he was taken with the rest of the family to a new home in Illinois, which was literally "a log-hut" very rudely furnished. In 1818 his mother died of fever, and about thirteen months after his father married again, but young Abraham had no reason to regret this. Mr. Lincoln's biographer—Mr. C. G. Leland—says that this excellent woman loved Abraham tenderly, and her love was warmly returned. After his death she declared to Mr. W. H. Herndon, who was for many years the law partner of Abraham Lincoln, "I can say what not one mother in ten thousand can say of a boy—Abe never gave me a cross look, and never refused, in fact or appearance, to do anything I requested him; nor did I ever give him a cross word in all my life. His mind and mine—what little I had—seemed to run together. He was dutiful to me always. Abe was the best boy I ever saw, or ever expect to see."

"When in after life Mr. Lincoln spoke of his 'saintly mother' and of his 'angel of a mother,' he referred to this noble woman, who first made him feel 'like a human being'—whose goodness first touched his childish heart, and taught him that blows and taunts and degradation were not to be his only portion in the world."

Reckoning his instruction by days, we are told that he only had about one year's schooling in all his life. After his day's work was over he would pass the evening hours in study, working his arithmetical sums with a pencil or coal on a wooden shovel or strip of board, and when his slate was full he would shave it off with a sharp knife, and begin again.

At twenty-one he was a rough-looking person, tall, angular, and ungainly, and was chiefly employed in rail-splitting. In 1831 he

took a flat boat to New Orleans, and for the first time saw negroes chained, maltreated, and whipped, and this scene made a lasting impression upon his mind, and led him to consider the wrongs of slavery.

In 1833 he was appointed postmaster at New Salem, was elected a member of the legislature of Illinois in 1834, and adopted the law as a profession. In 1846 he was elected a member of Congress by a very large majority; and in November, 1860, he was duly elected President of the United States, receiving 1,857,610 votes, or a majority of 566,036 over Mr. Douglas.

On one of the most important occasions in his eventful life, his reception of the deputation requesting his acceptance of the nomination to the presidency, he gravely addressed the company in the following terms:—"Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man; it is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion; it is pure Adam's ale from the spring." And, taking a tumbler, he touched it to his lips, and pledged them his highest respects in a cup of cold water. Of course, all his guests were constrained to admire his consistency, and join in his example."

Riding one day on the top of a stage-coach in Illinois, the driver asked Mr. Lincoln to stand "treat." "I never use liquor, and I cannot induce others to do so," was his reply. "Don't you chew neither?" asked the driver. "No, sir." "Nor smoke?" "No, sir; I never use tobacco in any form." "Well," remarked the disgusted driver, "I hain't got much opinion of those fellows with no small vices; they usually make it up in big ones." Mr. Lincoln keenly relished this story and often repeated it.

On the 14th of April, 1865, he was cruelly assassinated in the theatre at Washington by the miscreant Booth. Thus died, at the early age of fifty-six years, "Honest Old Abe."

In recording—in common with many of the leading public bodies on this side of the Atlantic—their sense of the great calamity which had befallen the American nation, the executive of the United Kingdom Alliance added to their resolution of sympathy the following appropriate remarks:—"It feels very keenly the death, by the hand of a murderer nerved by drink, of a man whose long adhesion to the principles of total abstinence and prohibition,

and whose faithful adherence to them even during the war, have proved that to these, as to all forms of enlightened philanthropy, the late President of the United States of America devoted his high intelligence and his noble heart."

It is recorded that when offered wine at a great banquet President Lincoln publicly refused, and stated that he had been *fifty years an abstainer*. He feelingly acknowledged his indebtedness to the friend who persuaded him to sign the pledge, by which he was probably saved from a drunkard's life and a drunkard's grave.

Some of President Lincoln's best friends and ablest generals were like himself staunch teetotallers. Amongst these, not already noticed, is Rutherford B. Hayes—since President of the Union. The famous Confederate General "Stonewall" Jackson, a man whose name will long live as one of America's greatest generals, was also a strict abstainer. It is related that on one occasion, when very much exhausted, Jackson was asked by a brother officer to join him in a glass of brandy-and-water. "No," said he; "*I am more afraid of it than of Yankee bullets!*" Possibly much of the success of the soldiers of the Union was to be attributed to their enforced sobriety, for, while ample provision was made for the supply of tea and coffee, they were sternly forbidden the use not only of spirits, but of the comparatively innocuous cider and lager beer.

RUTHERFORD B. HAYES was born at Delaware, in Connecticut, October 4th, 1822, about three months after the death of his father. Happily the widow and her three children were well provided for, and a wealthy bachelor uncle looked after their interests, and sent Rutherford, when he was about sixteen years of age, to Kenyon College, Ohio. He was a sturdy healthy lad, of fine physique, a lover of manly sports, clever with the rifle, a hunter, an angler, a famous swimmer, an adept at skating, and a rare pedestrian, walking home to Delaware at Christmas time—a distance of about forty miles in twelve hours—when but a youth. After completing his college course, he served a short time in an attorney's office in Columbus, and at the age of twenty-three commenced practice on his own account in Cincinnati. He soon came to the front as a speaker, and when the slavery crusade began, threw himself into the agitation with the anti-slavery party.

When the terrible civil war commenced in 1861, Mr. Hayes, after undergoing a short course of military training, assumed the office of major of the 23d Ohio Regiment, and during the war made himself conspicuous by his bravery and daring. It is said that he was a kind man, but a strict officer, making his men do their whole duty as soldiers. At the close of the war he was made a general, and elected a member of Congress for Cincinnati. As a statesman he rendered good service in the cause of education, and the formation of various beneficent institutions. In 1872 he was appointed governor of the state of Ohio, the duties of which he discharged with the approbation of the whole community. After a severe contest he was elected President of the United States in 1877, some objecting to him on the ground that he was merely a total-abstaining Sunday-school teacher!

The *Providence Journal* tells the following story:—"Directly after his successful campaign for the governorship of Ohio, Mr. Hayes chanced to be in Cleveland in attendance upon some important duties in connection with the recent campaign. After supper he and several of his political friends retired to his own apartments to talk over recent events, and, of course, hearty congratulations were given to him from all. In the course of the evening some one suggested the expediency of calling for some champagne to rightly celebrate his recent election. Mr. Hayes remarked that he desired none, and would prefer to have none brought up. The gentleman, however, in spite of his remonstrance, went into the hall, summoned a servant, and ordered some champagne. Presently a waiter came into the room with glasses and bottles of champagne on a tray, and set them upon the table. Mr. Hayes immediately turned from the topic of conversation occupying those present, told the waiter to remove the tray from the room without delay, and remarked that he hoped the gentleman who had ordered the wine would excuse him, that he thanked him, but it was in direct opposition to his principles to partake of any alcoholic liquor at all, and especially so under the present circumstances. He said: 'Gentlemen, I consider my election to the governorship worthy of a better celebration. I think it would be well for us all, instead of resorting to this kind of conviviality, rather to consider well what duties and responsibilities such an office enjoins upon me.' With

these few manly remarks the subject was dropped. This incident shows unmistakably the general bearing of the man's character."

In 1852 Mr. Hayes was married to Miss Lucy Ware Webb, of Cincinnati, and he found in her an able, strong supporter of his devotion to total abstinence.

A leading New York journal gave the following particulars of the course adopted at a great state reception during Mr. Hayes' term of office:—"At the last state reception in the White House, one of the most brilliant ever held there, with its eight hundred and fifty invitations, no wine was allowed. The newspapers had been very sure that the good lady for once would forego her temperance ideas, the wish perhaps being father to the thought. An admiral present being asked if he missed the wine, replied, 'Not a bit. It is a perfect godsend to old fellows like me to spend an evening without wine. To-morrow I'll get up in first-rate condition—no headache, not cross, and blessings on Mrs. Hayes for her good sound sense!'"

This was a bold, a heroic act on the part of the president and his wife, and was without a parallel, none having dared to brave the influence of custom so far as to refuse to give wine a place at these receptions, although previous presidents were personal abstainers, and had no wine at their own board.

Mrs. Hayes set an example, and displayed a devotion to principle which could not fail to prove of immense service to the cause of temperance, and be a precedent for others in high places. This noble woman died in June, 1889, lamented by all friends of truth, virtue, and religion.

DOM PEDRO, Emperor of Brazil—who was rudely driven from the throne he had so long occupied, and who died in 1891—was for many years a total abstainer; as was also the late Christian QUEEN OF MADAGASCAR.

OSCAR I., KING OF SWEDEN, who died in 1859, was a liberal friend and supporter of the temperance movement, and stated that he "would gladly give away the most costly jewel of his crown," if he could free his brave people from the thralldom of alcohol.

JOHN G. WHITTIER, the American Quaker poet, joined the temperance movement in 1832, and has through his long life been a staunch supporter of its principles. Amongst other incidents he narrates the fact that the local secretary of a temperance society of a town in

Massachusetts was burnt in effigy, so unpopular was the movement in those days, in that locality.

The following is one of his latest temperance lyrics:—

Take courage, temperance workers!
 You shall not suffer wreck,
 When up to God the people's prayers
 Are winging from your deck.
 Wait cheerily, temperance workers,
 For daylight and for land!
 The breath of God is in your sail,
 Your rudder in His hand.
 Sail on! sail on! deep freighted
 With blessings and with hopes;
 The good of old with shadow hands
 Are pulling on your ropes;
 Behind you, holy martyrs
 Uplift the palm and crown;
 Before you, unborn ages send
 Their benedictions down.
 Courage! your work is holy;
 God's errands never fail!
 Sweep on through storm and sunshine,
 Through thunder and through hail!
 Work on! work on! the morning comes,
 The port you yet shall win;
 And all the bells of God shall ring
 The ship of Temperance in.

Of those who have explored foreign lands, and given particulars of scenes hitherto unknown; men who have been under the burning sun of tropical climes, and amid the snow and ice of the arctic regions; men who have endured hardships, slept on a blanket in the jungle, or made the tall branches of the forest giant their lodging-place; men who have been "*bona-fide*" travellers and explorers, yet had no desire for alcoholic liquors,—we propose to give some few particulars.

CHARLES WATERTON, "the Wandering Naturalist," was born at Walton Hall, near Wakefield, Yorkshire, in 1782. After being educated at Ushaw school, near Durham, he went for a time to Stonyhurst College, and then gave himself up to the bent of his own inclinations. He travelled first to Gibraltar, then visited Malaga, Demerara, and for about twelve years rambled through the forests of Guiana, and published the result in his *Wanderings in South America*. After roving for years over deserts and prairies in pursuance of the science he loved so well, he eventually retired to his ancestral hall at Walton. Here he surrounded himself with all species of animals, and found

occupation in arranging and rearranging his wonderful treasures.

In his prefatory note to the Catalogue of his Museum Mr. Waterton observes:—"Every quadruped, insect, bird, and reptile has been prepared and mounted by my own hand. I have collected them at intervals, in Guiana, in Brazil, in the West Indies, in the United States of North America, in Italy, and in England, from the year 1812 to the present time, 1855 (a period of forty-three years). The specimens have all been done upon an entirely novel principle, discovered by myself, so that their original features have been perfectly restored, the full brilliancy of their plumage retained, and every part of them secured from the effect of damp, and from the depredation of the moth."

He was a remarkable man, as active and nimble as a cat even at eighty years of age. He was very simple in his habits and diet, and was almost a life abstainer. On one occasion he was met very unexpectedly by his friend Dr. Higginbottom, of Nottingham, who inquired where he had "dined." "Dined," responded the squire, "nowhere. I take a bun and a glass of cold water when I am hungry."

His museum and park were open to the public, but he would never, except in specially necessary instances, permit a gun to be fired within the precincts of his park, which was extensive, nor any boat to be upon the lake from September to May, nor was fishing permitted for this lengthened period; consequently, all land and water fowl had a perfectly unmolested and secluded retreat for upwards of six successive months. There were, of course, numerous visitors, some simply desiring to gratify their idle curiosity, while others were bent upon the exercise of their scientific predilections.

In his *Autobiography*, he gives the following testimony in favour of total abstinence:—"The severe attacks of dysentery, and the former indispositions caused by remaining in unwholesome climates and by exposure to the weather, seem to have made no inroads into my constitution; for I am a stranger to all sexagenarian disabilities, and can mount to the top of a tree with my wonted steadiness and pleasure. I am confident that I owe this vigorous state of frame to total abstinence from all intoxicating liquors."

In a letter to Dr. John Higginbottom, in 1863, he spoke still more emphatically, viz.:—

"I am now fourscore and one year and three months old, and I can stand upon the upper branches of a tree, or upon the top of a high wall without fear of falling. I rise every morning, winter and summer, at half-past three o'clock. I do not know the taste of wine, nor of any spirituous liquor, and sixty-seven years have now passed over my head since I drank a glass of beer, and I have passed twenty years off and on in the pestilential swamps of the tropics." Mr. Waterton died on the 27th of May, 1865, at the age of eighty-three years, "in love and charity with all men."

Though occupying a very humble station in life, and pursuing his studies and researches under very different circumstances, Thomas Edward, the "Scotch Naturalist," was equally eminent, and, like Mr. Waterton, almost a life abstainer.

THOMAS EDWARD was the son of a handloom cotton weaver, and was born at Gosport on Christmas-day, 1814, but soon after his birth his parents removed to Aberdeen. At a very early age Thomas began to manifest keen interest in animated nature, and was often punished for cramming his pockets with living specimens of slimy, sluggish snails, birds, leeches, bees, reptiles, and other odds and ends. At six years of age he was sent to work in an Aberdeen tobacco factory for the sum of *fourteen pence* per week. In two years' time he and his brother were transferred to the Grandholm cotton factory, situated on the river Don, about two miles from Aberdeen. Here he was in the country, with its lovely woods and glorious old plantations, where he could follow the bent of his inclinations in the little leisure afforded him. At the age of eleven he was bound apprentice for six years to Charles Begg, shoemaker. Begg was a drunken pugilist, and the lives of the members of his household were rendered very unhappy by his habits and conduct, and his apprentice's pets fared badly if they came within reach of his hands. Thomas at last went home, determined never again to serve such a brute, and he never did.

After trying to ship himself off to sea, he ran away from home and tramped to Dundee; but after a week's absence returned home, and at the request of his mother returned to the shoemaking under a new employer. At eighteen he joined the Aberdeenshire militia, and one day, while upon drill, he was lured by a fine specimen of the brown butterfly,

the like of which he had never seen before. So much was he absorbed in his ruling passion, that he forgot everything and chased it, and had nearly caught the prize when suddenly he was gripped by the neck and found himself taken prisoner by the corporal of his company.

Two years later he removed to Banff, where he married and settled down, his wife proving herself a true helpmeet, and though his earnings were not more than 9s. 6d. per week they lived very happily together. Now he began to wish for and strive to obtain some education, and in his own little home he began the work of self-culture, and continued his researches into the habits and characteristics of birds and animals. He was a mystery to his fellow-workers, whose company he seldom sought, and, unlike most of them, he never sought for enjoyment in a public-house.

By patient, persevering effort he had succeeded in 1845 in preserving nearly 2000 specimens of living creatures found in the neighbourhood of Banff. With great ingenuity he prepared cases, and with his own hands fitted up an interesting exhibition of his collection, which he threw open to his fellow-townsmen upon payment of a small admission fee. In the following year he gave another and more attractive exhibition, which was so successful as to lead him to remove the collection to Aberdeen, in the hope of being still more successful. Here, however, he was doomed to experience disappointment and loss, his greatest difficulty being to persuade the public that he was not an impostor; for they refused to believe that the collection was entirely the work of his own hands, or that it was his own exclusive property. One of the objectors was a local physician of some eminence, who, upon more than one occasion, argued the point with Mr. Edward, and urged that working shoemakers had neither the learning nor the opportunities necessary for scientific pursuits, nor yet the time nor the money to spare for the purpose. Said he: "No, poor devils! they need all their time and all their money to eke out their bare and half-starved existence." To this vigorous criticism Edward replied: "I quite agree with you in some of your remarks; but I am sorry to say that the wretchedness you allude to is, in too many cases, attributable to themselves, and also to their slatternly and improvident wives. They do not go into the fields to drink in the sweets of

nature, but rush unthinkingly into the portals of hell, and drown their sorrows in whisky! In this way they beggar themselves and pauperize their families."

After six weeks' experience in Aberdeen, his splendid collection of birds and natural objects, which it had taken him eight years to collect, was sold for £20, 10s., and he returned to Banff, to begin the battle of life again. It was not long, however, before he commenced his task again, and in 1858 he had accumulated another splendid collection of natural-history objects. This was his third, and probably his best collection. "On returning home from his work at night," says Dr. Smiles, his biographer, "Thomas Edward used to equip himself with his insect boxes and bottles, his botanical book, and his gun, and to set out with his supper in his hand or stowed away in his pocket. The nearest spring furnished him with sufficient drink. So long as it was light he scoured the country, looking for moths or beetles or plants or birds, or any living thing that came in his way. When going out at night Edward was often advised to take whisky with him. He was told that if he would drink it when he got wet or cold, it would refresh and sustain him, and otherwise do him a great deal of good. Those who knew of his night wanderings wondered how he could ever have endured the night air and been kept alive without the use of whisky. But Edward always refused. He never took a drop of whisky with him; indeed, he never drank it, either at home or abroad. 'I believe,' he says, 'that if I had indulged in drink, or even had I used it at all on these occasions, I could never have stood the cold, the wet, and other privations to which I was exposed. As for my food, it mainly consisted of good oatmeal cakes. It tasted very sweet, and was washed down with water from the nearest spring. Sometimes, when I could afford it, my wife boiled an egg or two, and these were my only luxuries. But, as I have already said, *water was my only drink.*'"

His goodwife being asked what she thought of her husband's wanderings about at night, wisely replied: "Weel, he took such an interest in beasts, that I didna compleen. Shoemakers were then a very drunken set, but his beasts keepit him frae them. My man's been a sober man all his life, and he never neglectit his wark. Sae I let him be."

In 1866 Mr. Edward was elected an asso-

ciate of the Linnæan Society, and shortly afterwards was unanimously admitted a member of the Aberdeen Natural History Society, and also a member of a kindred association in Glasgow. As custodian of the Royal Literary Fund, the late Earl of Beaconsfield promptly granted an annuity to the "Scotch Naturalist," which was warmly approved by the public in general, and the literary and scientific world in particular. Mr. Edward died April 27, 1886, aged seventy-one.

JANET HAMILTON, the humble Scotch poetess, was born in the parish of Shotts, Lanarkshire, October 12, 1795. Her father was a farm labourer, and afterwards became a master shoemaker. Janet married one of his workmen, named John Hamilton, in 1809, and they lived in Langloan for about sixty years. Before she was twenty she had composed several poetical pieces, but it was not until she was over fifty years of age that she taught herself to write a quaint handwriting, in which she set down her essays and poems. She published three volumes, and her son has edited *The Poems and Prose Works of Janet Hamilton* (1880). Although she travelled very little, she saw enough of the evils of drink to make her an earnest temperance reformer, and to lead her to write a number of vigorous temperance poems and essays. During the last eighteen years of her life she lived in darkness, having lost her sight. She died October 27, 1873. A memorial fountain was erected to her memory in the village of Langloan, nearly opposite the cottage where she had lived and sung.

DAVID LIVINGSTONE, the world-renowned African explorer, was born at Blantyre, Lanarkshire, in 1813. At the age of ten he commenced to work as a piecer in the Blantyre Linen Factory, working from six in the morning until eight at night—with short intervals for meals. He was fond of study, and regularly attended a night-school after his day's work was over. The reading of Culpepper's *Herbal* gave him a thirst for rambling in search of herbs and flowers, then he took to shells, &c. While at work at the mill he learned Latin, and having attended the medical and Greek classes at Glasgow University during the winter months, he finally became a licentiate of the Faculty of Physicians and Surgeons. Eventually he offered himself to, and was accepted by the London Missionary Society, who sent him out to South Africa,

where he spent years in exploring the country and teaching the natives the truths of Christianity, effecting a grand revolution in some districts.

In 1857 Dr. Livingstone said that he had been a total abstainer for twenty years and still remained so, and before he left England on his last journey he told Mr. Edward Baines of Leeds, that he had passed through the thirty-one fevers by which he had been attacked, without a single drop of alcoholic drinks. He took a bottle of brandy with him in his medicine chest, which was broken before it had been opened, consequently he went through his long journey in Africa without any intoxicating liquors.

In June, 1874, Mr. H. M. Stanley wrote, stating how he found Livingstone, and added:—"I had seven bottles of medicine brandy with me. *Half a bottle* lasted Dr. Livingstone and myself four months and four days of almost constant rainy weather."

From the testimony of Mr. Robert Rae, secretary of the National Temperance League, supported by Miss Livingstone, sister of Dr. Livingstone, it is clear that from a youth in his teens up to the end of his first great journey the doctor was a consistent pledged abstainer, and if, as appears from Mr. Stanley's statements, he only took it occasionally as medicine, then it may safely be said that he was an abstainer to the end of his life. He died near Lake Bangweolo, in May, 1873, and his body, which was rudely embalmed and brought to the coast by his followers, was buried in Westminster Abbey on the 18th of April, 1874, in the presence of a vast assembly.

Mr. Neil Livingstone, father of the illustrious traveller, was an early temperance reformer, and advocated the cause of total abstinence as far back as 1829. Long before that date he had mourned over the evils of the drinking customs, and, inspired by reading Mr. John Dunlop's paper in 1829, recommending the formation of temperance societies, he entered into the project with all his heart, and was instrumental in forming societies in Blantyre, and got Messrs. Robert Kettle and William Collins of Glasgow, Rev. Dr. Hamilton of Strathblane, and others, to give lectures in the schoolhouse of Blantyre Works. From the beginning he was a total abstainer, and an ardent friend of missions, &c. An early pledge of total abstinence bearing date 1838, signed by the Rev. William Fleming, late of

Edinburgh, is still in existence, on which occur the names of "Thomas Burke, president," "N. Livingstone, secretary."

British Guiana is said to be one of the most unhealthy portions of the world. It consists in great part of marsh land, the exhalations raised from which by the sun render the air exceedingly pestiferous. There were, however, in 1868, about ten thousand teetotallers there, the experience of whom is thus testified to by the Rev. E. Davis, missionary. He says:—"In our own persons we have demonstrated that the English constitution can stand better in this deadly climate without any intoxicating drinks whatever."

From India, Africa, China, Japan, America, Australia, New Zealand, Greenland, and Iceland, comes the same testimony, viz.: that while the moderate drinker often succumbs to the trying circumstances under which he is placed, the abstainer invariably endures them with impunity.

SIR JOHN ROSS, R.N., bore this testimony:—"My first voyage was to Jamaica, where the captain and several of the crew died. Excepting that I never drank any spirits, I took no care of myself. I exposed myself to the burning sun, slept on deck in the dew, and ate fruit, without feeling any bad effects. I never tasted spirits; and to this alone do I attribute the extraordinary good health I enjoyed."

His experiences in the arctic regions were precisely the same, as were those of Sir John Franklin. This experience was fully confirmed by the teetotal portion of the crew under Captain Nares, who returned from an expedition in the arctic regions in 1877. In fact it has been proved that in every clime and region man is happier and healthier without the use of alcoholic liquors.

DR. WILLIAM OXLEY of London, who was a practical teetotaler from 1794, or nearly forty years before the formation of our modern total abstinence societies, went on two voyages to the arctic regions, and his experience proved to him in a conclusive manner that his abstinence from alcoholic liquors was advantageous to him in every way. Despite all his hardships in these regions, and his life of active usefulness, he lived to the age of eighty-eight years.

Though he is not a seafaring man, few have done more real service to those who "go down to these ainships," than MR. SAMUEL PLIMSOLL, "the Sailor's Friend." He was one of twelve

children born to Mr. Thomas Plimsoll, and first saw the light in the great western seaport of Bristol in 1824. As he was not born with "a silver spoon in his mouth," Samuel when a boy removed to Penrith, to earn his own livelihood, but after a short stay there proceeded to Sheffield, where he obtained employment in a solicitor's office. This was not to his liking, therefore he entered into the service of Mr. Birks, a local brewer, who was mayor at the time. Mr. Plimsoll attended the Congregational church over which the Rev. Thomas Smith was pastor, and eventually became a member and an active worker. In 1851 he was appointed local honorary secretary of the Great Exhibition, and by his exertions Sheffield was enabled to take a prominent position in the great world's show. So much were his services appreciated that the commissioners readily offered him an honorarium, which he firmly and courteously declined to accept.

At the age of twenty-eight, and with a very limited capital, he determined to remove to London, and commence business as a coal merchant. In referring to that time he once remarked: "For months and months I lived in one of the model lodging-houses established mainly by the efforts of Lord Shaftesbury. There is one in Fetter Lane, another in Hatton Garden; and, indeed, they are scattered all over London. I went there simply because I could not afford a better lodging. I have had to make 7s. 9½d. (3s. of which I paid for my lodging) last me a whole week, and I did it. It is astonishing how little you can live on when you divest yourself of all fancied needs! I had plenty of good wheaten bread to eat all the week, and the half of a herring for a relish (less will do if you can't afford half, for it is a splendid fish), and good coffee to drink; and I know how much—or rather how little—roast mutton you can get for twopence for your Sunday's dinner. Don't suppose I went there from choice; I went of strong necessity (and this was promotion, too); and I went with strong shrinking—with a sense of suffering great humiliation, regarding my being there as a thing to be carefully kept secret from all my old friends. In a word, I considered it only less degrading than sponging upon my friends, or borrowing what I saw no chance of ever being able to repay."

Mr. Plimsoll, by dint of persevering effort, and with the aid of a new system of loading,

which he invented and patented, gradually made a successful and remunerative business, the royalty on his patent proving a highly valuable property. In 1865 he was a candidate for the borough of Derby, but was unsuccessful. In 1868 he again contested the borough, and was returned by a majority of 2500 votes. His action on behalf of the sailors, and the subsequent passing of the Merchant Shipping Act, are known too well to need any comment of ours.

In 1870 Mr. Plimsoll identified himself with the temperance movement and became a personal total abstainer. He was not afraid to give expression to his opinions, nor to testify what he knew of the tricks of the liquor trade. In an address to his constituents he referred, on one occasion in particular, to the systematic adulteration so largely carried on in the manufacture of alcoholic liquors, and in speaking about salt, said: "I speak deliberately, because I speak of things I know"—that salt was used for the deliberate purpose of making people thirsty; and then he went on to say that he knew one case in which "a barge load of some seventy or eighty tons was taken to a large brewery in one town in the Midland counties, and this," he added, "is a frightful fraud and a wicked sin." Possibly Mr. Plimsoll was simply recalling the fact that as a brewer's clerk he had opportunities of recording facts which are not easily forgotten, or turn up, at a later period in life, when they serve a good purpose.

Amongst the popular preachers of the times who have identified themselves with the temperance cause, none have been more outspoken or useful than the Rev. C. H. Spurgeon, the most prolific writer and preacher of the century perhaps. His sermons, known as the "Metropolitan Pulpit," have reached circles far indeed beyond his own sphere.

CHARLES HADDON SPURGEON was the lineal descendant of a family whose name, for over two centuries, has occupied an honourable position amongst the Nonconformists of England. In 1677 Job Spurgeon was one of five who were committed to Chelmsford Jail for conscience' sake. In the midst of an extremely cold winter they were incarcerated for fifteen weeks, having straw beds provided for them; but Job Spurgeon was so weak that he was unable to lie down, and sat up in a chair most of the time.

C. H. Spurgeon, son of John Spurgeon, for

many years pastor of the Independent Church at Cranbrook, was born at Kelvedon, June 19th, 1834, and at an early age was committed to the care of a maiden aunt and his grandfather. At seven years of age he was sent to school at Colchester, and for about a year was usher in a school at Newmarket, then usher under his old schoolmaster, Mr. Leading, at Cambridge. Here he became identified with the work of the Baptist Chapel, St. Andrew Street. At the age of sixteen he was induced to preach his first sermon in a low-pitched room of a thatched cottage, and soon became known as the popular "Boy Preacher."

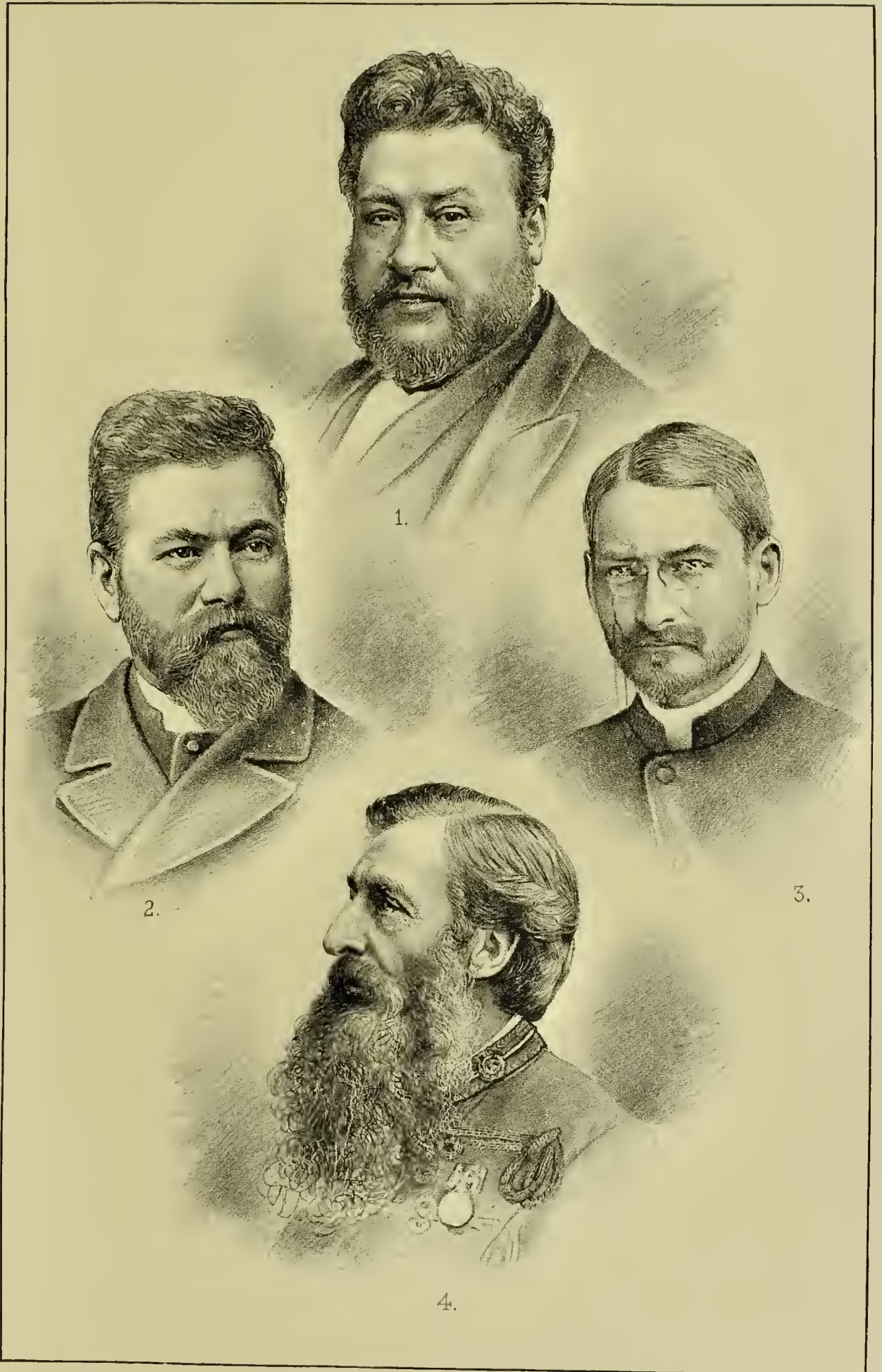
At the age of seventeen he became pastor of the Baptist Chapel at Waterbeach; in the autumn of 1853 he accepted an invitation to preach in New Park Street Chapel, Southwark, and in 1854 formally accepted the pastorate of that church.

In less than a year it was found necessary to enlarge the building, and during the alterations the services were held in Exeter Hall. Soon after the opening of New Park Street Chapel it was found quite inadequate to accommodate the thousands who flocked to hear the popular preacher. The Surrey Gardens Music Hall was hired in 1856, and frequently filled to its utmost capacity,—hence the erection of the Metropolitan Tabernacle, which was publicly opened on the 25th of March, 1861, the total freewill-offerings received being £31,000.

Mr. Spurgeon's next great undertaking was his "Pastors' College," followed by the "Stockwell Orphanage," founded in 1867, and in 1880 by an Orphanage for Girls.

His personal experience of total abstinence is best given in his own words: "I abstain myself from all alcoholic drink in every form, and I think others would be wise to do the same; but of this each one must be a guide unto himself." In one of his sermons he uses the following very emphatic language:—"That cup—which seldom is of benefit to any one, even when taken in moderation, and to many is damnation if they touch a drop of it—has drawn its thousands down to perdition."

In *John Ploughman's Talk* and *John Ploughman's Pictures*, he has many a straight hit at the drink and drink-makers. He tells his readers that "To smite evil—and especially the monster evil of drink—has been my earnest endeavour, and assuredly there is need. It may be that the vice of drunkenness is not more common than it used to be; but it is



1 Rev. CHARLES H. SPURGEON, Baptist, Metropolitan Tabernacle, London.

late of London.

3 Rev. HUGH PRICE HUGHES, Wesleyan, Editor of the *Methodist Times*.

London, General of the Salvation Army.

2 Rev. JOHN McNEILL, Evangelist, Scotland;

4 Rev. WILLIAM BOOTH,

sufficiently rampant to cause sorrow in every Christian bosom, and to lead all lovers of their race to lift up their voices against it. I hope that the plain speech of John Ploughman will help in that direction."

In another place he says: "Certain neighbours of mine laugh at me for being a teetotalter, and I might well laugh at them for being drunk, only I feel more inclined to cry that they should be such fools. Oh, that we could get them sober; and then, perhaps, we might make men of them. You cannot do much with these fellows unless you can enlist them in the cold-stream guards."

He that any good would win,
At his mouth must first begin.

As long as drink drowns conscience and reason, you might as well talk to the hogs. The rascals will promise fair and take the pledge, and then take their coats to pledge to get more beer. We smile at a tipsy man, for he is a ridiculous creature; but when we see how he is ruined, body and soul, it is no joking matter. How solemn is the truth, that 'No drunkard shall inherit eternal life.'"

Backed by his deacons and church officials, Mr. Spurgeon gave no place to the alcoholic demon on the Lord's table, but celebrated the communion in the "pure juice of the grape," "the fruit of the vine" unfermented and unadulterated, so that no reformed drunkard could be lured to destruction by tasting his old enemy in taking part in a religious ceremony in *his church*.

Mr. Spurgeon died, after a protracted illness, at Mentone, January 31, 1892. His remains were removed to England, and interred in Norwood Cemetery, amidst expressions of wide-spread and even national sympathy.

Whilst he was stationed in London, the REV. JOHN M'NEILL was one of the best known and most popular preachers of the metropolis, and a visit to Regent Square Presbyterian Church was deemed an important part of the programme of Americans and colonials on tour.

John M'Neill was born in Houston, a village in Renfrewshire, July 7th, 1854, his father being what is termed in Ireland an Antrim Scotchman, whilst his mother was a native of that village. When John was about twelve years of age the family removed to Inverkip on the Clyde, where, at the parish school, he

continued his early education begun in Houston. On leaving school he entered the service of the Caledonian Railway Company as platform porter and ticket-collector at Inverkip, and subsequently as booking-clerk in Greenock. He retains a lasting memorial of railway service in an injured finger, which was caught and crushed between two buffers. In 1875 he had charge of the passenger work in the Caledonian Railway Company's office in Princes Street, Edinburgh. This post he resigned to take a clerkship under the North British Railway Company, which he held about two years, and then began his great life's work.

Mr. M'Neill became a decided Christian under the preaching of the Rev. Peter Douglass, Free Church minister at Inverkip, and was for some time actively engaged in evangelistic and Young Men's Christian Association work, when he was advised to devote himself entirely to preaching the gospel. After passing through a college course, he was engaged for some time in active mission work in and near Glasgow, and was invited to accept the pastorate of the Free Barony Church in that city, which, however, he declined because he was too young, preferring an invitation to the smaller congregation of the M'Crie-Roxburgh Church, Edinburgh, where his ministry was remarkably successful. In 1889 he removed to London, where he was still more successful; but after a time he resigned his London charge, to take up the work of an evangelist throughout Scotland.

As a temperance reformer Mr. M'Neill takes his place amongst the life-long abstainers, or, to use his own words, "I stopped drinking before I began," which is the right thing to do. As a Christian minister he has given earnest attention to the question, and very feelingly and kindly puts the sacramental wine question before all earnest Christians, and strives to purge and purify the church from all complicity with the drink curse. As a preacher and teacher his efforts are characterized by earnestness and sincerity which cannot be questioned. He speaks and acts as one solemnly conscious of his responsibility, and the grave importance of the work in which he is engaged. As an orator he is simply eloquent without pretension, swaying the masses by an almost mysterious spiritual power.

We have already given biographical sketches of some of Ireland's illustrious temperance pioneers and workers in almost every circle

except the Episcopal Church, and now we feel constrained to find space for a dignitary of this church, who was also a temperance reformer. The late JOHN GREGG, D.D., Bishop of Cork, Cloyne, and Ross, was born near Ennis, county Clare, Ireland, in the year 1798. He was educated at Ennis Classical School, and at Trinity College, Dublin. Strangely enough, only one man ever spoke to him on the subject of personal religion, and that was Gideon Ouseley, the Irish itinerant Methodist preacher, and the first person who suggested to his mind the idea of becoming a clergyman was a Roman Catholic priest, with whom he was one day riding. While at Trinity College the decisive influence was felt, under the preaching of the Rev. Benjamin Matthias of the Bethesda Church. After a distinguished course at college, he was ordained in 1826, and became curate in the French Church, Portarlinton; and in 1828 was presented to the living of Kilsallaghan, on the borders of the counties of Dublin and Meath. For eight years he was minister here, and in 1836 succeeded Mr. Matthias as chaplain of Bethesda. Under his preaching the congregations at Bethesda Church soon became too large, and then Trinity Church, in Lower Gardiner Street, was built for him. In 1857 he was appointed Archdeacon of Kildare; in 1860 he obtained the degree of D.D. from Trinity College; and in 1862 was appointed Bishop of Cork.

Of this clergyman it has been said: "As a preacher Dr. Gregg had few equals. He was a unique and striking personality in the pulpit. His rich Connaught brogue, his dark and flashing eyes, his impassioned eloquence, his tender pathos, his quaint humour, his robust common sense, and contempt for conventionalities, all combined to give him a marvellous power over every audience. He used great plainness of speech. In fearless and sometimes stern language he rebuked the sins and follies and frivolities of his hearers. His quiet vein of sarcasm sometimes provoked a laugh. On one occasion, in a south of Ireland town, the writer heard him preach to a large congregation, including many of the aristocracy and local gentry. Speaking of St. Paul, Dr. Gregg said 'he was only a tentmaker—only a poor tradesman. *If he had come to —, some of you wouldn't have asked him to dinner.*'"

Early in May, 1878, Bishop Gregg died in his eightieth year. The Rev. C. H. Irwin, M.A.,

observes:—"If Achilles Daunt, sweet and gentle spirit, was the Melancthon of the Irish Episcopal Church, John Gregg, sturdy, outspoken, yet large-hearted and tender withal, was its Martin Luther."

The life of JOHN ASHWORTH, of Rochdale, founder of the Chapel for the Destitute, author of *Strange Tales, Wanderings in Canaan, &c.*, is so full of startling incidents that it is difficult indeed to condense them into a brief sketch. He was born at Cutgate, a hamlet two miles north-west of Rochdale, July 8th, 1813. His parents were very poor, their poverty being made worse by the intemperate habits of his father. His mother was a thrifty, industrious, Christian woman, who did her utmost to make home comfortable. She duly sent her children to Sunday-school, and many have read with emotion the story, told by Mr. Ashworth, of his mother sending him early to bed that she might wash his one shirt, and patch his clothes ready for Sunday, and to cover these patches she made him a pinafore out of part of a wool sheet on which was printed in large letters the word WOOL. She could not manage to cut out this part fully, or to wash out the letters, and the little sensitive lad had to go to school in his bare feet, and a pack-sheet pinafore with half the letters WOOL down one side, to take his place in the third Bible-class among boys much better dressed, and who did not like to sit beside him on that account. He says: "I put my bare feet under the form to prevent my proud class-mates from treading on my toes; the feeling that I was poor distressed me."

He soon acquired a taste for reading, and would stand for hours in his bare feet reading to the other members of the family out of Fox's *Book of Martyrs*, and *Tales of the Covenanters*, till they were all in tears. There can be little doubt that, like others who read these books in early life, they created impressions never to be effaced, and made him and them unflinching opponents of oppression of every description, whether political, civil, or religious.

When he was about ten years of age the family removed to a row of houses called "Catches," a little nearer Rochdale, and here John began to learn his father's trade of weaving in the room above the house. He subsequently engaged himself to a painter in Heywood, but his master failed before he had completed his apprenticeship or learned much

of the business. John, however, was not disposed to give up the business, and found employment in Rochdale. By watching the other men, and giving his mind to it, he soon became competent for any work, and in process of time became his master's foreman.

About 1836 he experienced a great religious awakening, and from that time was a Christian in truth as well as in name. In April, 1837, he preached his first sermon, and in October his trial sermon, and became a duly recognized local preacher and a temperance advocate, having the joy of seeing his own father become a teetotaler and a reformed man.

During the Great Exhibition of 1851 Mr. Ashworth visited the metropolis, and inspected some of the homes for the destitute, houses of refuge, &c., and was so deeply impressed that he resolved to open a chapel for the destitute in Rochdale, but was met with so many discouragements that he deferred it from time to time until seven years elapsed, when he set to work in earnest, and took a small room in a building originally erected for the Young Men's Christian Association, which had a large lecture hall, with several small rooms underneath. The first service was held on Sunday, October 4th, 1858, and on the 6th of March, 1859, it was found necessary to remove to the larger room upstairs, where, with a slight interval, the services were conducted till after the death of Mr. Ashworth.

For many years Mr. Ashworth had desired to visit the Holy Land, and in 1868 an opportunity being presented, he, in company of a friend and fellow-townsmen, joined a party and started on the 4th of February, visiting the chief towns of interest in Syria and Asia Minor.

In 1873 he paid a visit to America as one of the English representatives of the United Methodist Free Churches, in the Conference of Evangelical Christians held in New York in October of that year. Under what circumstances, or when he left the Wesleyan Society we cannot say, but do know that for some years before his death he was one of the prominent members of the Methodist Free Church.

In the course of the following year he became fully convinced that his work was done.

and his life rapidly drawing to a close, and so it proved, for on the 26th of January, 1875, he passed away in his sixty-second year.

One of the most remarkable men of modern times was the "Master of Riber," and owner of Lea Bridge Mills, near Matlock, the late JOHN SMEDLEY of Riber Hall. In the preface to his *Practical Hydropathy*, a work which went through numerous editions, Mr. Smedley tells the story of his illness and suffering, and how he was led to give his attention to the practice of hydropathy or "the water-cure." He had been in failing health for some time, and almost despaired of recovery, but by this system he was restored to health, strength, and vigour. This illness led him to give his earnest attention to religion, and he became a most zealous Christian worker. He built six chapels and two school-rooms in different parts of Derbyshire, one at Cromford, one at Higham, another at Birchwood, and others in the neighbourhood. He not only built and furnished the chapels, but provided even hymn-books for the congregation, wine for the sacrament, and entertainment for the preachers, so that there was no necessity for the people to contribute anything for the support of the church, &c. This was felt to be a serious obstacle in the way of the transference of these churches to the United Methodist Free Church, with which they eventually became identified.

Mr. Smedley assisted many poor societies, and worshipped with his own work-people in one of the chapels he had built, imposing nothing on the congregations in the form of creed or doctrine but the simple word of God.

On settling down he took in a few men, upon whom to try the hydropathic remedies, which proved successful; and many more making application, he made a place for the free board, lodging, and baths of a certain number of males and females, and in this establishment hundreds of persons were restored to health of body and mind.

Persons of higher station applied for advice, and the result was the institution of Smedley's hydropathic establishment at Matlock Bank, which was enlarged time after time until it became a large and popular public baths. Mr. Smedley died July 28th, 1874, aged 73 years.

CHAPTER LII.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

1868-1874.

The Good Templar Organization—Its Character and Aims—The Origin of the Order—Leverett E. Coon's Action—Secession and Formation of the I.O.G.T.—Its Progress and the Leaders of the Movement—Sketches of the Hon. Simeon B. Chase—Hon. Samuel D. Hastings—Rev. H. P. Barnes—Isaac Newton Peirce—James Black—Formation of Right Worthy Grand Lodge—The Juvenile Templars—Officers of the Right Worthy Grand Lodges—Joseph Malins introduces the Order into England—Rev. George Hinds and other early Workers—John Bennett Anderson, First Grand Worthy Counsellor—Dr. J. A. Bowen—Robert Mansergh—Peter Spence—John W. Kirton—Dr. A. H. H. M'Murtry—Thomas Roberts—Scottish Grand Lodge—Jabez Walker—Rev. John Kirk—Rev. George Gladstone—Robert Simpson—Irish Grand Lodge—John Bowen, Welsh Grand Lodge—Grand Lodges of Shetland and Channel Islands, &c.—Introduction to Australia—Disaffection—Free Templars of St. John—Agitation for Right Worthy Grand Lodge for Great Britain—Proposed Worthy or National Grand Lodges, and Multiplication of Grand Lodges—District Lodge Scheme—Secession and Formation of United Templar Order.

We have now to speak of the Order of Good Templars, an organization which combines the two principles of total abstinence for the individual, induced and inculcated by means of moral suasion; and the entire and total prohibition of the traffic in intoxicating liquors for the nation. Although not party-political in its aims, the Order is in some respects a political organization. It does not, however, allow the discussion at any of its meetings of questions dealing strictly with party politics, or of a sectarian and denominational character in religion; to do so is a violation of the principles of the Order. The only politics of true Templary, therefore, is the disfranchisement and outlawry of habits, customs, and legalized privileges that tend to corrupt and destroy the moral, social, physical, and religious well-being of individuals, communities, and nations. In all elections, local, municipal, or parliamentary, where action is taken by members of the order, in *its name* and under its auspices, they are *presumed* to know neither Tories, Conservatives, Whigs, nor Radicals, but to give their votes to men who will best serve the cause of temperance and do the most towards the overthrow of the liquor traffic.

In the definition of the nature and aims of the Order as given in the following paragraph, we slightly modify the words of the Rev. George Hinds, who was for some time Right Worthy Grand Chaplain and a prominent member of the English Grand Lodge.

This Order is a thoroughly uncompromising radical Christian temperance organization. Its power to consolidate and utilize abstainers is marvellous. It makes a family circle where before there was disorder. It lays hold of the young at the most critical time of their lives, and secures them to the ranks of total abstainers. It provides means of temperance discipline and instruction, and in lodges, rightly conducted, true teetotallers may matriculate for the highest degrees and honours of virtue and sobriety. It is a valuable agency in watching the movements of the liquor-traffickers, impeding the spread of their influence, and pursuing to its final overthrow the great enemy—strong drink. . . . The Order of Good Templars is intended to be the ally of all other temperance institutions, and leads the way in all reforms—personal, social, scientific, and national. It enfranchises woman, and is a splendid brotherhood—a compact family. It embraces all who will divorce themselves from the drink fashion, and, by means of its principles and practice, it has the power, under God, of becoming an invincible force which must eventually triumph over the foe.

Several histories of the movement have been published, but most of them give an imperfect account of the origin of the Order. Through the courtesy of Mr. W. W. Turnbull, R.W.G. Templar, we have been put in possession of facts which he has carefully verified by personal interviews with I. N. Peirce, and the Rev. J. E. N. Backus, who was one of the thirteen

persons who formed the first Good Templar lodge out of a Knights of Jericho lodge.

In Chapter xxxii. we have given the history and work of the Washingtonian movement, and the origin of the Order of Sons of Temperance, with its juvenile branch, the "Cadets of Temperance."

To meet the wants of some of the youths connected with the Cadets, who thought they were too old to associate with children, although too young to be admitted into the adult divisions, an intermediate order was formed, and denominated the "Knights of Jericho." The following was part of its obligation:—"I do further promise that I will not make, buy, sell, or use as a beverage any spirituous or malt liquors, wine or cider, or any other intoxicating drinks, whether enumerated or not, and will use all honourable means to prevent their manufacture or use, and the traffic therein. I do further promise that I will aid the wife, sister, or daughter of a brother, and the widow of a deceased brother, when in trouble or in need, and will ever hold inviolate their purity; and that I will never in the least wrong or defraud this Order, or any brother thereof."

This was the origin of the Knights of Jericho, an organization whose aim it was to spread humanity, temperance, and charity. The chief officers were designated Worthy Chief, Vice Chief, Herald, Marshal, and Chaplain. The lessons of the ritual were largely drawn from the Bible. The candidates for membership were regarded as travellers in danger because of the licensed liquor traffic, the duty of members being to teach them the safe path and convoy them safely past all places of danger. There was an initiatory ceremony, and the meetings were confined to members.

At Oriskany Falls, then commonly called "Castor Hollow," in Oneida county, New York, a lodge of the Knights of Jericho was organized in 1850. Shortly after its institution a visit was paid to it by a few members of the lodge in Utica city. Thirteen members were present, when, after some discussion, it was decided to change the name from the Knights of Jericho to the Order of Good Templars, and to appoint a committee to act along with the Utica city lodge in revising the ritual and completing the work of the new Order. One of the members who took a leading part in this new movement was Mr. Leverett E. Coon of Syracuse.

Eleven or twelve of these lodges of Good Templars were formed in Oneida, Madison, and Herkimer counties, New York, when at a conference held at Utica in July, 1852, a difference of opinion arose between Westley Bailey, the president, and Leverett E. Coon, who attended as one of the delegates of *Excelsior Lodge*, Syracuse. Feeling himself aggrieved, Mr. L. E. Coon, along with his co-delegate from Syracuse, withdrew and returned home. Having reported their action to the *Excelsior Lodge*, of which Mr. Coon was at the time Worthy Chief Templar, it was approved, and a resolution was adopted to form an "Independent" Order of Good Templars, which should have no connection with the original order of Good Templars. The number of the *Excelsior Lodge* was changed from 14 to 1; the motto "Friendship, Hope, and Charity" was altered to read "Faith, Hope, and Charity."

Another lodge, the *Eureka*, had been partially formed at Fayetteville on 17th July, 1852 (between the date of the Utica convention and the approval of Mr. Coon's action by the Syracuse lodge). It was originally numbered 15 of the Order of Good Templars, but its number was changed to 2 when it resolved to become identified with the "Independent" Order. The organization was completed by Mr. Coon on July 20th, 1852.

On the 24th of July, 1852, a third lodge of what was now known officially as the Independent Order of Good Templars was instituted at Ithaca by Nathaniel Curtis, a prominent Washingtonian, whom Mr. Coon had interested in the subject, and who was a man of influence, power, and good character, and who may justly be regarded as the real founder of the I.O.G.T. This lodge was named the *Forest City Lodge*, No. 3. For these two lodges charters were issued and signed by Leverett E. Coon, Grand Worthy Chief Templar, and J. S. Walter, Grand Secretary, they being the Worthy Chief Templar and Worthy Secretary of *Excelsior Lodge*, No. 1. Both of these charters are in existence, No. 2 being in the possession of the Grand Secretary of New York, and No. 3 in that of the Right Worthy Grand Secretary.

Six ladies—the first who became Good Templars—were initiated members of *Forest City Lodge*, No. 3, on August 14th, 1852. Immediately afterwards several ladies were admitted to *Excelsior Lodge*, No. 1, but *Eureka*

Lodge continued to be a "bachelor lodge" for more than twelve months after its organization.

A convention of representatives from these three lodges was held at Syracuse, August 17th, 1852, and a Grand Lodge was then formed, with Nathaniel Curtis of Ithaca as Grand Worthy Chief Templar, and Charles Hildebrand of Ithaca as Grand Worthy Secretary. Its first session was held at Ithaca in 1852, and a semi-annual session in 1853 at the same place, at both of which Garry Chambers presided. The second annual session, held at Ithaca in 1853, was presided over by Rev. D. W. Bristol.

There were then 75 lodges in existence in New York state. In April, 1853, a lodge was instituted in Pennsylvania, and in June, when the Grand Lodge met in that state, there were 17 others in existence. In that year the Order was introduced into Iowa, Ohio, Indiana, Missouri, Wisconsin, Michigan, and Kentucky, and in 1854 into Massachusetts. At the Grand Lodge meeting held in Corning, New York, December 6th, 1854,—Nathaniel W. Davies being presiding officer,—it was reported that there were 21,930 members in New York, and 3406 in other states; total, 25,336; so that the Order had made rapid strides within little more than two years from the date of its formation.

Amongst the most prominent workers in the Order from an early period, and especially during the first four years, when pioneer work had to be done, were the Hon. Simeon B. Chase of Pennsylvania, Mr. Garry Chambers, Rev. H. P. Barnes, Dr. C. S. Miles, Rev. D. W. Bristol, and the Hon. Samuel D. Hastings, each of whom was a laborious worker, and held the highest official positions in the Order. These, with Nathaniel Curtis, the first Grand Chief of the Order, may be said to be its fathers, makers, and best friends.

THE HON. SIMEON B. CHASE was born in Gibson, Susquehanna county, Pennsylvania, April 18th, 1828. From fourteen to eighteen years of age he was a teacher in a common school. He graduated at Hamilton College, Clinton, New York, in 1850, paying his expenses from the proceeds of teaching and working in county offices. In 1852 he was admitted to the bar. His career as a temperance reformer began at an early age. He signed the pledge in 1837, when a boy of nine years, and at sixteen made his first temperance

speech in a county school. On the institution of *Great Bend Lodge, No. 139*, Pennsylvania, about midsummer, 1854, Mr. Chase joined the I.O.G.T., and in December of that year he induced the Grand Lodge of Pennsylvania to take steps to secure the passing of a prohibitory liquor law for the whole state. In 1855 he was proxy representative for five lodges, and was elected to the office of Grand Worthy Secretary.

In the following year (1856) he was elected to the legislature as a republican, and the same year became Grand Worthy Chief Templar and representative to the Right Worthy Grand Lodge. In 1858 he was elected Right Worthy Grand Templar, and is now the oldest or senior Past R.W.G. Templar living. He held this office for five years, and assisted in preparing four different sets of rituals for the Order. In 1858 he published, by request of the R.W.G. Lodge, a *Digest of Laws*, which has passed through twelve editions. His *Exposition of the Order*, published in 1864, is now in its forty-fifth thousand. Another work, entitled *Good of the Order*, published in 1869, has also had a large circulation. These works formed the staple of Good Templar literature in 1869, when the Order was instituted in Great Britain.

In 1858, Mr. Chase was president of the Republican State Convention, and in 1872 he became prohibition candidate for governor, in 1878 for congress, and in 1887 was judge of the supreme court, while it is believed that he would have been governor of Pennsylvania but for his opposition to license. In 1868 the members of the R.W.G. Lodge presented him with a silver service as an acknowledgment of their esteem. He made an excellent presiding officer, being a courteous Christian gentleman.

At the early age of fourteen years he joined the Presbyterian Church, and for a period of thirty-four consecutive years was Sabbath-school superintendent. He is an elder of the church, and has thrice represented his presbytery in the general assembly of United States churches.

In 1851 Mr. Chase was married to Fanny Du Bois, authoress of *Derry's Lake*, &c. &c. She was one of the founders of the Women's Christian Temperance Union, is a prominent worker, and was for five years president of the Pennsylvania State Union. Mr. Chase is now (1892) in the practice of law at the Eastern bar, Pennsylvania.

The HON. SAMUEL D. HASTINGS was born in Leicester, Worcester county, Massachusetts, July 24th, 1816. His father was of English ancestry and his mother a Scotchwoman. At the age of fourteen Samuel removed to Philadelphia, where he became book-keeper in a store, and in his twenty-first year began business on his own account. In 1846 he removed to Walworth county, Wisconsin, and was elected justice of the peace. In 1848 he was elected to the legislative assembly, and attended the first session of legislature at Madison, after the state was admitted to the Union. In that session he delivered a speech opposing the extension of slavery into the territories, and denouncing all congressional legislation which in any way favoured slavery. This address was published and widely circulated by the Anti-slavery Society. In 1852 Mr. Hastings removed to La Crosse, and afterwards to Trempealeau, a new town on the Mississippi, to develop and build properties there. In 1856 he was again elected to the legislature; and in 1857 became treasurer of the state, holding that office for four consecutive terms of two years each.

Mr. Hastings is a life abstainer, and held office as Grand Worthy Patriarch of the Sons of Temperance in Wisconsin. He joined the *Capitol Lodge* of I.O.G.T. at Madison in February, 1859, and has retained membership therein ever since, regularly attending the weekly meetings when at home. He was elected representative to Grand Lodge the same year, but official duties as state treasurer prevented his attendance. He was re-elected the following year, and being present was elected G.W.C.T. and representative to Right Worthy Grand Lodge. In 1861 he was again elected G.W.C.T., and at the R.W.G. Lodge session was elected to the highest office in the Order, but was declared ineligible, as he was Grand Worthy Chief Templar.

In 1862 he declined re-election as G.W.C.T., and was elected Right Worthy Grand Templar, continuing in that office for five consecutive years, and in 1873 was again elected for one year, the session that year being held in London, England. The catalogue of the various offices Mr. Hastings has held is a long one. Town-clerk, justice of the peace, chairman of county board of supervisors, member of Wisconsin legislature for two terms, state treasurer for four terms, secretary of state board of charities, trustee of state hospital for

the insane, treasurer of Wisconsin Academy of Sciences, Art, and Letters, and curator of state historical society of Wisconsin, &c.

He is now (1892) treasurer of national prohibition committee, and also of state prohibition committee. For twenty years he has been one of the trustees of Beloit College, and has lived in Madison for thirty-one years. His golden wedding was celebrated a few years ago, and his correspondence is world-wide. Mr. Hastings is justly entitled to be considered "The Grand Old Man" of the I.O.G.T.

The REV. H. P. BARNES was elected to the office of Grand Worthy Secretary of New York in 1852, he being at that time forty-one years of age, and he held office till 1855. In October of that year Mrs. Mary Ruckman of Pennsylvania resigned the office of Right Worthy Grand Secretary, and Mr. Barnes was appointed to fill the vacancy, being re-elected in 1856. He acted as Deputy R.W.G. Templar at the institution of the Grand Lodges of Canada, Iowa, and Ohio, and assisted the Rev. Dr. Bristol at the institution of the Grand Lodge of Pennsylvania. During his term of office he saw the Order spread in fourteen states of the American Union and the Province of Canada, and it is said that "to him more than to any other man the Order owes the rapid growth of its early years." He attended R.W.G. Lodge session in New York city, May 25, 1880, and died at Ithaca, New York, July 19, 1885, in his eighty-fourth year.

ISAAC NEWTON PEIRCE was born in London Grove, Chester county, Pennsylvania, April 13th, 1823. He was the son of Isaac and Mercy Lovett Peirce, both members of the Society of Friends. In 1831 his father moved his family to the city of New York, and went into the grocery business. He was one of the originators and most active members of the "Society for the Promotion of Industry." In 1833, when the cholera first raged in that metropolis, Isaac Peirce was one of the most untiring of the city visiting committee, visiting the afflicted everywhere, administering to their wants, and relieving their sufferings. It was in this year that Isaac Newton Peirce first took the temperance pledge, and turned his youthful mind to the evils of intemperance.

At the age of twelve years he complied with the wishes of his father, and applied himself to learn a trade—the manufacturing of veneers. At this trade he worked for five years, during which time he continued his

studies by lamplight from two or three o'clock in the morning until the hour of breakfast. In 1840, at the age of seventeen, he started alone for the state of Ohio, then considered the Far West, there to carve for himself his own fortune. He had selected the occupation of school-teacher before he left New York city, and when he arrived in Ohio he bound himself to a farmer, determined to learn the manual part of farming, while he would spend the winters in teaching.

About this time the Washingtonian movement began to spread over the country. Isaac Newton Peirce felt deeply interested in the temperance cause, but having no confidence in his own ability as a platform speaker, he used his time and influence in making arrangements and getting up meetings for others, such as A. R. Williams, one of the celebrated Baltimore Washingtonians, and Henry Chance, popularly known as the "Buckeye Broadaxe," and others.

In 1852 his attention had been directed to the I.O.G.T., and he instituted a lodge of Good Templars in the town of Alliance. In 1857 he induced a number of his friends to become interested in the Order, and the *Lancaster Lodge, No. 9*, was organized, with the celebrated temperance champion James Black as its first Worthy Chief Templar. Three years afterwards he removed to Darby, a village about five miles south-west of Philadelphia, where he organized *Relief Lodge, No. 28*, and from that time devoted much attention to the Order, forming new lodges, revising the rituals, and doing much practical service to the order and to the cause of temperance in the States.

JAMES BLACK of Pennsylvania stands amongst the foremost of the leaders and exponents of the most advanced temperance principles. He was born at Lewisburg, Union county, state of Pennsylvania, U.S.A., September 23d, 1823. He lived on a farm until he was twelve years of age, occasionally driving the horses on the Pennsylvanian and Union canals by way of change to his ordinary life on the farm. When he was thirteen years of age his parents removed to Lancaster city, where James found employment during the winter and spring in a saw-mill, which was run by water-power, on the Conestoga River. By this means he was able to earn sufficient money to pay for his tuition during the summer in the Lancaster Academy.

When the Public High School was opened in 1838 he entered the first class, and remained at the head of the class until the next year, when he became a member of an engineer corps engaged on the Susquehanna and Tide Water Canal, which passed a few miles south of the city of his adoption. The next year, at the age of seventeen, he identified himself with the temperance movement, and became a member of the first Washingtonian Temperance Society of Lancaster city.

The following year he returned to Lewisburg, when he entered the Lewisburg Academy, and completed his studies, including Latin and Greek. In 1843 he commenced the study of law with Colonel W. B. Fordney, and was admitted to the Lancaster bar at the age of twenty-three. In the previous year he assisted in organizing the "Conestoga Division of the Sons of Temperance."

In 1852 the Lancaster County Temperance Convention chose Mr. Black as chairman of the county committee, and a few days afterwards he made his first public temperance speech. This was followed by a mass meeting in the woods, where he made an eloquent and powerful appeal in favour of prohibition by the vote of the people at the ballot-box. For the three succeeding years he was a member of the state central prohibitory committee, and one year chairman of the committee to interrogate the candidates for governor and other high offices of state. Mr. Black gave special attention to the publication of temperance literature, and contributed two valuable articles on this subject to the *American Temperance Union*, then edited by Dr. Marsh. By his persevering efforts in this direction the American National Temperance Publishing House was established, by means of which millions of temperance publications have been circulated, and much good done.

On October 1st, 1858, Mr. Black joined the I.O.G.T., and in 1860 was elected G.W.C.T. of the state of Pennsylvania, and for the two succeeding years was re-elected to the same position. In 1864 he was elected R.W.G. Counsellor of the highest body of the Order, and retained this position for three successive years. In 1866 Mr. Black presented a resolution in the Grand Lodge of Pennsylvania, authorizing the calling of a state convention to consider the propriety of making the prohibitory question a political issue. This convention met at Harrisburg in February, 1867.

and Mr. Black was made chairman. The following year a national convention of a similar character was held in Cleveland, Ohio, Mr. Black being made chairman of the committee on resolutions. Four years afterwards another national convention was held at Columbus, Ohio. On the 22d of February, 1872, Mr. Black was chosen as the temperance candidate for president of the United States, and although his own feelings were against accepting a nomination that could offer no personal advantage, even in the remote future, and would require continual sacrifice, yet, under a sense of duty, he agreed to lay aside all selfish considerations and allow his name to be used. Thus, in 1873, he was the acknowledged leading temperance advocate of America. Of course he had little chance at that time of being elected to such a position, holding such views on the liquor question.

After Mr. Black became officially connected with the I.O.G.T. he devoted considerable time and attention to the Order, and in two years succeeded in instituting a large number of lodges, and as stated attaining a high position.

In 1855 there were eleven Grand Lodges in existence, and in that year the Right Worthy Grand Lodge was instituted as the supreme head of the Order, having control over all state or provincial branches called Grand Lodges. The Grand Lodge is the highest authority in the particular state, province, territory, or country in which it is located, and all subordinate lodges are under the jurisdiction of the Grand Lodge from whence they obtained their charter, or in whose district they are located. After the formation of the Right Worthy Grand Lodge the Order made rapid strides in America, Canada, &c., and at one period was stated to have over 500,000 members.

At first the R.W. Grand Lodge was much hampered in finances, their sources of revenue being very limited, but as the Order extended the position was improved. In 1868 the sum of 300 dollars was paid as premiums for tracts, and at three different times, viz. 1864, one hundred dollars, 1866, two hundred dollars, and 1874, one hundred dollars were paid for prize rituals for the Order.

The juvenile organization was established at the Baltimore session in 1871, under the name of The Cold-water Templars, which was changed in 1874 to the name of Juvenile Templars. The Chief Superintendents have

been as follows:—1871, Daniel Wilkins; 1872, Fred. D. Dalton; 1873, Samuel D. Hastings; 1874 to 1877, Martha B. O'Donnell; 1878 to 1881, Lillie J. Disbrow; 1881 to 1883, C. Evelyn Gilbert; 1883 to 1885, Gertrude L. Cushman; 1885 to 1886, Mary F. Peck; 1886 to 1887, Gertrude L. Cushman; 1887 to 1892, A. A. Brookbank. The juvenile branch of the Order has a constitution and ritual of its own, and includes tobacco, profanity, and gambling along with its abstinence pledge.

The following are the names and terms of service of the presiding officers of the Right Worthy Grand Lodge, or supreme body:—

Rev. James M. Moore, Kentucky,	1855-56.
S. Mervin Smith, Pennsylvania,	1856-57.
O. W. Strong, Illinois,	1857-58.
Hon. Simon B. Chase, Pennsylvania,	1858-63.
Hon. Samuel D. Hastings, Wisconsin,	1863-68.
Jonathan H. Orne, Massachusetts,	1868-71.
Rev. John Russell, Michigan,	1871-73.
Hon. Samuel D. Hastings, Wisconsin,	1873-74.
Col. J. J. Hickman, Kentucky,	1874-76.
Theo. D. Kanouse,	1877-79.
Col. J. J. Hickman, Kentucky,	1879-81.
G. B. Katzenstein,	1881-84.
John B. Finch, Illinois,	1884-87.
W. W. Turnbull, Scotland,	1887-91.
Dr. Oronhyatekha, Canada,	1891-92.

The following are the names and terms of service of the presiding officers of the Right Worthy Grand Lodge of the World (now amalgamated with the above-named):—

Rev. James Yeames, England,	1876-77.
Rev. Wm. Ross, Scotland,	1877-79.
Rev. George Gladstone, Scotland,	1879-80.
Joseph Malins, England,	1880-85.
Rev. G. W. Lane, Nova Scotia,	1885-87.

Several unsuccessful attempts were made to introduce the Order into England, and a lodge was formed amongst the Scots Fusilier Guards while in Canada, but it melted away as soon as the regiment returned to England. At a later period Mr. Joseph Malins of Birmingham succeeded where others had failed. In 1866 this young Birmingham teetotaller (born October 19th, 1844) emigrated to America. While living in Philadelphia, Mr. Malins made the acquaintance of a Worcestershire man, who was a reformed drunkard and a member of the I.O.G.T., who induced him to join the Order and become an active worker.

After two years' residence in Philadelphia Mr. Malins determined, on account of his

wife's failing health, to return to his native land. Deeming this a favourable opportunity to attempt to introduce the Order into Great Britain, the Right Worthy Grand Lodge executive commissioned Mr. Malins as district deputy for England, and furnished him with all the requisite materials to enable him to institute lodges.

He returned to Birmingham, and on the 8th of September, 1868, succeeded in organizing *Columbia Lodge, No. 1*, of England. He found it much harder work than he had anticipated, and after nearly two years of incessant toil and anxiety the Grand Lodge of England was duly instituted at Birmingham, July 25th, 1870, with twelve lodges and about three hundred members. Mr. Malins was unanimously elected Grand Worthy Chief Templar, and was re-elected to that office at the Grand Lodge session held in London, March 6th, 1871, when the number of lodges had increased to 83.

From the London Grand Lodge the representatives went forth with a determination to push the Order, and this proved to be its spring-time in England. The first minister of the gospel to join the Order was the Rev. George Hinds, pastor of the Congregational Church, Swanage, Dorsetshire. He travelled all the way to Birmingham, a distance of 200 miles, on purpose to join the Order, and he became a member of *Victoria Lodge, No. 3*. He took part in the formation of the Grand Lodge at Birmingham. He soon afterwards formed a lodge in his own school-room, and took an active part in the public meetings, &c., connected with the London Grand Lodge session, 1871, at which he was appointed G.W. Chaplain of England, and elected alternate representative to the R.W.G.L. session to be held in America.

Mr. Hinds went out to America alone, in 1871, as the English representative, and was so well received by the American brethren that he was appointed Right Worthy Grand Chaplain. Soon after his return home he resigned his pastorate at Swanage, and removed to Southport to take charge of the Upper Portland Street Congregational Church, from whence he afterwards removed to Leeds. Mr. Hinds was one of the leaders of the secession from the Order which took place in Lancashire in the year 1874.

The first Grand Worthy Counsellor of England was Mr. John Bennett Anderson, a native

of Liverpool, whose youth was spent at Gateshead-on-Tyne, and who is now in Sydney.

Mr. R. G. White of Birmingham, the first G.W. Secretary of England, only held the office for a few months, and was succeeded by Mr. Thomas Scott of Birmingham, who was one of the first to lend his aid to his old friend and former scholar in the Sunday-school—Mr. Joseph Malins.

With the assistance of the above-named and other official members of the Order, Mr. Malins redoubled his efforts, and succeeded in enlisting the services of a number of active temperance workers, and bringing out others who had hitherto been but local patrons of temperance reform. Amongst these were Mr. Robert Mansergh of Lancaster, afterwards district deputy for North Lancashire and G.W. Counsellor of England; Rev. John Morgan, afterwards district deputy for North-east Lancashire; Dr. J. A. Bowen of Preston, for some time the indefatigable district deputy for the whole of Lancashire, previous to its division into four districts; Mr. Peter Spence of Manchester, who became district deputy for South-east Lancashire; George Whitehead of Liverpool, who became district deputy for South-west Lancashire; Rev. Charles Garrett of Liverpool, afterwards Grand Worthy Chaplain of England; James G. Campbell of Sunderland, district deputy for the county of Durham, and who up to 1872 opened more lodges than any other member of the Order in England. Mr. Campbell spared neither labour nor expense to further the interests of the Order, and at his own cost undertook a mission into Derbyshire, where he instituted the first lodge in that county, *John Hudson, No. 104*.

In the Hull district the name of Dr. Henry Munroe drew large numbers of members to the Order, and as district deputy for the East Riding of Yorkshire he did immense service. In the Metropolitan district an earnest and influential friend was found in Mr. Henry Kenward, district deputy for Middlesex; and Lincolnshire found an efficient district deputy in Mr. Thomas Fawcett of Sleaford. Messrs. Simeon Smithard, David Crossley, Fred Atkin, Rev. Dawson Burns, Rev. F. Wagstaff, Mr. Joseph Harrap of Leicester, Mr. William Hoyle of Tottington, Dr. F. R. Lees, Thomas Hardy, and other agents and officials of the various Leagues, the United Kingdom Alliance, and other organizations, lent their names and influence to the movement, and soon the

country was roused from one end to the other, and new lodges were opened at the rate of one hundred per month. At the Grand Lodge session of Preston in July, 1872, there were over 1000 lodges under the jurisdiction of the Grand Lodge of England.

The movement was ably assisted by the temperance press, more especially by the *Temperance Star* of London, the *British Temperance Advocate*, and the *Alliance News*. In March, 1871, Mr. E. Curtice of London commenced a semi-official organ entitled the *English Good Templar*, and in November of the same year it was transferred to Messrs. Hammond & Co. of Catherine St., Strand.

On the 21st of October, 1871, a weekly periodical entitled the *Templar* made its first appearance. It was an illustrated journal of sixteen pages, published by Curtice & Co. of London at one penny. It was a private venture, and although used by the Grand Lodge for the purposes of the Order, it never became their property. It did good service to the new movement, until some disagreement took place between the editor, publisher, and the Grand Lodge executive, who supplanted it by their own official organ, the *Good Templar's Watchword*, issued by and for the Order. The *Templar* was afterwards handed over to a limited liability company, and issued as the *Temperance Journal and Treasury*.

It is impossible to give biographical sketches of all who have been active workers in this organization; we therefore select, as types, a few of those who were amongst the earliest to join the Order in this country.

Few men are better known in Liverpool and other parts of the United Kingdom, than JOHN BENNETT ANDERSON, late pastor of Byrom Hall, Byrom Street, Liverpool. He was born in Liverpool, February 8th, 1845. As previously intimated his father, who bore the same name, was an energetic temperance reformer, and his mother also was a devoted worker in the cause.

The family had removed to Gateshead-on-Tyne, where a revival of religion followed the labours of Dr. and Mrs. Palmer, and amongst the converts was young John Bennett Anderson, who joined himself to the Wesleyan Church, and became an active worker, especially amongst the poor, in cottage meetings, &c. His meetings were held in a humble room lent for the purpose by its occupant, an aged woman. After her death John became

tenant in order to continue the meetings. By the self-denying efforts of a few working men the room was fitted up and furnished, and here ragged children were taught, and to the poor the gospel was preached, the young evangelist devoting all his spare time and energies to the work after his daily toil was completed.

When nineteen years of age John entered the works of the Patent Nail and Spike Company as an overlooker, but did not remain long, preferring to go with his parents, who removed to Leeds, especially as his excessive labours had broken down his health. In June, 1865, he was appointed missionary at Great Horton, Bradford; and in 1869 he turned his attention to the Good Templar movement. By his efforts *Westminster Lodge, No. 8*, was instituted by Mr. John Bramley, Mr. Anderson becoming its chaplain, and afterwards first G.W. Counsellor of England.

In August, 1870, he was advised to undertake a sea voyage for the benefit of his health, and on the 25th of that month he sailed in the *Prussian* for Canada, along with 100 children in charge of Miss Macpherson. Landing at Quebec early in September, Mr. Anderson went on to Montreal to take part in the meetings of the Canada Temperance Union. He spent five months in Canada and the United States, and laboured hard to promote temperance and religion. He arrived in London, February 25th, 1871, and in the following month attended the Grand Lodge session, and was re-elected G.W. Counsellor.

He next took up his abode at Stoke-Golding in Leicestershire, where he was instrumental in doing much good and promoting the cause of temperance. In 1873 he was stationed at Manchester as agent for the Church of England Temperance Society. His constant labours caused his health to give way, and he again went to Canada and America. In all he spent over five years on the other side of the Atlantic, where he not only recovered his health, but laboured with great success, returning to England in October, 1879. In the following month he commenced to labour as an evangelist in Byrom Hall, Liverpool, and soon after undertook the pastorate of a little band of baptized believers meeting in that hall. In October, 1890, he went out on a mission to the Australian colonies, and settled in Sydney.

J. A. BOWEN, M.D., youngest son of the late Rev. W. Bowen, who for thirty-three

years was minister of the Congregational Church, Bretherton, near Preston, was born at Craston, March 12th, 1834. He was educated at Preston, and in his sixteenth year was apprenticed to an apothecary at Blackburn. Just as his apprenticeship was closing, Mr. Bowen's father died, and a Chancery lawsuit impoverished the condition of the family.

As soon as circumstances permitted he recommenced his professional studies in the Liverpool hospitals and Royal Infirmary School of Medicine with zeal and determination. In April, 1861, he passed the examination in anatomy and physiology at the Royal College of Surgeons, London; and in 1862 obtained the diplomas of the Faculty of Physicians and Surgeons at Glasgow, and of Doctor of Medicine at the University of St. Andrews. He entered upon the exercise of his profession at Bretherton, and soon secured an extensive country practice.

Being a life teetotaller, and having thoroughly studied the question, Mr. Bowen became fully convinced of the soundness of its principles from a medical standpoint. In 1855 he founded the Bretherton Temperance Society, and also for several years held the position of superintendent of the Independent Church Sunday-school. In 1869 he yielded to the solicitations of a deputation from the Preston Temperance Society, and removed to Preston, where "from his eminent medical skill, his urbanity of manner, his thorough devotion to his profession, and his almost unbounded liberality," he secured a large practice and a wide and increasing circle of friends. When the Good Templar movement was introduced into Preston he became an early member, and on the 10th of December, 1870, was appointed district deputy for the county of Lancaster. In this capacity he laboured with much earnestness, sparing neither time nor labour to promote the Order. All this was cheerfully borne free of cost to the Order; but, nevertheless, he felt it his duty to join the reform party, and become chief of the United Templar Order.

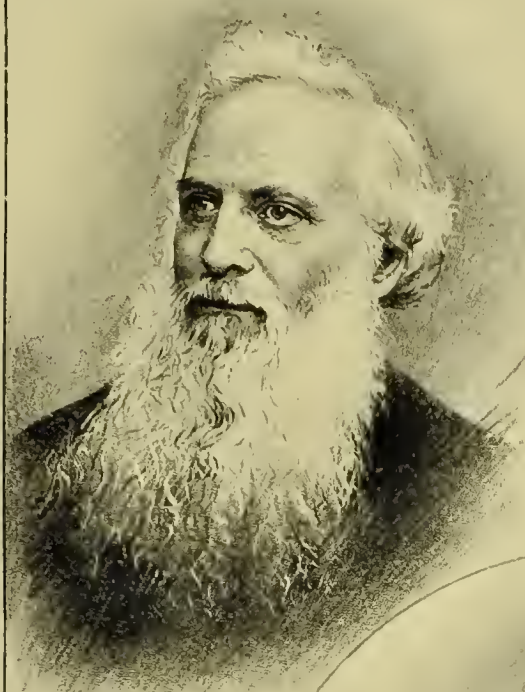
ROBERT MANSERGH, eldest son of Mr. J. B. Mansergh, a prosperous draper in the town of Lancaster, was born in 1833, and after receiving a good education, entered into partnership with his father and uncle, and on the retirement of his father, and the death of his uncle in 1863, succeeded to the sole charge. At the age of twelve years Robert attended a lecture

to children in Lancaster by the late Dr. Ralph Barnes Grindrod, and was amongst those who signed the pledge on that occasion. Soon after the resuscitation of the Lancaster Total Abstinence Society Mr. Mansergh became treasurer and an active leader, and with the aid of a few friends succeeded in purchasing a building in the principal square of the town, which was altered and fitted up, at a cost of £2200, for the use of the Total Abstinence Society. The Palatine Hall, Lancaster, is considered to be one of the best temperance halls in the kingdom.

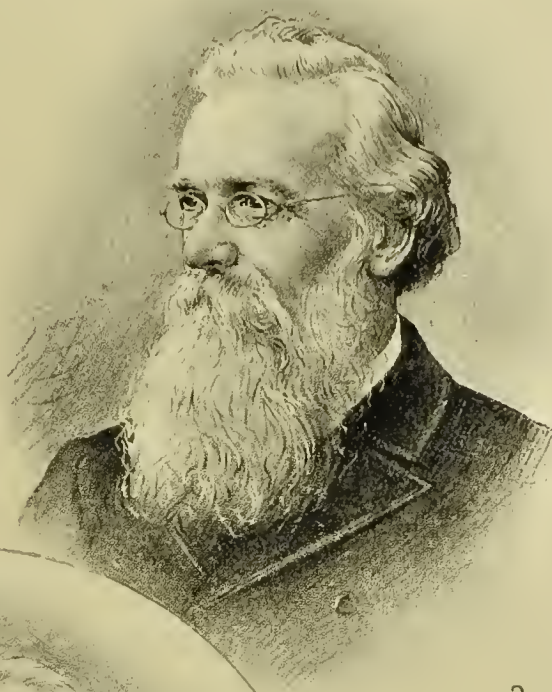
In 1861 the annual conference of the British Temperance League was held at Lancaster, and as joint-secretary of that conference Mr. Mansergh proved himself worthy of the position to which he was elevated in the following year, viz. a member of the League executive, a position he held for many years. In 1871 he joined the I.O.G.T., and succeeded in organizing the *Hope of Lancaster Lodge, No. 113*, of which he was elected W.C.T. He gave himself thoroughly to the work, and in about a year instituted twenty-five lodges, and became known as an able exponent of the principles and policy of the Order. On the 18th of January, 1872, he became district deputy for North Lancashire, and in the same year was elected G.W. Counsellor and a member of the executive council.

PETER SPENCE, J.P., F.C.S., F.S.A., was one of the many men in our commercial and manufacturing emporiums, who, by persevering effort, sobriety, and integrity, have made for themselves a position in the world. Mr. Spence was born in Brechin, in 1807. His mother and nearly all her family were carried off by consumption; and when in his apprenticeship he had an illness, which seemed to indicate that he also was likely to fall a victim to the same complaint. This led him to carefully study his health, and to adopt such measures as would be conducive to physical and mental well-being. In 1831 he became possessed of a copy of Dr. Lyman Beecher's *Six Sermons on the Evils of Drink*, and read them very carefully, the result being a determination to abstain from ardent spirits. In 1833-34 he was one of the active members of the committee of the Temperance Society. In 1836 he removed from Scotland to London, and in 1839 to Cumberland.

In 1841 he joined the total abstinence movement, and went further than many others,



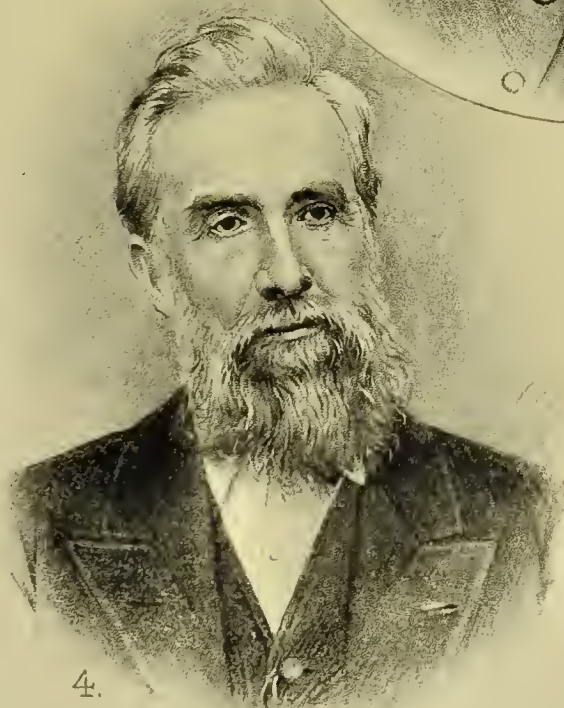
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1 Rev. DAWSON BURNS, D.D., Metropolitan Superintendent 1856-1891, Author of *Christendom and the Drink Curse*, *Temperance History*, &c.
 2 JOHN W. KIRTTON, LL.D., Birmingham and London, Author of *Buy your own Cherries*, &c. 3 AMOS SCHOLEFIELD, LL.D., London, Author of *Loose Bricks for Temperance and Social Reformers*, 4 HECTOR DAVIDSON, Leeds, an Authority on Licensing Laws.
 5 Alderman ROBERT SWAN, the Sunderland Champion of Temperance and Prohibition.

abjuring alcohol as a medicine, and abstaining from tobacco and other narcotic poisons. Mr. Spence was a liberal supporter of the United Kingdom Alliance, being the guarantor of £1000 towards the guarantee fund, and an annual subscriber. The British Temperance League and kindred organizations, Bands of Hope Unions, I.O.G.T., and indeed every organization and effort to do good found in him a warm sympathizer and a generous friend. He was an ardent supporter of the English Anti-tobacco Society, being president for a number of years. As district deputy for South-east Lancashire he did much to further the interests of the Order of Good Templars, being a laborious worker. He also held, for several years in succession, the position of president to the Manchester and Salford Temperance Union, and was engaged in numerous works of charity and benevolence. Mr. Spence departed this life in July, 1883, in his seventy-seventh year.

JOHN WILLIAM KIRTON was born at East Smithfield, January 3d, 1831, and had the misfortune to pass his early days amid poverty. At the age of fifteen he had to leave home to make his own way in the world. A kind providence opened a door in a good Christian family, where for ten years he remained, gradually rising from errand-boy to be the manager of the business. During that time he became a member of the Young Men's Christian Association, and also of a Bible-class in connection with the Hon. and Rev. Baptist Noel's church, conducted by Mr. Roberts, one of the oldest teetotallers in London. He was selected for first one office, then another, until he became librarian, honorary secretary of the Missionary Society, secretary to the Total Abstinence Information Society, the Ragged School Benevolent Society, secretary of Cromer St. Temperance Society, &c.

About this time Mr. Kirton was induced to become secretary of a religious mission held in the hall of the Working Men's Teetotal Society, Wheatsheaf Yard, Islington. It was his duty to secure pulpit supply, and one Sunday evening the preacher appointed failed to attend. This happened once again, and as Mr. Kirton had successfully conducted the service on both occasions he was asked to take it regularly, which he did.

This led him to devote himself to the work of the ministry, and he accepted the charge of the Baptist Church at Burslem, in Stafford-

shire. At the end of four years he resigned his pastorate and devoted himself to temperance lecturing and preaching, and visiting various churches with a view to a settlement. Just at this time the United Kingdom Alliance wanted a man for special work in the Midland counties, and Mr. Kirton was induced to accept a six months' engagement, which was so successful that the executive requested him to continue, and for twelve years he represented that organization, residing for four years at Stafford, and the remainder of the time at Birmingham.

Through Mr. Kirton's instrumentality such men as Bishop Temple of Exeter (now of London), Bishop Cowie, Archdeacon Sandford, Rev. C. Vince, and others, were introduced to the movement. After his retirement from the U.K. Alliance, Mr. Kirton became G.W. Secretary of the I.O.G.T., and laboured hard for the Order, delivering lectures, &c., in addition to his secretarial duties.

His literary efforts are well known—*Buy Your Own Cherries* having a world-wide fame; and his *Bunch of Cherries*, including the above and other popular tales, has had a large circulation. In addition to these are his *Four Pillars of Temperance*, *Frank Spencer's Rule of Life*, *Happy Homes and How to Make Them*, *The Temperance Hand-book*, *One Thousand Temperance Anecdotes*, and also Expositions of the Permissive Bill, a series of Temperance Tracts, Reciters, &c.

Of the more recent advocates of temperance reform in Ireland few names stand out more prominently than the M'Murtry family of Ballynure, county Antrim.

Mr. William M'Murtry's family of four sons and three daughters are all zealous teetotallers. The Rev. D. H. M'Murtry, M.A., Newtownards, was an able writer in favour of the movement, and Mr. W. J. M'Murtry of Belfast was known as a zealous friend and supporter of the Order of Good Templars, while A. H. H. M'Murtry, M.D., of Belfast, held for some time the office of G.W. Treasurer for Ireland, and became known as an earnest, eloquent advocate of temperance principles.

A. H. H. M'MURTRY was born at Ballynure, January 14th, 1843. After receiving a thorough English, classical, and mathematical education, he entered Queen's College, Belfast, as a medical student in 1860, gaining the first year's literary scholarship. He had a highly successful collegiate career, and obtained his

degrees in medicine and surgery (M.D. and M.Ch.) with highest honours in 1864 and 1865. After a short residence at West Bromwich, Staffordshire, he settled down in Belfast to practise his profession.

Although practically a whole-life abstainer, Dr. M'Murtry did not take any active part in the movement until 1869, when the effects of drink upon a relative, and the conduct of a publican, roused his spirit, and made him an earnest, zealous, and outspoken advocate of total abstinence. He went into the matter with all his soul, discarding the use of alcohol as a medicine and also at the Lord's table. As a writer and public speaker he had made his mark in 1872, many of his literary productions appearing in the *Irish Temperance League Journal*, the *Irish Good Templar*, the *Medical Temperance Journal*, &c.

Early in August, 1869, MR. THOMAS ROBERTS landed in Scotland on a mission from the R.W.G. Lodge of America, to endeavour to plant the standard of the I.O.G.T. in his native country. The first lodge in Scotland was formed August 13th, 1869, after a meeting held in the hall of the City of Glasgow United Working Men's Total Abstinence Society, the name of the president, Mr. Thomas Mackie, being the first on the application for charter. The lodge was named *Scotland's First*, and was opened with forty-two charter members. Mr. Roberts formed two other lodges in Glasgow, the *Albion* and the *Thomas Roberts*, and two lodges in Edinburgh. On the 7th of May, 1870, the Grand Lodge of Scotland was legally instituted, with forty-three lodges and about 5000 members; and on February 1, 1872, there were 653 lodges with 40,000 members.

The first G.W. Chief Templar for Scotland was MR. JABEZ WALKER, and the first G.W. Counsellor Mr. Robert Simpson of Glasgow. The first G.W. Chaplain for Scotland was the Rev. Professor John Kirk of Edinburgh, one of the ablest, truest, and best exponents of temperance principles in the country. Dr. Kirk took a deep interest in the Order, and wrote and published several valuable tracts on the subject. He was the spiritual adviser and tutor of a young man who has become an earnest and powerful advocate of the cause.

This was the REV. GEORGE GLADSTONE, who first distinguished himself at the annual meeting of the Scottish Permissive Bill Association in the City Hall, Glasgow, in October, 1868,

when he took the temperance world by surprise in a speech of such eloquence and power as to establish his fame at once as one of Scotland's most powerful orators. He identified himself with the I.O.G.T. in 1870, and became district deputy for Dumfriesshire. He wrote and published an interesting volume entitled *Good Templarism; its History and Principles, with Replies to Objections*.

ROBERT SIMPSON, a native of Saltcoats in Ayrshire, was born May 15th, 1807. At the age of fourteen he removed to Glasgow, and in 1825 commenced business as a merchant. He was a most diligent reader, and at the age of thirty years entered himself as a student of Glasgow University, and also studied in the Congregational Theological Academy under Professor Morell M'Kenzie and the Rev. Ralph Wardlaw, D.D., at the same time carrying on his business. For about fifty years he devoted a large portion of his time to evangelistic work in different parts of the United Kingdom.

In 1832 he joined a temperance society, and up to the day of his death took an active interest in the movement, passing through all its varied phases and developments. He was connected with the Scottish Temperance League, a director of the Scottish Permissive Bill Association, and a member of the United Kingdom Alliance.

Mr. Simpson was one of the early members of the I.O.G.T. on its introduction into Scotland, and was the first G.W. Counsellor, holding the office for two years in succession. He was an active worker, and assisted in forming many lodges, as well as taking part in the institution of Grand Lodges. He was a hale, hearty, laborious worker till an advanced age, and died after a short illness in April, 1887, aged eighty years.

In compliance with a request from Mr. John Pyper and others, Mr. Jabez Walker, G.W.C.T. for Scotland, and several of the Glasgow members, paid a visit to Belfast, Ireland, and on the 20th of October, 1870, instituted *Erin's First Lodge*. Before leaving Belfast they succeeded in forming two lodges, with a total membership of 102. Mr. Pyper was commissioned as district deputy for Ireland; and on the 21st of May, 1871, the Grand Lodge of Ireland was instituted, with fifty-eight subordinate lodges and about 7000 members, Mr. John Pyper being the first G.W.C.T., and Dr. A. H. H. M'Murtry treasurer.

In the latter part of 1871 the Order was introduced into the Principality of Wales, and on the 4th of March, 1872, the Grand Lodge of Wales was instituted. Under the direction of JOHN BOWEN, G.W.C.T., the Order spread, until at the close of 1873 there were over 250 lodges and 20,000 members under the jurisdiction of the Grand Lodge of Wales.

The British Grand Lodges were successful in planting the Order in the Shetland Isles, the Channel Islands, the Isle of Man, and other parts of the British dominions: and in 1873 the Grand Lodge of England was by far the largest Grand Lodge in the world, Scotland, Ireland, and Wales being proportionately large and powerful.

The I.O.G.T. was introduced into the Australian colonies by the late MR. J. WATSON of Scotland, who emigrated to Queensland in the hope that change of climate, &c., would restore his health. By the aid of Mr. Wm. Steele of Brisbane he succeeded in establishing the *Hope of Queensland Lodge, No. 1*, December 22d, 1871; and on the 19th February, 1873, the Grand Lodge of Queensland was instituted, William Steele being unanimously elected G.W.C. Templar.

In the meantime an agitation was going on in the Order, that seemed likely at no distant date to endanger its future prospects in Great Britain. The first indications of disaffection were seen immediately before the Grand Lodge session at Preston in July, 1872.

In May, 1871, the R.W.G. Lodge session was held at Baltimore, America, and the English representative was the Rev. Geo. Hinds, who laid before the lodge certain matters which he considered necessary for the future well-being of the Order in the British Islands. It had been arranged that G.W.C.T. Joseph Malins should accompany him; but, almost on the eve of their departure, certain difficulties arose which prevented the G.W.C.T. carrying out his intention. These difficulties were mainly raised by the fact that a rival order had been started in Scotland, and introduced into Manchester, where it had been taken up by some of the leading temperance and Alliance men, who had formed a lodge composed of forty-two members.

This rival order was the Free Templars of St. John, founded in Edinburgh, October 18th, 1870. It had no paid officials whatever, all were purely honorary. To conquer these Free Templars Mr. Malins deemed more important

than going to the R.W. Grand Lodge, and he was successful in his effort. By the assistance of Dr. Bowen, district deputy for Lancashire, the said forty-two Free Templars, including Messrs. Robt. Whitworth, Thomas H. Barker, and others of the United Kingdom Alliance, were initiated into the I.O.G.T.

Previous to embarking for America Mr. Hinds was instructed to ask the R.W.G. Lodge for a charter for a R.W.G.L. for Great Britain. The question had already been raised by R.W.G. Templar Orme in May, 1870, so that when Mr. Hinds got to the R.W.G. Lodge in May, 1871, the R.W. Grand Templar again spoke in favour of some such scheme. The whole question was discussed, and a committee of three, viz. James Black, Simeon B. Chase, and Thomas Roberts, presented an elaborate report, in which they pointed out that the R.W.G. Lodge could not create an equal to itself; but to meet the case they suggested an amendment to the constitution, by which Worthy or National Grand Lodges could be formed, having all the powers of the R.W.G. Lodge, except the control of the password, the unwritten work, and the ritual. By this proposal all legislation, &c., for each Worthy Grand Lodge would be in its own hands, and the R.W.G. Lodge would be a connecting link or international lodge, and the Order be made fully complete. According to the constitution of the Order, this proposal had to lie over for a year, and then be considered and decided by the next R.W. Grand Lodge session.

A conference of the executives of the Grand Lodges of England, Scotland, Ireland, and Wales was held at Liverpool on the 4th and 5th of April, 1872, when a resolution was come to declaring that "a simple conference of the executives of Grand Lodges requiring closer co-operation, meeting periodically, would meet all the requirements of Great Britain and Ireland, provided some additional powers be conferred on these distant Grand Lodges, such as to print all supplies (except charters and travelling cards) and to adjust the financial affairs of their jurisdiction as they find necessary."—(*English Good Templar*, 1872, p. 89.)

In the meantime an agitation was set on foot by active members of the Order to secure a multiplication of Grand Lodges in America, and a petition was presented to the R.W.G. Lodge from the Grand Lodge of New York,

which at that time (1871) had 812 subordinate lodges, or as many as the total of the twenty-three smallest Grand Lodges of the Order.

Through the advocacy of the Rev. George Hinds, Right Worthy Grand Chaplain, and others, an agitation was started in England for securing a multiplication of Grand Lodges, and the formation of a Worthy Grand Lodge for Great Britain. This was after Mr. Hinds' return from the R.W.G. Lodge session in 1871. The arguments used in favour of this scheme may be briefly stated thus:—

(1) The overgrowth and wide extent of the Grand Lodge of England rendered it impossible for the whole country to be properly governed by one executive, whose seat of government was so far distant from many of the lodges. (2) The expense of sending representatives to the Grand Lodge session was a barrier to fair representation, as the weak and distant lodges were often unrepresented. (3) The utter impossibility of "intelligent and practical legislation" from a meeting composed of representatives, deputies, &c., from over two thousand lodges, was seen and acknowledged after the experiences of the Preston and Bristol Grand Lodge session. (4) The multiplication of Grand Lodges would meet all the difficulties, save a good deal of expense and labour, and give greater facilities for doing practical temperance work throughout the country; as earnest, influential temperance workers would be found ready and willing to take office without salary, and the limited area of each Grand Lodge would save considerable expense to the lodges in sending representatives to Grand Lodge session. In this way the funds of the lodges would be available for sustaining real, practical temperance effort. (5) The creation of Worthy or National Lodges, and the multiplication of Grand Lodges working under their respective National Lodge, would relieve the R.W.G. Lodge, and make the constitution of the Order more complete and harmonious, converting it into a truly cosmopolitan or international Order.

These views were fully set forth in a little work entitled *Good Templar Politics*, by the Rev. George Hinds.

On the digest of business for the Preston session of the English Grand Lodge there were a number of motions in favour of Worthy Grand Lodges, and the multiplication of Grand Lodges, but a counter scheme was propounded and eventually carried, viz. the formation of

District Lodges. This was so keenly resented by the advocates of the Worthy Grand Lodge scheme that they inserted an advertisement in the temperance papers inviting all those of their opinions to a conference in one of the rooms of the Free-trade Hall, Manchester, on the 16th of September, 1873, when representatives from London, Leeds, Hull, Whitehaven, Birmingham, Preston, Clitheroe, Manchester, Warrington, St. Helens, Liverpool, Bootle, Southport, Altrincham, Nantwich, Dorset, Surrey, &c., attended.

Dr. J. A. Bowen of Preston was elected to the chair, and after a long and earnest discussion it was unanimously decided to commence a new order entitled "The United Templar Order." J. A. Bowen, M.D., Preston, was elected president or chief; Thomas Myers of York, treasurer; Ronald M'Dougall of Southport and Liverpool, hon. secretary; and a provisional committee appointed, comprising twenty-eight representatives of various towns in the country. On December 2d, 1873, the Grand Lodge of Lancashire was formed, and during the following year Grand Lodges for Cornwall, Northumberland and Durham, Yorkshire, the Metropolitan district, &c.; and on September 16th, 1874, the National Lodge was instituted in Barnsbury Chapel, London. The offices of the National Lodge were at the Young Men's Temperance Hall, Hardman Street, Liverpool; and an official organ was commenced, March 2d, 1874, under the direction of the Rev. Charles Garrett and Mr. William Burgess, entitled the *United Templar*. It was published monthly, and in November, 1874, was issued as the *United Temperance Herald*, but it did not have a very lengthened existence.

The United Templar Order, or, as it was subsequently called, the United Temperance Association, was introduced into Scotland, Ireland, &c., and in 1875 an amalgamation was effected with the "British Templars," the "Free Templars of St. John," and other organizations; but soon after it almost died out in England, and of late years has been confined to Scotland, where it has had a limited number of adherents, and is said to be practically unknown. In their zeal the reformers who came out from the I.O.G.T. went to the other extreme, and cut out and simplified so much that the organization was robbed of its ceremonial attractions, and therefore ceased to interest the people.

CHAPTER LIII.

BRITISH WORKMAN PUBLIC-HOUSES AND OTHER AIDS TO TEMPERANCE.

1868—1876.

Accommodation for Travellers—Drinking Customs in the Commercial Room—Temperance Hotels—British Workman Public-houses—Temperance Cafés—Rev. Charles Garrett and British Workman Public-house Co.—Robert Lockhart—North Wales Border Temperance League—Thirty-ninth Conference, British Temperance League—Conferences of Ladies—Official Changes—Thomas Hardy—James Barlow—William Hoyle—William Brunskill—Jonathan Smith—Dr. C. H. Yemen's Temperance Dispensary—The London Temperance Hospital founded—Laying of the Foundation-stone—Dr. James Edmunds—Dr. J. J. Ridge—John Hutton—Fortieth Conference, British Temperance League—J. W. Webster—Samuel Hope—Alexander Balfour—Forty-first Conference, British Temperance League—Ministerial Conferences, &c.—T. Atkinson, Leeds—Timothy Coop.

The advocates of teetotalism had long to contend with a very serious difficulty, which to a large and important section of the community proved an almost insurmountable obstacle in the way of their becoming personal abstainers. In a large trading community like ours there must necessarily be a considerable number of men continually travelling from town to town to transact business, and they require "a home when from home." But those engaged in travelling have experience of the difficulty there is, even yet, in finding suitable accommodation apart from the public-house or liquor-selling hotel. Public-houses were originally designed to provide comfortable accommodation for man and beast—not merely drink, but food and lodging, hence the term "licensed victuallers"—but they have degenerated into mere drinking bars, especially in cities and towns. True there are now special houses for commercial travellers in most towns, where efforts are made to meet all their requirements; but for many years there were certain drinking customs in ordinary hotels which the frequenters of the commercial room were expected to observe, and it was a rare thing to find a teetotal commercial traveller. Many business men fell a prey to these customs, and became ruined in mind, body, and estate.

At length professedly temperance men opened what were termed "temperance hotels," which as a rule were neither comfortable nor profitable to the class for whom they were ostensibly intended. Most commercial travellers are men of fair education and social standing, and re-

quire their meals properly cooked and served up; but too many of these so-called temperance hotels were conducted by persons totally unfit for the position. The mistress may have been a good enough housewife, and a fair cook for a working-man's wife; but having had no special training in the matter of cookery or in domestic economy generally, she was not qualified to manage a temperance hotel. Besides, many of those so-called hotels were dingy-looking places, scantily furnished, dimly lighted, and awkwardly arranged, with nothing first-class except the charges. Worse still, some of them were kept by professedly temperance men (we use the term advisedly), who would for a trifling bribe send out to the nearest public-house for drink, and allow it to be put upon their tables. If teetotallers at all, they were short-pledge ones, so that genuine teetotallers became disgusted, and passed such houses by after one or two visits.

It may interest some of our readers to know that the Preston Temperance Hotel, on entire abstinence principles, was opened December 24th, 1832, under the management of Mr. Henry Bailey, afterwards by Mr. Joseph Livesey and others. For many years the late Mr. Simeon Smithard, the popular singing temperance advocate, was proprietor of a strictly temperance hotel in Derby; as were also Mr. Stephen Shirley, Samuel Insull, William Fithian, and other well-known temperance reformers in London and the provinces.

For the purpose of meeting what was deemed a great want the "Temperance Hotels Com-

pany, Limited," was established in 1872 or 1873, and in some of the large towns very fine buildings have been erected, which provide for the wants of all classes of temperance men. The Trevelyan Temperance Hotels in London, Manchester, and other towns, are examples; but in smaller towns the public are still dependent upon private enterprise, which, however, in many cases now provides excellent accommodation.

In almost every town in the country there are now also to be found coffee-palaces, cocoa-rooms, or British Workman public-houses, all intended to provide food for the people apart from the associations of strong drink, and as counter-attractions to draw away the people from the dram-shops, gin-palaces, and beer-houses. The British Workman public-house movement originated in Leeds, the pioneers being Mr. and Mrs. Hind Smith, whose self-sacrificing labours for the moral and spiritual well-being of the community are known throughout the length and breadth of the country. The first house was opened in Leeds, September 28th, 1867, and its success led to the opening of others in various parts of the town and neighbourhood, until British Workman public-houses became numerous and popular. The movement was taken up in other parts of the country, and British Workman public-houses were opened as counter-attractions to the public-house, by the aid of philanthropic and benevolent friends of the people. It was reserved to Liverpool, however, to be able to lay claim to the honourable position of devising a plan for establishing British Workman public-houses on sound commercial principles.

With a view to meet a long-felt want, and cope with the public-house and social club, Mr. R. M'Dougall, of Liverpool, determined to open tea and dining rooms on temperance principles. In 1874 the first was opened in a room constructed and fitted up for the purpose, and connected with a shop devoted to the sale of first-class confectionery, &c., in Renshaw Street, Liverpool. The brightness, elegance, and attractiveness of the place, the superiority of the provisions, and the remarkably low charges, soon proved that the enterprise would prove successful, if worked upon the lines laid down. At first it was looked upon by some of his friends with incredulous smiles, and by the liquor-sellers with open sneers and ridicule; but as "nothing succeeds like suc-

cess," Mr. M'Dougall determined to make it succeed, and that upon commercial principles. Other branches were opened, including one in Lord Street, another near the Exchange, and in less than five years it was stated that the amount of money which Mr. M'Dougall's cafés had diverted from the liquor traffic was about £50,000. Unfortunately he did not continue, but sold the business he had made.

In 1874 Messrs. R. M'Dougall of Liverpool, and N. B. Downing of Penzance, jointly established temperance cafés in the heart of London, which became very popular. They were copied by others, and companies were formed in several of the large towns, one at Sheffield paying yearly dividends of from 10 to 17 per cent.

At the close of Messrs. Moody and Sankey's mission in Liverpool in February, 1875, a conference was held to consider the question, "How to Reach the Masses," when it was acknowledged on all hands that strong drink was the most formidable foe that was to be encountered in all such efforts. In an earnest and characteristic address the Rev. Charles Garrett charged home the responsibility of Christians to grapple with the evil, and stated that some 20,000 men working along the line of docks had no shelter when unemployed or during meal times, except that so readily afforded by the public-houses abounding in the neighbourhood. He suggested the idea of forming a company to provide temperance public-houses to meet such a manifest want. A number of gentlemen immediately pledged themselves to the establishment of such a company, and in March, 1875, the Liverpool British Workman Public-house Company, Limited, was formed, with an authorized capital of £20,000; and in addition to a representative directorate, many leading ship-owners and others gave their names as honorary directors. The prospectus stated the objects to be—the establishment of houses where working men could find the warmth, advantages, and attractions of a public-house, but in which no intoxicating drinks would be sold or allowed; that provision would be made for those who might bring their dinners from home; and that the business would be conducted upon strictly commercial principles, the belief being expressed that the venture could be made self-supporting and moderately remunerative.

The late Mr. Robert Lockhart was chairman of the company, and through him and

Mr. Simon Short's practical experiments it was determined to commence operations by selling tea, coffee, and cocoa at one penny a cup. The first house was opened in October, 1875, by a public ceremony at which many of the leading men of the town attended and spoke in favour of the effort. The success of this house was marvellous, and other sites were secured along the line of docks; then near to the retail markets, the neighbourhood of large works, and in crowded thoroughfares. In the town houses an upstairs room was provided and set apart as first-class, for the accommodation of those who would pay a trifle more for the same viands, especially for the liquors, which were sold at one penny per cup upstairs and a halfpenny downstairs.

The first annual meeting of the company was held in February, 1876. The directors were able to report that five houses were in operation, and four others were being fitted up, and to recommend a dividend at the rate of 10 per cent per annum, after making ample provision for depreciation. The work rapidly developed, and the attention of the directors was next devoted to the provision of temperance cafés for the young men engaged on the Exchange and in the surrounding offices. They were urged forward in this direction by an earnest appeal from Sir W. B. Forwood, when opening one of the houses in 1879. Their chief difficulty was the question of rent, which was met by the directors of the Corn Exchange, who granted accommodation at a moderate rate, although they had a liberal offer for the same premises. This café was opened in January, 1880, fitted up with every consideration of comfort and taste, and with a separate room for smoking. This branch proving successful, others were established in different parts of the town. In 1878 a coffee-cart was started at the pier-head, where neither the corporation nor the dock board were able to offer a site for a room. The greatest consideration has been shown by the dock board, who have leased sites for the erection of cocoa-rooms, and, in one instance where that was impracticable, have erected premises and rented them to the company. The next experiment was in providing beds for single men. In 1880 an old hotel was taken by the company, and fitted up as a cocoa-room below, with cubicles in the upper stories to accommodate some 31 lodgers. This also proved successful, and has continued to be patronized by

a respectable class of men, the charges being from 9*d.* to 1*s.* per night, or 4*s.* 6*d.* to 5*s.* 6*d.* per week.

The completion of the new North Docks required some provision to be made for the large number of men employed in connection with them, and after some difficulty a suitable site was obtained, and the Bootle house was erected at a total cost of about £10,000. These premises embrace ample cocoa-room accommodation, and also a café, and the upper stories are very completely arranged for lodgers, with separate compartments. In close proximity is a large new public-house on the Earl of Derby's land, to which a license was granted, in spite of the opposition of the inhabitants and employers of labour in the neighbourhood.

In 1884 the directors resolved to make an experiment in baking, and the result encouraged them to proceed with the establishment of a bakery, and the company now makes nearly the whole of its supply. At the present time there are some sixty-five houses, two carts, and eight cafés in operation. The subscribed capital of the company was raised to £30,000 in 1881, and the dividend has been maintained at 10 per cent since the commencement, besides which an honorarium has been annually voted to the directors since 1880. The gross takings in one year have reached £85,871. The directors and shareholders, as a body, being ardent advocates for "Sunday closing," they have not opened any of their houses on Sunday, although strongly urged to do so. The employés, who now number 420, all total abstainers, have from the first rendered valuable assistance to the efforts put forth by the company, under the direction of Mr. William Peskett, the able, zealous, and courteous secretary of the company, who gathers the managers of the various houses every month for consultation, and who has succeeded in maintaining amongst them the best feeling. The house in St. Anne Street has a large, elegantly fitted up room at the back, which is used for temperance meetings and entertainments every Wednesday and Saturday evening with great success. The choir of fifty voices is composed of employés of the company, and is a credit to any society. They have also a brass band of about thirty performers, a string band of twelve performers—all employés, and the secretary of the British Workman's Temperance Society (Mr. Hoey) is the company's

joiner. The officers and committee are elected by the members themselves. They have also a tontine society and an insurance fund. The houses of the company are supplied with newspapers, periodicals, dominoes, and draughts, and some of them with a piano for the entertainments given by frequenters of the house.

The bill of fare was for some years confined to tea, coffee, cocoa, milk, &c., but later on pea-soup, hot-pot, and sausages were introduced into some of the houses, and in some of the central cafés hot meats and puddings were provided. In 1888 it was deemed advisable to provide dinners at the larger houses, and the result has proved that these efforts are appreciated, and of great advantage to many of the regular customers. (For many of these particulars we are indebted to a paper by B. F. Babcock, published in the *Coffee Public-house News* of July 1st, 1885.)

Mr. Robert Lockhart, founder and chairman of the Liverpool British Workman Public-house Company, Limited, also opened a number of cheap and well-appointed cocoa-houses at Newcastle-upon-Tyne and in London. He died on the 18th of January, 1880, at the age of fifty-nine years.

In January, 1873, the "Wrexham District Temperance League," having extended its operations into the counties of Denbigh, Flint, Chester, and Salop, changed its name to that of the *North Wales Border Temperance League*. It had about sixty societies connected with it, and held frequent meetings in each place, the offices of the League being at Bank Street Chambers, Wrexham.

The thirty-ninth Annual Conference of the British Temperance League was held in the Mechanics' Hall, Halifax, July 15th and 16th, 1873, preceded by an unusually large number of sermons preached in different parts of the district in connection with, and bearing upon, the temperance cause. Mr. Joseph Thorp, president, again presided, and the report showed an improvement in the financial position of the League, the number of auxiliaries, and subscribing members. During the year special efforts had been made to enlist the sympathies of the ladies in the great work of temperance, and two conferences of ladies had been held. The result of this was the formation of a ladies' committee, and arrangements made for systematic visitation, district meetings for females only, and other efforts.

To the sincere regret of the conference

Mr. Joseph Thorp, who had held the office of president for twenty-three years, resolved on retiring, and moved as his successor Mr. James Barlow, J.P., of Bolton, which motion was cordially agreed to. Few thought that this was the last conference Mr. Thorp would attend, or the last time that he would appear in public to advocate the cause he had so much at heart. On Tuesday, September 23d, 1873, he died at his residence, Southwood End, Halifax, in the seventieth year of his age.

By the elevation of Mr. Barlow to the office of president of the League a new treasurer was required, and the choice of the conference fell upon a man in every way fitted for the office, an earnest, laborious worker, an able financier, a true friend of the cause—Mr. William Hoyle of Tottington. By this time also several changes had taken place in the agency, and the staff was less than usual, four agents only being permanently employed, viz. Richard Horne, Thomas Hardy, James Eddy, and Jonathan Smith, the occasional lecturers being Revs. Enoch Franks, C. H. Murray, James White, James Duthie, W. Gregson, and O. Blinkhorn. Mr. David Crossley, chairman of executive, had been appointed special organizing officer of the League, and a resolution was passed by the conference approving of this action of the committee.

THOMAS HARDY, who was at this time one of the regular agents of the British Temperance League, was born at Providence, Walkden, Lancashire, May 6th, 1834. His father was a coal-miner, and, alas! a victim to strong drink. His mother was a devoted Christian, who taught her boy to know the Scriptures from a child. At a very early age he followed his mother's example and became identified with a Christian church, being well known as "little Tommy Hardy, the boy preacher." He was a regular attender and a frequent speaker at the cottage meetings. At the first temperance meeting he attended, September 1st, 1845, he signed the total abstinence pledge, and from that time has been a devoted disciple and advocate of teetotalism. At the age of seven years he was sent to work, and for thirteen years toiled amid the darkness and danger of the coal-mine, in the days when it was no uncommon thing for the "laddies" of the pit never to see daylight from Sunday to Sunday. He received about two years' elementary education at the village school, and, encouraged by his good mother, he devoted

his spare time to reading and mental culture. From the pit he got to the "bank," from the pit-bank to the iron-foundry as a striker, thence through the grades of a grocery and drapery establishment to the position of commercial traveller. He also became a duly recognized local preacher, and a voluntary temperance advocate. In 1857 he accepted the position of temperance missionary, and after twelve months' labour became one of the agents of the British Temperance League, in connection with which he has at three different periods spent, in all, twelve years of useful toil. In 1869 he joined the order of Good Templars, and was for some time Grand Worthy Treasurer of the English Grand Lodge under Dr. F. R. Lees. In 1883-84 he spent seven months in the United States and in Canada, and was highly spoken of both as a lecturer and a preacher. For five years and a half, ending December, 1889, he was one of the superintendent agents of the United Kingdom Alliance. In January, 1890, he entered upon the office of organizing secretary for the Wesleyan Temperance and Band of Hope Union, Manchester.

JAMES BARLOW, the new president of the British Temperance League, was born at Tottington in 1821, and was the son of a small farmer and manufacturer. In his early years James attended the Manchester market for his father, who carried on a small weaving business. Subsequently he entered into partnership with a Manchester salesman. In 1846 he returned to Bolton, commenced operations on a small scale in the quilt trade, and became a partner with Mr. Jones and Mr. Gooddy, of the firm of Smith, Hill, & Co., under the title of Barlow, Gooddy, and Jones. At that period only about 100 hands were employed, in addition to 200 or 300 handloom weavers working at their own homes. In 1887 the concern had developed into a limited liability company, paying over £100,000 yearly in wages, and finding employment for between 2000 and 3000 hands at Albert, Prospect, Cobden, and Egyptian mills.

For twelve years Mr. Barlow sat in the Bolton town-council, and was an enthusiastic member of the sanitary committee. In 1867 he was elected to the mayoralty, all parties combining to induce him to accept the office, which he held for two years. He was also a prominent advocate of education, and a member of the first Bolton School Board, elected in November, 1870. In addition to this he was

a poor-law guardian and surveyor for Edgworth. He was placed on the commission of the peace for the borough of Bolton in April, 1869, and for the county in the following October.

He was also an active Wesleyan Methodist, and had been a Sunday-school teacher, class-leader, and one of the lay members of the Conference. His contributions to the church were munificent. He contributed £1500 towards the Bolton Wesley circuit extension scheme; £2400 towards the erection of a Wesleyan chapel and minister's house at Edgworth; £1000 to the Wesleyan Methodist ministers' sustentation fund; £1000 for the extension of Methodism in rural districts; £1000 for chapel building in London; and £250 towards the erection of a Congregational chapel at Edgworth. He also gave an estate and £5000 for the erection of the children's home, Edgworth, in connection with the scheme of Dr. T. B. Stephenson. Mr. Barlow was also the founder of several coffee-taverns. He practically established the workshops for the blind, and was first president of the Bolton Mechanics' Institution, and a member of the committee of the infirmary, towards the building of which he gave £1000.

As a temperance reformer he stood in the forefront, and as president of the British Temperance League from 1873 to 1887 he displayed that business capacity, homely, familiar, and unostentatious manner for which he was so well known and so much beloved by all who came in contact with him. He had previously held the office of treasurer to the League, and was a generous contributor to its funds as well as to other temperance organizations. He was a staunch prohibitionist, and for some years a vice-president of the United Kingdom Alliance. When the five years' guarantee fund was proposed the firm of Barlow and Jones gave the sum of £1000 towards it, and Mr. Barlow himself was a liberal subscriber until his death. He died from apoplexy in 1887, at the age of sixty-five years.

Of the truly noble and disinterested workers in connection with every phase of the temperance movement, there is no name that so justly merits prominent mention as that of WILLIAM HOYLE, of Tottington, for some years treasurer of the British Temperance League, and having official connection with many other temperance and philanthropic organizations.

He was born at Summerseat, near Bury, Lancashire, in the year 1831 and was the

youngest but one of five children. His parents were members of the Wesleyan Methodist Society, and were careful in the early training of their children. When William was about four years of age the family removed to the village of Brooksbottom, about three miles from Bury. From this place young William went for two or three years to a school at Summerseat, which, for want of better accommodation, was held in a cottage. When eight years of age he began to work in the cotton-mill, beginning with half-a-crown a week as wages, and for five years working as a half-timer, dividing the day between Hamer's mill at Brooksbottom and the newly-built school of Mr. J. R. Kay. At thirteen years of age he became a full-timer, and attended the night-school after working hours were over. He was a diligent student, and made considerable progress, especially in mathematics—a science in which some of his opponents, at a later period of life, considered him *too* proficient; for his published works and letters to the press amply proved his ability in this respect. In the course of his reading he came across the statements of certain travellers as to the vegetarian habits of various races, and he came to the determination to abandon the use of flesh meat, first for three months, then for a year, and finding that he was no worse, he resolved to continue to live a vegetarian from that time.

Fortunately, the village of Brooksbottom was a prohibitory one, for Mr. John Robinson Kay, the owner, would not allow any public-house or beer-shop to be opened, and consequently very little drunkenness was seen there. Mr. Hoyle repeatedly asserted that during the seventeen years he resided in that village, he did not see more than three or four drunken men per year; but on his removal to Crawshawbooth, where there were fourteen public-houses and beer-shops, he could see from a dozen to a score of drunken men almost every day. He had thus personal experience in favour of prohibition and against a licensed liquor traffic. When about fifteen years of age Mr. Hoyle signed the total abstinence pledge, though he scarcely knew the taste of intoxicating liquor of any kind, having tasted beer only a very few times. There was no temperance society at Brooksbottom at this time, but as he was not a man to hide his light under a bushel, he was often led into debate on the question during spare hours.

When about twenty years of age (1851) Mr. Hoyle and his father removed to Crawshawbooth, and commenced business as cotton-manufacturers. While residing here he took a very active part in the temperance cause, and for seven years was secretary to the society. He was a diligent worker, indoors or in the open air, ready to do what he could to further the interests of the cause he had so deeply at heart. In 1859 Mr. Hoyle married, and removed to Tottington, near Bury, where the firm erected a large mill, and extended their business as cotton manufacturers. For a number of years he was in partnership with his brother, Mr. James Hoyle; but during the latter portion of his life he attended to the working of his own mill at Tottington, near which he had his home. Here the business prospered, and the villagers began to feel that new life was thrown into the place. Evening-schools, day-schools, co-operative stores, and other agencies were set on foot to benefit the working-classes.

Mr. Hoyle bought a property of about twenty acres of land, mainly with the view of letting it for cottage building. He let land for over one hundred cottages to working-men, who borrowed the money to build from the co-operative stores (really from themselves). Mr. Hoyle followed the example of his parents, and at an early age became identified with the Wesleyan Methodist Society, first at the chapel in Summerseat, and afterwards at the Tottington chapel, where he was superintendent of the Sunday-school, and one of the managers of the day-school, &c. He also took an active part in politics, and was a member of the South-east Lancashire Liberal Association, and vice-chairman of the executive.

As a writer, William Hoyle contributed much to the statistical literature of the temperance movement; his articles, letters, papers, and pamphlets being numerous and valuable. As the statistician of the movement he occupied a place peculiar to himself, his *National Drink Bill* being a distinct event in the annual record of the temperance party. In 1864 he wrote a pamphlet on *Food: its Nature and Adaptability; an Argument for Vegetarian Diet*. In 1869 appeared a pamphlet entitled *An Inquiry into the Long-continued Depression in the Cotton Trade*, by "A Cotton-Manufacturer," which created a deep impression on the public mind, and led Mr. Hoyle to give the subject still more of his attention,

the result being the volume now so widely known as *Our National Resources, and How they are Wasted, an Omitted Chapter in Political Economy*. This work went through several editions, and was finally issued in a cheap and popular form. In 1876 Mr. Hoyle published a treatise on *Crime in England and Wales in the Nineteenth Century*, suggested by an address delivered by Lord Aberdare at the Social Science Congress at Brighton in 1875. This was followed by *Our National Drink Bill as it affects the Nation's Well-being*, and was mainly made up of letters addressed to the *Times* and other newspapers. Amongst many published pamphlets may be mentioned:—*The Economic Conditions of Good Trade; The Causes of Bad Trade; Total Abstinence, a Physical and Moral Obligation; Problems to Solve—Social, Political, and Economic; Remedies for the Poverty, Degradation, and Misery which Exist; The Question of the Day—or Facts and Figures for Electors and Politicians; and Is the Money expended on Intoxicating Liquors Wasted?* a reply to Professor Leoni Levi and Mr. Mott.

From an early period in his temperance career Mr. Hoyle was an enthusiastic supporter of the principles and policy of the United Kingdom Alliance. He formulated the scheme for raising a guarantee fund of £100,000, which was fully explained at the annual meeting of the Alliance in 1871, and was received with enthusiasm. In 1884 Mr. Hoyle began to show symptoms of impaired health, and in company with Mr. T. H. Barker, secretary of the Alliance, made a journey to America and back, which was thought to have done him good, but it was only a temporary relief, for on the 26th of February, 1886, he died at the age of fifty-five years.

WILLIAM BRUNSKILL, of Manchester, became a total abstainer in 1836, when about sixteen years of age, and for over fifty years was an ardent, active, laborious worker. As a young man he became interested in Sunday-school work, and was a teacher in Lever Street Wesleyan Sunday-school, afterwards becoming conductor and occupying other official positions therein. He was an active worker, a man of great integrity of character, of strong, lifelong convictions, and conscientious to a degree. This was manifested by an action rarely occurring in commercial circles in these times. When but a young man he took over the business at his father's death, and found that his father had never taken stock. On doing

so himself he found that he was insolvent, and calling the creditors together he paid them a dividend of 5s. in the pound on several thousand pounds, and they thought the matter settled. But *he* was not satisfied, and laboured on for years with one set purpose in view. In 1874, after an interval of some forty years, he paid off the balance of this bequeathed debt to his creditors, who, never expecting such a windfall, presented him with silver plate to the value of £100. For more than thirty years he held the office of chairman of the executive of the Manchester and Salford Temperance Union, and at one time or another had connection with the Order of Rechabites, the Sons of Temperance, the Good Templars, and other organizations. For nearly thirty years Mr. Brunskill was a member of the executive of the United Kingdom Alliance, his card of membership being dated 1854. He died in 1887, aged sixty-six years.

JONATHAN SMITH was born at Bradford, Yorkshire, in the year 1845, and may be considered a life abstainer. When but a mere youth, although living more than four miles from the nearest Band of Hope, he became a member and attended some of its meetings, and took part in the Good Friday processions. His early years were spent in factory and farm service, the farmer with whom he lived rarely providing intoxicating liquors, so that temptation was out of the way. When about twelve years of age he attended a temperance meeting, at which Mr. David Lightowler and two of his sons were the great attraction, and the singing of the lads, with the remarks and anecdotes of the father, left a lasting impression on his mind.

At the age of seventeen young Smith found himself in Leeds, "without home, relative, or friend to advise; with nothing but a strong body and a determination to keep outside the public-house, and to act in such a way as would give peace and pleasure to my dear mother; and though I could not call myself a decided Christian, I had the firm conviction that the good God who feeds and clothes the ravens and sparrows, would not forsake, but befriend me." By rendering a helping hand to a boy weaker than himself, he was introduced to the owner of a stone quarry, by whom he was employed for over four years. Passing a small room one day with the cart, he observed over the door the words, "Perseverance Temperance Hall," and the time of

the society's meeting. He availed himself of the first opportunity to attend, and heard an announcement made from the platform relative to a mutual improvement class for young men. He joined both the temperance society and the improvement class, and here began his real temperance and intellectual life. Soon afterwards he was made secretary of the society, and held that position for six consecutive years. He was also secretary for the Leeds Ladies' Temperance Society. In fulfilling these duties he was pressed into the work of advocacy, and became a public speaker.

He next spent about four years in the iron forge, performing heavy, hot, and laborious work. Then he was invited, without application or expectation, to become agent for the Leeds Temperance Society. He served this society for three years, when he felt a desire to see and know more of the country and of the movement in other districts. He next spent three months with the Devon and Cornwall Temperance League; then he had a lengthy engagement with the Western Temperance League; and in 1873 became one of the agents of the British Temperance League.

As already stated, several medical men had long treated disease of every form without the aid of alcoholic liquors, but it is not known that any special institution was established for this purpose until 1860, when Dr. C. H. YEWEN opened a temperance dispensary at Upper Park Place, London, N.W. Encouraged by the result of ten years' experience, Dr. Yewen invited a number of temperance workers to his rooms in Gower Street, in December, 1870, for the purpose of considering his practice, and the desirability of establishing a hospital where patients might be treated without alcohol. On the 17th of February, 1871, a meeting was held in the lecture hall of the National Temperance League, Mr. Samuel Bowly, president of the League, in the chair, when Dr. Yewen read a paper urging the necessity of such an institution, and laying before the meeting his plans, statistics, &c. At this meeting the first committee was appointed, comprising Dr. C. H. Yewen, Dr. James Edmunds, Rev. S. D. Stubbs, M.A., Rev. George Wilson M'Cree, Rev. Dawson Burns; Messrs. Thomas Cash, John Hilton, William Tweedie, Stephen Shirley, George Livesey, J. Mann, and one or two others.

The London Temperance Hospital for the treatment of medical and surgical cases with-

out the use of alcohol was opened in temporary premises, Gower Street, W.C., in 1873, the first patient being admitted on the 6th of October, 1873. According to reports, issued from time to time, we learn that "No arbitrary selection of cases has been made; every application has been met with the attention consistent with the accommodation at our command; and it has not been deemed necessary by the medical staff to act in any single instance upon the proviso allowing the exceptional use of alcohol, a proviso by which any charge of bigoted attachment to a general rule is avoided."

On the 8th of May, 1879, the foundation-stone was laid of a building to be specially known as "The London Temperance Hospital," on an eligible site in Hampstead Road. The ceremony was performed by Sir Wilfrid Lawson, Bart., M.P. The chairman of the board of management, Mr. Thomas Cash, read an address to Sir Wilfrid Lawson, in the course of which it was stated that from October, 1873, to April, 1879, the number of patients admitted as indoor cases was 725, among whom there had been thirty-four deaths; the number of out-patients being 6655, making a total of 7380 under treatment.

Many of these, especially the indoor patients, came from remote country places, the hospital not being in any way limited to the inhabitants of London. The cases treated comprised several of a very serious nature, fully equal to the average experience of other hospitals, and the medical staff had recorded their conviction that the absence of alcohol in the treatment had not been attended with any disadvantage; but, on the contrary, had conduced to the recovery of patients. The use of alcohol, even as a pharmaceutical agent, had been superseded by the use of glycerinated solutions, which had answered efficiently and economically as vehicles for the extraction, preservation, and administration of those drugs usually given in alcoholic tinctures. The non-alcoholic treatment, therefore, had been pursued under conditions not wanting in exactitude.

The whole building was intended to accommodate 100 patients, but only the right wing and centre were at that time erected and completed, the cost of which, including freehold site, was £25,000, and the annual expenses nearly £4000. The foundation-stone bears the following inscription: "London Temper-

ance Hospital, erected by voluntary contributions, in humble deference to the blessing of God, for the treatment of medical and surgical cases without the use of alcohol. This memorial stone was laid by Sir Wilfrid Lawson, Bart., M.P., in the presence of many members of parliament and other friends of the institution. Thursday, May 8, 1879." Upwards of one thousand pounds was deposited on the stone, and several large contributions were promised. In-patients are admitted to this institution free, by letter from a governor, or by payment, or by scale of insurance. Out-patients present a governor's letter, or pay at least one shilling per visit. Subscribers of a guinea per annum can recommend six out-patients, and at two guineas one in-patient and six out-patients. A payment of twenty guineas in one sum constitutes a life governorship, with the privileges of a two-guinea annual subscriber. Patients are received from all parts of the United Kingdom, so that this hospital is not a mere local, but a national institution, and the first of the kind in the world. The new premises were opened March 4th, 1881.

DR. JAMES EDMUNDS, senior physician to the London Temperance Hospital, has been assiduously zealous in the attempt to prove that disease, accident, &c., can be successfully treated without the aid of alcoholic liquors, and experience has proved that the most difficult cases are better treated without than with such a subtle, deleterious, and dangerous agent as alcohol has too often proved to be. Dr. Edmunds has for a number of years proved himself to be a most able, ardent, and successful advocate of total abstinence principles, and has been a remarkably active worker.

JAMES J. RIDGE, M.D., founder of the British Medical Temperance Association, is a native of Gravesend, where he was born in 1847. He may rightly be considered a hereditary physician, his grandfather, father, and three uncles being all doctors. He was educated for the medical profession at St. Thomas' Hospital, where he gained two scholarships and acquired several other honours. After becoming house-surgeon at St. Thomas' Hospital he passed his examination for Bachelor of Medicine, and won a scholarship of £100 and gold medal in his examination for Bachelor of Medicine.

When but a youth, his mind was impressed in favour of temperance by one of George Cruikshank's pictures, backed by the intem-

perance of an assistant of his father, therefore when he commenced his hospital career it was as a practical teetotaller. After settling at Enfield he joined the I.O.G.T., and became a zealous worker. He has made numerous valuable experiments showing the effects of alcohol on the human system, and the direct benefits of total abstinence.

Another active and zealous member of the committee of the London Temperance Hospital is Mr. JOHN HUTTON of the London County Council. Mr. Hutton was for over twenty years connected with the *Weekly Times* newspaper, the latter portion of the time as editor and proprietor; but he disposed of it. For some fifteen years he has been proprietor of the *A B C Railway Guide*. He owns considerable property, inherited and acquired; is a man of leisure, an able speaker, and a graceful writer. His wife, two sons, and two daughters are all life-abstainers and accomplished musicians, &c. He holds, or has held, a host of public offices in St. Pancras, and is a director of the Temperance Permanent Building Society, and a member of the executive council. He was elected a manager of the London Temperance Hospital in 1876, and in 1888 received the distinction of honorary life-governor for special services on behalf of that institution. He was chairman and organizer of the largest and most profitable bazaar held in London since the Anti-Corn-law League Bazaar, making a clear profit for the Temperance Hospital of over £5000 in ten days. In 1889 he was elected a member of the London County Council. He is also a member of the I.O.G.T. and other organizations.

The fortieth annual conference of the British Temperance League was held in the Temperance Hall, Leicester, July 16th and 17th, 1874, Mr. James Barlow, president, in the chair. In the report of work done during the year special mention was made of the publication of a work entitled the *Philosophy of the Temperance Reformation* by Mr. Frederic Atkin. This was an 8vo pamphlet of great merit, and so highly appreciated by the veteran temperance reformer Mr. Joseph Livesey, that he asked and obtained permission to print a cheap edition at his own risk.

Of the prominent members of the Temperance Society at Barrow-in-Furness none were better known than the late MR. JOHN W. WEBSTER, who was one of the early workers, and an old member of the order of Rechabites;

one of the very first members of the United Kingdom Alliance in that district, and for many years he moved a resolution at the annual meeting of the Barrow Parent Temperance Society in favour of the prohibition of the liquor traffic. He was to the end of his life an uncompromising opponent of the traffic, and gave free and full expression to his views. He died in 1887, aged sixty-seven years.

SAMUEL HOPE of Fleetwood, a member of the Society of Friends, was well known and esteemed as a zealous teetotaler, a fearless advocate of total abstinence, and one of the oldest subscribers to the funds of the United Kingdom Alliance in the Fylde district, and an ardent believer in the ultimate triumph of prohibition. Mr. Hope was a most remarkable man, very fresh and hale looking. He had a cheerful countenance, a kindly expression beamed from beneath his bushy eyebrows, and benevolence was depicted on his brow. Many a young man will look back with a grateful remembrance of the sound, kindly advice, or pecuniary help afforded by this good old man in their times of trouble and adversity. He was loved and respected by all sorts and conditions of men. He departed this life, January 1st, 1888, in his eighty-second year.

Of the "merchant princes" of Liverpool who have left a name loved and honoured by the people, that of ALEXANDER BALFOUR, of the firm of Balfour, Williamson, and Co., holds a prominent position. Mr. Balfour was a native of Leven in Fifeshire, and came to Liverpool at the age of twenty-two, about the year 1840, when he entered a mercantile house in the town, and eventually joined Mr. Stephen Williamson, also a Fifeshire man, and became one of the pioneers of the Valparaiso, and latterly the San Francisco trade with the port of Liverpool. "The energy which he applied to business was employed with no less aptitude in social affairs, in which he took more than a passing interest. In him temperance found a warm advocate, whose sincerity was ever apparent. If occasionally over-zealous, his efforts in the furtherance of this cause, which was very near to his heart, were honest. He believed in the greatest good of the greatest number, and regarded temperance as the best medium of its accomplishment. Devoted as he was to the advancement of the principle of sobriety, Mr. Balfour did not fail to use the weight of his voice, influence, and example in spreading a spirit of reform in other direc-

tions. A member of a ship-owning firm, he discovered from time to time abuses which had grown up in the mercantile marine, and which led to the deterioration of the sailor. With him to think was to act; and while improving the condition of the foremast hands, he founded in Duke Street an institution for the reception of the apprentices and officers of the vessels of his firm, where they are amply protected from the temptations which are an unhappy element in the life of a great seaport. The ships of Balfour and Williamson enjoy among sailors the highest reputation, and this is no light praise. Mr. Balfour devoted much of his means to works of charity, and in all that he did there was not the slightest trace of a desire for public recognition. Having what he had, he acknowledged the bounteousness of the gift, and shared it with others who live to bless him for his benefactions. Mr. Balfour gave considerable attention to politics, and in 1873 was returned to the town-council, in which he continued until 1881. In conjunction with Mr. S. Smith, M.P., he bore an important part in the foundation of the Young Men's Christian Association in Mount Pleasant. He was a member of the United Kingdom Alliance, the Popular Control Association, and the Liverpool Council of Education, and was also a generous friend of the Seamen's Orphanage in Newsham Park, and the Seamen's Institute in Hanover St."

Mr. Balfour died April 16th, 1886, at the age of sixty-one years. A life-like bronze statue, on a granite pedestal, was erected to his memory by public subscription, and occupies a commanding position in St. John's Churchyard, now known as St. John's Gardens, adjoining St. George's Hall, Liverpool.

The forty-first annual conference of the British Temperance League was held in the Temperance Hall, Grimsby, June 2d and 3d, 1875, preceded, as usual, by sermons, meetings, &c. Mr. James Barlow presided. The report on this occasion was unusually long, but very interesting, recording a great amount of work done, and expressive of hopeful confidence in the prosperity of the League. The publication department had been well sustained, and the *Advocate* enlarged. District conferences had been held at Blackpool, Dewsbury, Leicester, Pocklington, Preston, and York, at which Mr. Crossley took the opportunity of urging upon ministers of religion the importance of attending the ministerial con-

ference to be held in Manchester. Local conferences were afterwards held in Silverdale, Southport, Wigan, and Rochdale.

On November 24th, 25th, 1874, the ministerial conference convened by the League was held at Manchester, when about 1000 ministers of various denominations, representing the churches north of Birmingham, were present. Papers were read on some of the leading topics of the temperance question, as affecting the work of the Christian church, and on the second day resolutions were passed and a petition to the prime minister adopted, embodying the substance of the papers which had been read at these meetings.

On the 21st and 22d April, 1875, the conference for the southern counties was held in London under the auspices of the National Temperance League, when a large number of ministers attended, and interesting papers were read, resolutions adopted, &c., the whole being successful and beneficial.

Other conferences were held in various parts of England and Wales, and these contributed, to a considerable extent, to the awakening of the various Christian churches to the importance of making temperance a part of their organized work, hence the formation of bands of hope and temperance societies under the auspices of the conferences, synods, &c.

On the 28th of March, 1876, aged sixty-eight years, Mr. THOMAS ATKINSON, "king of the Leeds teetotallers," was gathered to his fathers. He was born at Leeds, June 7th, 1807. Having at an early age shown some considerable taste for drawing, he was placed with Mr. Joseph Rhodes, a noted painter of that day, with whom he stayed for some time, but finally entered into his father's business as licensed victualler and maltster, and became a lover of strong drink. On the 9th of June, 1835, he signed the temperance pledge with Mr. John Andrew, and being the first reformed character who took the pledge in Leeds, the members of the Female Temperance Society publicly crowned him "King of the Teetotallers." On the 12th of May, 1836, he was married to Martha Wildblood, granddaughter of the late far-famed "Sammy Hick," the village blacksmith. Mr. Atkinson became an earnest and laborious worker in the cause, walking hundreds of miles, and addressing thousands of meetings in Leeds and the surrounding villages, after his day's work was finished. He was for

many years one of the secretaries of the Leeds Temperance Society. On the occasion of his funeral, an "In Memoriam" service was held in the old Temperance Hall, St. Peter Street, Leeds.

That his life and teaching were such as to commend the principles he practised and advocated to the consideration of his own children, is evinced in the fact that his son John Atkinson is the active, energetic, and esteemed agent of the Leeds Parent Society at this date, a man striving to walk in his father's footsteps, and labouring to carry on the work so well begun by the pioneers of the movement in Leeds and district.

TIMOTHY COOP, J.P., of Southport, is a name known far and wide as that of one of those men who, from a humble position, have risen to positions of honour, trust, and usefulness. He was born at West Houghton, near Bolton, in 1817, his father being a silk weaver. At an early age Timothy was bound apprentice to the tailoring business, and after completing his apprenticeship he removed from Bolton to Wigan, where he commenced business in a small way as a retail clothier. Honesty, sobriety, and integrity were three of his chief characteristics, and to these he added a persevering and pushing spirit. Year after year witnessed the growth of his business, until at length he was able to launch out into the wholesale line. In this work he was joined by his son-in-law, Mr. James Marsden of the Limes, Wigan, and later on by his two sons, Mr. Joe and Mr. Frank Coop, and the business developed so rapidly as to necessitate the erection of a magnificent pile of buildings, seen for a considerable distance, and known as the wholesale manufactory and warehouses of Messrs. T. Coop & Co., Wigan.

Mr. Coop was deeply interested in religious, philanthropical, educational, and temperance work, and was always ready in a quiet, unobtrusive way to help forward any movement that commended itself to his judgment. He was a staunch personal abstainer, and always a warm friend of the cause. During the later years of his life he indulged in his taste for travel, and while visiting the United States was stricken with malarial fever at Wichita, Kansas, where he was visited by his son-in-law and partner, Mr. Marsden. Mr. Coop passed peacefully away on May 15th, 1887, in his seventieth year.

CHAPTER LIV.

CHURCH TEMPERANCE ORGANIZATIONS.

1871-1874.

Father Mathew's Work in Ireland not all Lost—American Catholic Total Abstinence Union—Work of Rev. P. Byrne, Rev. J. M'Devitt, and Mr. James W. O'Brien—Grand National Temperance Parade—Presentation of Temperance Fountain and Statues—Catholic Temperance Publication Depot—Father James Nugent—The Liverpool Father Mathew Society—Cardinal Manning—Father William Donegan—John White—Nicholas M'Cluskey—Bernard Magennis—Father W. A. Mitchell—Thomas Wilson Fair—William Carty—Richard Collins—Church of England Temperance Society—Rev. Stenton Eardley—Rev. Canon T. D. H. Battersby—Rev. Canon W. Barker—Dean Hook—Rev. J. Baylee, D.D.—Rev. W. Ackworth—Rev. B. Richings—Rev. Dr. J. B. Lightfoot, Bishop of Durham—Wesleyan Pioneers of Temperance—Wesleyan Methodist Temperance Society—Bands of Hope, &c.—Numerical Strength—Rev. Charles Garrett—Rev. Joseph Hargreaves—The Primitive Methodist Society—Teetotal Ministers—Rev. William Antliff, D.D.—Rev. Samuel Antliff, D.D.—Wesleyan Methodist Association—Wesleyan Reformers—United Methodist Free Churches—Official Returns—Rev. Marmaduke Miller—Methodist New Connexion Temperance and Band of Hope Union—Rev. W. Cooke, D.D., and Joseph Barker.

That the work done by Father Mathew in the United States of America, during his tour there, was not wholly forgotten, is proved by the fact that some of the societies organized under his auspices had a continuous existence.

In a paper read at the International Temperance Conference, held in the Arch Street Presbyterian Church, Philadelphia, U.S., in June, 1876, Mr. James O'Brien, corresponding secretary of the Catholic Total Abstinence Union of America, referred to the society attached to St. James's Catholic Church, Philadelphia, and the Father Mathew Total Abstinence Society attached to St. John's Church, East Cambridge, Massachusetts; and others.

The Catholic Total Abstinence Union of America was established in the city of Baltimore on Washington's birthday, 1872, at a convention of Catholics held to promote total abstinence. This step was taken to consolidate and unite together a number of Catholic total abstinence societies, founded by the Rev. Patrick Byrne of Trenton and other earnest workers in the priesthood. Several state unions were formed and successfully worked, but it was deemed advisable to form a union with a name that would cover the whole Catholic body of America. Accordingly a convention was summoned, and commenced its sittings on the 22d of February, 1872, and the Rev. James M'Devitt was elected president of the Union. Advantage was taken of the

visit of the eloquent Dominican preacher, "Father Tom Burke," who gave himself to the work, and delivered a number of powerful addresses, which were published in tract form and widely circulated.

At the third convention held in Irving Hall, New York city, October 8th, 1873, there were 250 societies represented. The Rev. Patrick Byrne was elected president, and James W. O'Brien of New York, secretary, both holding office for some years, being re-elected year by year. In 1875 the number of enrolled societies was 252.

On the 4th of July, 1876, the sixth annual convention met at Philadelphia, when a grand national parade of the societies was held, the procession proceeding to the Exposition Grounds, where the Catholic Temperance Fountain was dedicated by the president of the "Union of America" to public use, as a monument of Catholic patriotism and total abstinence. This fountain is a most elaborate and beautiful work of art, and is considered one of the finest temperance fountains in the world. Four figures represent the patriots Commodore Barry, Charles Carroll of Carrollton, Archbishop Carroll, and Father Mathew, each standing on pedestals around the central mound, upon which stands the figure of Moses striking the rock, from which rush forth fountains of clear, sparkling water. The total cost of this "centennial fountain" was about £12,000.

In 1876 it was reported that the entire number of Catholic total abstinence societies in America was about 1000, with an active membership of 200,000 persons. A Catholic Temperance Publication Depot was established, and in 1873 a journal entitled the *Catholic Total Abstinence Union*, whose professed object was "to make uncompromising war upon drunkenness and drinking habits." It started as a monthly, overcame its difficulties, was enlarged in size, doubled its circulation, and then was published fortnightly with remarkable success and benefit to the movement.

During the early days of the movement in Liverpool the Catholic total abstinence societies were a power for good; but after Mr. James M'Kenna's removal to another district, and during the general slackening of temperance effort in Liverpool from about 1855, they gradually dwindled until they finally ceased to exist. Until the formation of the Catholic League of the Cross the movement had not obtained a very deep hold of this portion of the community in England. It wanted leaders of a special character, and these were found in the late Cardinal Manning and Father James Nugent.

FATHER JAMES NUGENT is a native of Liverpool, born March 3d, 1822. His father successfully conducted a business in Commutation Row, and was able to give his son a collegiate education, first at Ushaw College, and next at the English College at Rome.

From his entry into the ministry Mr. Nugent felt a yearning desire to labour in Liverpool, and gladly responded to the call of Dr. Brown, first Catholic Bishop of Liverpool. He was appointed assistant priest at Copperas Hill Church, situated in one of the lowest and most degraded parts of Liverpool. Here he set himself to work amongst the children, and assumed the position of director of St. Nicholas's Boys' Guild, which aimed at protecting the morals of the young after school-days were over. His next efforts were to establish a literary and debating society, a music and dramatic class, and other means of culture and recreation. His success was witnessed in the love and devotion of those amongst whom he laboured, as manifested in the presentation made to him of a valuable timepiece by the boys of St. Nicholas's.

By the aid of Canon Carr (afterwards Vicar-general of the Liverpool diocese) and a benevolent lady (Mrs. Holmes), he succeeded in

instituting a ragged school in Spitalfields, a locality teeming with vice and wretchedness, afterwards transformed by the great improvements effected by the Midland Railway Company.

Father Nugent's next effort was to provide an educational institution for middle-class Catholics, and in this work he had the sympathy and aid of Father Worthy (afterwards Canon Worthy of Euxton), the result being the establishment of the Catholic Middle School in Rodney Street, which was succeeded by the Catholic Institute in Hope Street. About twenty-five years ago he was appointed chaplain at Walton jail, and for twenty-two years he zealously laboured to benefit the people thus placed under his charge. Here he was brought face to face with the dread results of the liquor traffic, and was taught to see and know the causes of much of the degradation and sin his heart mourned over. In Chapter I. we have given particulars of the origin of the Association of Providence, which opened out a home or shelter for the "waifs and strays" of the district, and developed into the Soho Street Boys' Refuge, which soon became too small, and necessitated removal to the premises formerly known as the Judges' Lodgings, St. Anne Street, where the boys are taught a trade, music, &c.

As the head of this institution, president of the Temperance League of the Cross, and director of the People's Concerts, &c., and other works of philanthropy and benevolence, Father James Nugent has long been one of the most popular and dearly-beloved of Liverpool's sons. After about twenty-two years' honourable service he retired from the post of jail chaplain, and resumed his labours in preventing crime by earnest attention to the young, and training them in paths of temperance, virtue, and religion. Being a liberal-minded, generous-hearted philanthropist, he is able to co-operate with and receive the sympathy and aid of good men of all creeds and parties, who feel that differences of creed ought not to stand in the way of united action for the amelioration of the sufferings and sorrows of their fellowmen.

The circumstances under which Father Nugent was led to take up the subject of temperance were very similar to those under which the illustrious Father Mathew was induced to become the leader of the movement in Ireland—the persistent and earnest efforts of a Protes-

tant layman. A temperance conference was held at Wood's Room, Bold Street, Liverpool, towards the close of 1871, to take into consideration the best means to be devised to promote the advancement of total abstinence principles, at which Mr. Joseph Livesey of Preston was present. At a certain stage of the proceedings Mr. Joseph Thomas suggested the desirability of appointing a deputation to wait upon the Catholic authorities of the town, with a view to the formation of a Catholic total abstinence society, but the idea was not adopted. Impressed with the importance of the subject, and having a vivid recollection of what had been done in this direction in former years, Mr. Thomas took up the matter himself, and had a personal interview with the Rev. Father James Nugent, at the Boys' Refuge, St. Anne Street, when he urged upon him the desirability of instituting a Catholic total abstinence society. Father Nugent promised to give the subject his serious attention, and would see Mr. Thomas in a few days. After a few days had expired, Mr. Thomas went again, and Father Nugent and he had several consultations upon the subject, and talked over the difficulties and hindrances in the way. Fortunately, Mr. Thomas had been favoured with the opportunity of meeting and talking with Archbishop Manning at the annual meeting of the United Kingdom Alliance, and this prince of the Catholic Church expressed himself as very anxious about Liverpool, and hoped something would be done by Father Nugent. As Mr. Thomas was a Protestant, the mention of this fact, and also that the "Irish Apostle of Temperance," Father Mathew, was induced to commence his great work by a Protestant, was a powerful help to him, and Father Nugent agreed to make the effort. On Thursday, February 29th, 1872, a meeting was held in St. Joseph's (Roman Catholic) school-room, Marybone, for the purpose of hearing a lecture on the "Life and Work of Father Mathew," by Father J. Nugent, chaplain of Liverpool Borough prison, who, at the solicitation of a number of gentlemen of all shades of religious and political opinions, undertook the formation of a "Father Mathew Society." The spacious room was crowded to suffocation. A large number of persons accepted the invitation to take the pledge, and received cards of membership of the Father Mathew Total Abstinence Society.

Within a very short period after the forma-

tion of Father Nugent's society, his grace Archbishop Manning took up the question with zeal and energy, and the Catholic League of the Cross was duly instituted, which, under the fostering care of his eminence, has been extended from town to town, and become a powerful temperance organization. Branches were formed at Manchester, Birmingham, Leeds, &c., and the "Liverpool Father Mathew Society" became one of the most successful branches of the League of the Cross that the country could boast of. A series of large and enthusiastic meetings were held in Hengler's Circus, and subsequently the present League Hall was erected in St. Anne Street, Liverpool, where the work of the League—under the supervision of Father Nugent—has been successfully carried on for some years past.

HENRY EDWARD MANNING, second Cardinal Archbishop of Westminster, will long be remembered as one of the most notable men of the nineteenth century. He was the son of William Manning, a London merchant, who was for some time a member of parliament. Henry Edward was born on the 15th July, 1808, and it is stated that from his earliest youth the future cardinal had deeply impressed upon his mind a reverence for antiquity, and the duty of unswerving obedience to conscience at whatever cost. He was educated at Harrow, and then at Balliol College, Oxford, where in 1830 he graduated B.A. with a double first. He soon afterwards became a fellow of Merton, and was for a considerable time one of the select preachers in his *alma mater*.

In 1834, he was appointed vicar of Lavington and Graffham in Sussex, and six years later was made Archdeacon of Chichester. In 1851, led by the Tractarian movement, which seriously disturbed the minds of many thinkers belonging to the Church of England, he went over to the Church of Rome.

In 1871 (in his sixty-third year) Mr. Manning saw it to be his duty to become a total abstainer, and, as stated, leader of the League of the Cross. He also became identified with the United Kingdom Alliance, and his influence and help was freely given to the furtherance of the principles of the Alliance. He was a warm advocate of total abstinence, and looked upon the drink trade as one of the great curses of the country. In 1886 he sat on the Education Commission, and was a strong supporter of both elementary and secondary education in the country at large. He also took a deep

interest in the housing of the poor, devoting much attention to the slums of London, and was an active member of the government commission on that subject in 1884-5.

Cardinal Manning gave his serious attention to other questions affecting the social and moral well-being of the people, and wrote largely upon the relationships of capital and labour, feeling it to be the office of the church to protect the poor from the oppressions of the rich. He contended that the law ought to be the guardian of the rights of both, and affirmed that, properly understood and administered, it discharges this duty. During the alarming strike of dock labourers and others in London in the autumn of 1889, he was at his post, and with the Protestant Bishop of London (Dr. Temple), the lord-mayor, and others, undertook the office of mediator, and after much difficulty they succeeded in making an arrangement which brought the strike to a termination. Cardinal Manning died on Jan. 14th, 1892, in the eighty-fourth year of his age.

The "Liverpool Father Mathew Society" was a *bona-fide* total abstinence society, and the Catholic League of the Cross, founded by Father James Nugent, and formally instituted by Cardinal Manning, is a religious total abstinence organization under the guidance, protection, and authority of the Catholic Church, and many of the clergy are earnest, laborious workers in the cause. It has degrees and honours, which are awarded to those who have earned them by persistent and faithful adherence to the principles of the society, and for services rendered. On gala days the processions of the League of the Cross, with their splendid banners, regalia, &c., are very attractive and imposing, and draw large numbers of persons together to enjoy the programme provided.

Not only in Great Britain and Ireland, but also in the United States of America, the Catholic Church has had organized temperance societies under the sanction of the highest authorities. The *Lancet* (May 7th, 1887), commenting upon Pope Leo's letter to Bishop Ireland on the temperance reform, makes the following observations:—"Leo XIII., even more than his predecessor Pius IX., has made the social amelioration of the masses an object of Catholic concern, mobilizing the forces of the church, and even calling on public hygiene to assist in the philanthropic

crusade. The ravages of intemperance, particularly in the United States of America, have just evoked from him a strenuous charge to the clergy in that part of the world to continue their efforts for the removal of the scourge, and to make their flocks an example of moderation and sobriety to all outside the fold. In a brief addressed the other day to Monsignor John Ireland, Bishop of St. Paul, Minnesota, he congratulates him on the success which has followed the organizing of the Catholic Union for the Observance of Total Abstinence, and adds that too much praise cannot be given to those pastors in the United States who, in the late plenary council at Baltimore, have formulated a 'plan of campaign' against the abuse of alcohol, with its bequest of disease and misery to generations yet unborn. He commends the bishop and his clergy for themselves reinforcing their precept by personal practice, and charges them zealously to save their church and native land from the innumerable calamities with which both are menaced by the vice of alcoholic excess. The Catholic Union, to which the Pope alludes, now numbers over one hundred thousand members, while it is at the same time gratifying to hear that the co-operation of the medical profession in what is nothing less than a great movement, sanitary as well as social, is also noted with commendation at the Vatican. The church, whether Catholic or Protestant, in a cause so humanitarian, may always count upon medicine and its practitioners for loyal and effective support."

The REV. FATHER WILLIAM DONEGAN, of Dublin, is by common consent acknowledged as the successor of the late Very Rev. John Spratt, D.D., who took up with zeal and energy the work of the late illustrious Father Mathew. With the same burning zeal Father Donegan entered into the work, and has become a very popular and successful apostle of total abstinence. He was ordained priest in 1877, and wherever he went his characteristic devotion and energy were rewarded with abundant success. For about ten years he was something like a wandering star, never being located in any one district for any length of time. At length he was settled in the Rathmines district, giving special attention to the locality known as Harold's Cross, where in 1888 he commenced an organization denominated the "League of the Sacred Heart for the Suppression of Intemperance," which

speedily attained a membership of 5000 persons of both sexes.

As chaplain of the Harold's Cross Penitentiary, Father Donegan soon learned the same lessons as Father James Nugent of Liverpool and others, and witnessed like results arising from the intemperate habits of those who came under his care. His own personal example and influence had a beneficial effect upon some of these people, who were led to sign the pledge, renounce the drink, and become respectable members of society. One of his most brilliant trophies was a notorious Dublin pugilist named Jack Boylan, who became one of Father Donegan's "Guards;" and, in the regalia of the society, the ex-pugilist became a power for good, keeping order, awing the rough element, and faithfully discharging the duties imposed upon him.

Father Donegan's League was most heartily approved of and encouraged by the late Cardinals Cullen and M'Cabe, the latter becoming an enrolled member thereof, and taking part in some of the meetings in the League Hall, Harold's Cross. It also received the special favour and blessing of Pope Leo XIII., conveyed by rescript and by delegation, the Archbishop of St. Paul, Minnesota, U.S.A. (the Most Rev. Dr. Ireland), being the medium empowered to communicate it during his visit to the Emerald Isle.

As antidotes to the influence of the public-house and counter-attractions, Father Donegan organized various agencies, such as a boys' shoeblack brigade, the members of which were dressed in a suitable green uniform and put in a way of earning a livelihood. Provision was made for their instruction and amusement, the hall being their headquarters. A night-school, a literary society, lecture bureau, bands of music, &c., were all successfully instituted, and branches of the League were opened in other districts. Lord Godolphin Osborne took an active interest in the operations of the League, and was for some time a vice-president of the society. Through the efforts of this League several halls were opened in various localities, where successful work was carried on. Amongst these were a commodious hall in Aungier Street, where concerts, readings, lectures, &c., were given; the St. Patrick's Total Abstinence Hall, Clanbrassil Street; one in Cuffe Street, Charlemont Road, &c. &c., all of which had the highest ecclesiastical sanction and encouragement.

On his appointment to a curacy in Rathmines, Father Donegan had to sever his connection with these various agencies, his superiors desiring him to devote his energies to the special duties assigned to him. Nevertheless his zeal in the temperance cause was not abated; but, with renewed energy, he took occasion to preach and lecture in favour of his principles, and to establish temperance sodalities or brotherhoods for the instruction of young and old. His previous efforts and success inspired him, and others were induced to co-operate with him in similar efforts in other directions with like results. As a matter of course Father Donegan met with opposition from various quarters. Nothing daunted, however, he flung himself into the breach, and became one of the leaders of what some deem to be "a forlorn hope," and has gained the love and esteem of earnest temperance workers of all creeds and parties. Some time ago he was removed to the picturesque village of Lucan, near Dublin, where he continues to labour with the same untiring zeal and energy, beloved by his people, blessing and being blessed.

The death of the Rev. Dr. John Spratt of Dublin was a great blow to the temperance reformers of that city and neighbourhood; but some of the "Old Guard," as they were termed—those who had taken the pledge from Father Mathew or Dr. Spratt and became active co-workers with them—banded themselves together, and determined to keep alive the good work then going on. They secured the use of several halls, and maintained a continued series of meetings, public entertainments, lectures, concerts, &c.

Amongst the most active of these lay workers were Messrs. John White, Nicholas M'Cluskey, Bernard Magennis, Michael Kelly, James Kelly, and James Torney.

JOHN WHITE, slater and contractor of Dublin, is one of those men who strive to make the most of the talents they possess, and devote their energies for the common good. As a temperance reformer he has succeeded in bringing many from the paths of drunkenness and sin and leading them to sobriety, peace, and happiness. He delights in doing good, and, known best as "Little Johnny White," is an unostentatious but generous friend of the poor and needy. He has done much service to the cause by organizing temperance societies and erecting halls for their use. The society

known as St. Joseph's Total Abstinence League, Grenville Street, Dublin, was started by him, and for many years he was the leading spirit, his impressive and intelligent addresses being eagerly listened to, and productive of great good to many.

NICHOLAS CLUSKY, hair-dresser, &c., was born in Drogheda, but for many years he has been a respected citizen of Dublin. He identified himself with the teetotallers of that city about seventeen years ago; since which time he has done much practical work in the cause. He was of great service to the committee of the society engaged in the erection of the Halston Street Father Mathew Hall in 1880. It was erected on the site and with some of the materials of the old hall in which the meetings of the Total Abstinence Sodality of the Sacred Heart were held, and which were often addressed by the illustrious Father Mathew. The hall was formally opened in 1881, and was the centre of successful operations, resulting in the formation of several branches, the erection of other halls, and the formation of societies in various parts of the provinces. It was superseded by a larger building in Church Street, opened in 1890 by the Most Rev. Dr. Walsh, Archbishop of Dublin.

BERNARD MAGENNIS of Dublin may be best described as an Irish temperance reformer possessed of various rare talents. He is author of a volume of miscellaneous poems entitled *The Red Hand and other Poems*. His historical contributions to the press are numerous and valuable; whilst as a temperance speaker he is graphic, eloquent, witty, and sometimes severe in his denunciations of the liquor traffic. He belongs to a literary family, his sister, the late Mrs. Ellen Forrester, being a sweet and popular poetess, who published a collection of her poems under the title of *Simple Strains*, and subsequently another volume was published as *Songs of the Rising Nation*, being the joint productions of the poetess and her son, A. M. Forrester. Her daughter, the late Fanny Forrester, was a frequent contributor to *Chambers's Miscellany*, *The Argosy*, and to Cassell's publications. Another daughter, Mary Forrester Magdaline, has contributed many choice poems to *Onward*, the organ of the Lancashire and Cheshire Band of Hope Union, and also to other publications. A. M. Forrester, like his uncle Mr. Magennis, wrote in a strain more stirring, vehement, and of a red-hot national character.

While he was in America Mr. Magennis was led to give his attention to the temperance question; and seeing the degradation to which the use of strong drink brought his countrymen, he determined to unite his energies with the temperance party and strive to do something to emancipate them from its thralldom. In 1873 or 1874 he returned home to Dublin, and joined himself to the gallant band who were carrying on the work so long headed by the late Rev. Dr. John Spratt. On the platform, indoors, or in the open air, and in the press, he made himself known and felt.

Mr. Magennis joined in several attempts to start a weekly temperance paper in Dublin, but they did not receive adequate support. He therefore essayed a monthly magazine of his own entitled *The Social Mirror and Temperance Advocate*, which fearlessly advocated true temperance principles. It was continued for about eighteen months, and then had to be given up. He next published a series of *Temperance Leaflets*, which were more successful. For some time past he has given his whole time to literary and temperance work, spending the summer season in and around Manchester, holding open-air meetings under the auspices of the United Kingdom Alliance.

THE VERY REV. FATHER W. A. MITCHELL, O.S.F.C., was for some years a devoted priest in Dublin, almost a life abstainer, and commenced his career as a prominent temperance worker under Archbishop Manning about twenty years ago. On his removal to Dublin he was at once hailed as an acquisition to the cause, and pressed into active service. Urged by the band of lay workers already named, he, after some hesitation, threw himself heartily into the work, and for some time held meetings in the Church of our Lady of Angels, and superintended the erection and fitting up of the new hall in Halston Street. Father Mitchell had sections for males and females organized in guilds, wherein religious instruction, temperance education, &c., were combined, and a most successful work was carried on, and still continues in the new building in Church Street. He laboured assiduously in every possible way to insure success, and formally opened the first-named hall, and afterwards assisted in arranging and conducting meetings, concerts, and entertainments by which funds were raised to defray expenses, and leave a balance in hand each year, which was generally devoted to charitable purposes.

With great regret his numerous friends learned, after a few years' residence amongst them, that his superiors had determined to send him out as a missionary to Australia, where he is now an ardent temperance worker.

THOMAS WILSON FAIR, hon. secretary of the Dublin Total Abstinence Society, is an Irishman by birth, but spent some years of his life in America, Australia, and New Zealand, returning to Dublin in 1869. He now holds the post of traffic superintendent of the British and Irish Steam Packet Company, devoting the whole of his leisure time to the promotion of the cause of temperance. He is the founder of the coffee-booths scattered throughout the city, and he established through public subscriptions a large coffee-palace in Dublin, in which there is a temperance hall capable of holding 500 people. The parent institute has two other branches, one on the quay amongst the labourers, and the other at the naval station of Kingstown, the resort of the seamen of her Majesty's ships. The work which is carried on through his energy as honorary secretary of the Dublin Total Abstinence Society has the following for its object:—"To assist in promoting the social and moral well-being of the community, without distinction of creed or politics, by spreading the principles and habits of total abstinence from intoxicating drinks."

As a well-trying and laborious Band of Hope worker in Ireland we have pleasure in presenting a few particulars of the life and work of MR. WILLIAM CARTY of Dublin, who, although a Methodist, is an esteemed and zealous co-worker with the various active Catholic and Protestant temperance reformers. He was born in Wexford, south of Ireland, in 1843, of godly parents, and the atmosphere of his home was permeated with religious influences. At the early age of five years he lost his father, who died when only thirty-six years of age. In 1858 Mrs. Carty, with a view of furthering the interest of her sons, removed to Dublin, and in the following year William heard Mr. J. B. Gough deliver one of his temperance orations, when he received his first impression in favour of total abstinence principles, and afterwards signed the pledge.

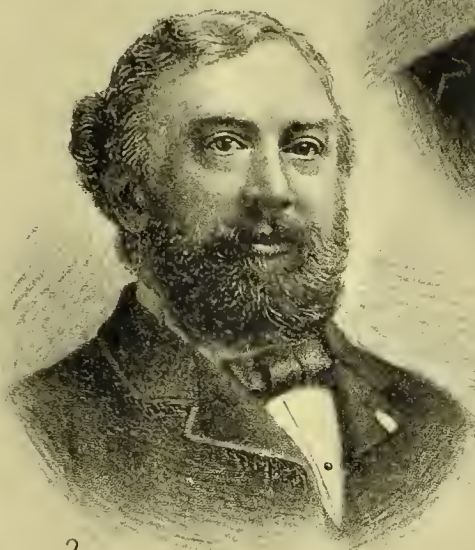
For five years his efforts in the teetotal cause were directed to the reclamation of drunkards, but at the end of this period he was inspired to try another course, and "begin with the children." He began with the

boys in his Sunday-school class, and after overcoming apparently insurmountable obstacles, he succeeded in May, 1869, in starting what is believed to be the first public Band of Hope Society in Ireland, in connection with the Methodist Sunday-school, Sandymount, county Dublin. The movement spread with rapidity, and the children as soon as they joined were urged and encouraged to enlist others. Within three years the roll of members exceeded 1000 names, and over a score of societies had been formed in various parts of Ireland in connection with the Methodist Church. The next step was the formation of a Methodist Band of Hope Union, which had its first demonstration during the sittings of the Methodist Conference in Dublin, the meeting being held in the old Metropolitan Hall, James H. Swanton, J.P., in the chair. The chairman had previously taken the pledge at a meeting of Mr. Carty's own Band of Hope. At this demonstration a choir of 250 children, trained by Mr. Carty, sang temperance and sacred songs, the hall, capable of holding 2000 people, being crowded in every part, and to this day the influence of that meeting has been felt.

The result was that applications poured in from ministers and officials of all denominations of Protestants in Ireland, far and near, asking "What a Band of Hope society was, and how to form it?" The immense amount of labour involved in this correspondence, in addressing meetings, and attending his own business, led Mr. Carty to the conclusion that an undenominational Band of Hope Union was a necessity, and eventually the Hibernian Band of Hope Union was established in 1873, with the late veteran teetotaler, Richard Allen of Dublin, as president, the late George Foley, B.L., vice-president, William Carty and S. H. Watson as honorary secretaries. With the object of popularizing the Band of Hope movement, not only amongst the public, but the members of the various societies and churches, and also of associating useful industries and accomplishments with the Band of Hope societies, the first year after the formation of the Hibernian Band of Hope Union Mr. Carty organized a flower-show and industrial exhibition, which was held in June, 1874, and had given employment to many for months previous. The exhibition was such a success that it has been an annual institution ever since in connection with the Hibernian Band



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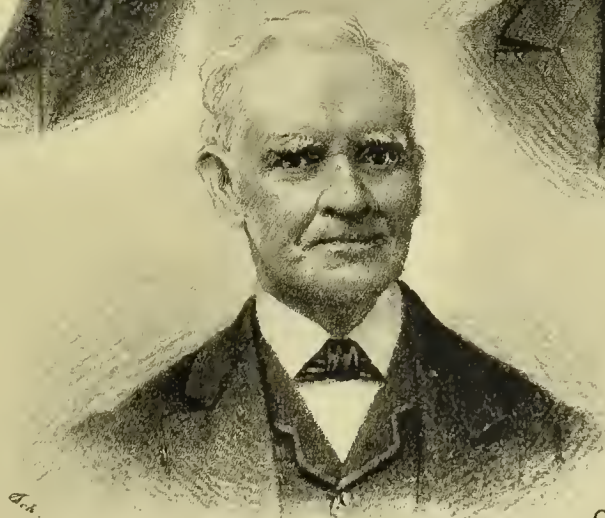
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1 HENRY WIGHAM, Dublin, Hon. Sec. Irish Association for the Suppression of Intemperance. 2 WILLIAM CARTY, Dublin, Hon. Sec. Hibernian Band of Hope Union. 3 NICHOLAS CLUSKY, Dublin, an active Worker in Halston Street Father Mathew Society. 4 THOMAS WILSON FAIR, Dublin, Hon. Sec. Dublin Total Abstinence Society. 5 BERNARD MAGENNIS, Dublin, Poet, Novelist, &c. 6 RICHARD COLLINS, Salford, Manchester, the Octogenarian Irish Temperance Missioner.

of Hope Union, which after eighteen years has over 100 affiliated societies and a membership of 120,000. With very few exceptions the Protestant churches in Ireland recognize the Band of Hope and Total Abstinence Society as essential parts of church organization.

In the recent commemorations of the Centenary of Father Mathew (October 11th, 1890) Mr. Carty took the major part of the work of organizing and maturing the day's festivities, and also in initiating the appeal for 25,000 shillings (£1250) to complete the statue of Father Mathew in course of erection in Dublin, thus proving the catholicity of his spirit, and that his efforts are not confined to spreading teetotalism amongst his Protestant fellow-countrymen only, but extend to ALL, irrespective of creed or party.

In the year 1838 a young, intelligent, and enthusiastic Irish temperance reformer named RICHARD COLLINS decided to try his fortune in England, and settled in Salford. He was a native of county Mayo, born in 1811, and had received a good commercial education. He obtained employment in Manchester as a lawyer's clerk, and continued to hold that position for many years. Notwithstanding his official duties he found time to devote his energies to the advocacy of temperance principles, and week-days and Sundays was to be found at the New Cross, Oldham Road, Manchester, and the wide space at the corner of Oldfield Road and Chapel Street, Salford, surrounded by crowds of attentive listeners. He became so popular that all classes knew and respected Richard Collins, the popular Irish temperance advocate. Soon he was in request from neighbouring societies, and his fame extending he eventually gave himself entirely to the work, and has held monster meetings in most of the towns of Lancashire, Cheshire, Yorkshire, &c., taking thousands of pledges.

Although now an octogenarian he is still a powerful and vigorous advocate of the cause, a thorough abstainer, and a prohibitionist. He deserves and is justly entitled to the honour of being one of the founders, if not the real founder or instigator, of the agitation which culminated in the establishment of the League of the Cross in Manchester by his eminence Cardinal Manning. In 1875 he represented the St. Alphonsus, Clarendon Street, Total Abstinence Society (the only Catholic society then in Manchester) at a

convention in London, where the League of the Cross was duly organized. In 1880 or 1881 Mr. Collins founded an Open-air Total Abstinence Mission in Pendlebury, which still continues to do good service to the cause. He is one of the men whom the Irish in particular have reason to honour and respect as a true and faithful temperance worker for nearly sixty years.

The history, principles, and work, with brief biographical sketches of some of the most active workers in the Church of England Temperance Society, are given in Chapter xlviii.; we add here two or three biographical notices of other active workers in that society.

THE REV. STENTON EARDLEY, M.A., vicar of Immanuel Church, Streatham Common, was an old and earnest temperance worker, and took a very deep interest in all that tended to benefit the working classes. He specially interested himself in the subject of friendly societies, and did not rest until many of those in his district were removed from the temptations of the drink-shop. Mr. Eardley became identified with the temperance movement in 1861, and was one of the projectors of the Church of England and Ireland Temperance Society in 1862. He also became a zealous friend and supporter of the United Kingdom Alliance, and took part in many efforts to further the interests of the temperance movement. He departed this life on the 17th July, 1883, at the age of sixty-two years.

THE REV. CANON THOMAS D. HARFORD BATTERSBY, of St. John's Church, Keswick, was a large-hearted Christian man, the friend of every good work, and a faithful total abstainer. He took a warm interest in the work of the British Temperance League, of which he was an old subscriber and member. He was a rural dean and honorary canon of Carlisle. Died July 23d, 1883, at the age of sixty years.

THE REV. CANON W. BARKER, M.A., was born in London, December 1st, 1840, and was educated at Islington Preparatory School and by private tutors. He entered Worcester College, Oxford, and took the degree of B.A. in 1861, and M.A. in 1862. Received deacon's orders in 1862, and ordained priest in the following year by the Bishop of London. Up to 1868 he was curate of Hanover Church, St. George's, Hanover Square, when he became assistant minister at Curzon Chapel, Mayfair. In 1869 he was appointed secretary of the Curates' Augmentation Fund, and in 1873

vicar of West Cowes, Isle of Wight. In 1874 Mr. Barker was led by his friend, the Rev. Basil Wilberforce of Southampton, to become a total abstainer, and to establish a society at West Cowes, which was so successful that Canon Barker determined to make an effort to secure the erection of a temperance hall at West Cowes, an undertaking he had the satisfaction of seeing carried to a successful issue. He also devoted his attention to the opening of coffee-taverns throughout the island with like success. In 1876 Mr. Barker was elected a vice-president of the United Kingdom Alliance, and is now well known as an able and eloquent exponent of the more advanced principles of temperance reform. In 1876 he was appointed honorary chaplain in ordinary to her Majesty the Queen.

The late DEAN HOOK of Leeds was a total abstainer himself, and "recommended the total abstinence pledge with earnestness and enthusiasm whenever he advocated the claim of temperance in his continual life-work for the benefit of his fellow-creatures and for the glory of his Master, whom he so faithfully served."

At the annual meeting of the United Kingdom Alliance, held in the Free-trade Hall, Manchester, October 29th, 1858, the Rev. J. Baylee, D.D., principal of St. Aidan's College, near Liverpool, delivered an energetic speech, in the course of which he said:—"It is a great happiness to me that I am the means under God's hand of sending a great many ministers into the Church of England. I hope, so far as my influence goes, to make every one of them teetotallers. I am one of the working-men of England, for I can assure you I count that day a holiday in which I have not fifteen hours either mental or manual labour, and I have not, for months, touched one drop of ardent spirits or malt liquor of any kind, and as long as I live I hope I never shall."

REV. W. ACKWORTH, M.A., vicar of Plumstead, near Woolwich, signed the total abstinence pledge at a great meeting of the officers and workmen of the Royal Arsenal, Woolwich, March 26th, 1859, and subsequently addressed various large meetings as a deputation from the National Temperance League. Soon after his adhesion he was called upon to drink the health of the Bishop of London in his lordship's presence, which he did, with a pleasant preface, in a glass of cold water. He was one of the teetotal clergymen who attended the

conference in 1862, convened by Dean Close, which resulted in the formation of the Church of England and Ireland Temperance Reformation Society.

REV. B. RICHINGS, vicar of Mancetter, Warwickshire, was an earnest temperance reformer and writer of several of the Ipswich temperance tracts, also editor of the *Life of Collin*, &c. He died April 30th, 1872, aged eighty-four years.

One of the most prominent workers in connection with the Church of England Temperance Society was the late Dr. J. B. Lightfoot, Bishop of Durham. JOSEPH BARBER LIGHTFOOT was a son of the late John Jackson Lightfoot, accountant, Duke Street, Liverpool, where he was born, April 13th, 1828. He received his education at Trinity College, Cambridge, where he graduated in 1851 as a wrangler, and was elected in 1852 to a fellowship. He was successively appointed select preacher at Cambridge, chaplain-in-ordinary to her Majesty, Hulsean professor of divinity at Cambridge, canon of St. Paul's Cathedral, and in 1879 he became Bishop of Durham. He was the author of several excellent commentaries on the Epistles of Paul, a treatise on the *Gnostic Heresies of the Early Church*, two exhaustive works on Clement of Rome and Ignatius and Polycarp, besides four volumes of sermons, &c. "His charm as a preacher was great; his diocese, vast even after the see of Newcastle had been carved from it, showed everywhere evidences of his protecting care; whilst his services to textual criticism have made his name familiar to scholars both at home and abroad. After his consecration in Westminster Abbey, Bishop Fraser and Dean Stanley had a conversation about the new occupant of the see of Durham. "We were both agreed," wrote Bishop Fraser, "that in all the high elements of the Christian character a better bishop could not have been chosen."

"Bishop Lightfoot (says the *Times*) threw himself into some movements, such as the work of the Church Temperance Society and the White Cross Army, with an enthusiasm rarely combined with so much knowledge and solidity of judgment. Such masterly learning and wisdom, combined with such earnest and simple-minded devotion, has been rarely seen. He was a worthy successor in his services to Christian truth of his great predecessor, Bishop Butler, and he surpassed him, partly no doubt under the stimulus of different circumstances,

in his practical labours. Some, perhaps, will always doubt whether any services which he rendered, or could render, as a bishop could compensate for the partial sacrifice of his services to theological learning. But that, we believe, will not be a doubt entertained in his own diocese, as the mourning now felt for him abundantly shows. His name will be held in the highest honour as long as the English Church lasts—or rather, as long as any church lasts in which English or European theology is known.” Dr. Lightfoot was never married. He was a good friend of the United Kingdom Alliance, National and British Temperance Leagues, &c. He died at Bournemouth on December 21st, 1889, at the age of sixty-one years and eight months.

The Bishop of London (Dr. Temple), the Bishop of Newcastle (Dr. Ernest Wilberforce), the Bishop of Carlisle (J. W. Bardsley), the Bishop of Winchester (Dr. Thorold), the Bishop of Gloucester and Bristol (Dr. Ellicott), Bishop of Glasgow and Galloway (Dr. W. T. Harrison), and others already named, are amongst the ranks of abstainers.

For many years a devoted band of men in the Wesleyan ministry, including the Revs. Richard Tabraham, Dr. Joseph Beaumont, Joseph Sutcliffe, G. B. Macdonald, W. J. Shrewsbury, J. Cox, Samuel Romilly Hall, George Maunder, Charles Garrett, Joseph Hargreaves, Thomas B. Stephenson, and others, earnestly and zealously strove to remove what they and many other members of the Society believed to be a reproach from the body to which they were devotedly attached, and to secure the aid and influence of the Conference in furthering the interests of the temperance cause. Perhaps no man laboured more earnestly to accomplish this object than did the Rev. Charles Garrett, who founded the *Methodist Recorder*, one of the avowed objects of which was to promote the temperance cause. He also founded the *Methodist Temperance Magazine*, which was probably one of the very first church periodicals in this country devoted to temperance. This gallant band had to combat the powerful opposition of those in authority in their religious Society, but at length persistent and determined effort, combined with Christian conduct and sound educational methods, received their due reward, and in 1877 the Wesleyan Methodist Temperance Society became an accomplished fact. By consent, and under the sanction of the Conference, Bands

of Hope were formed as adjuncts to and accompaniments of church and school organizations. Temperance societies on the same principle as those of the Church of England were established in various circuits, under the direction of the superintendent minister and officials. We have reason to believe, however, that only a small proportion of the members of Methodist temperance societies are moderate drinkers of intoxicating liquors, and that total abstinence is the rule, and the only principle publicly advocated at their meetings.

The first step taken was at the Conference held at Newcastle-upon-Tyne in 1873, when a temperance committee was formed, and in 1877 the Conference adopted schemes for Bands of Hope and circuit temperance societies. The minutes for that year give the resolutions, which express the objects and constitute the charter of Wesleyan Methodist temperance organizations. “The specific object of Wesleyan Bands of Hope is ‘to train our youth in habits of abstinence from all intoxicating liquors.’ Among the *kindred objects* designed to be secured by Bands of Hope are ‘the regular attendance of our young people upon public worship; the inculcation of the moral duties of industry, honesty, truthfulness, cleanliness, and kindness; the discouragement of the practice of smoking; and the creation of disgust for all bad, offensive habits, as Sabbath-breaking, swearing, gambling, and such like.’”

The report presented at the Conference held in Newcastle-upon-Tyne in 1885, showed that there were 3133 Wesleyan Methodist Bands of Hope, with 318,357 members—an increase for the year of 151 Bands of Hope and of 13,000 members. The number of scholars on their books was 862,000, the proportion was about three-eighths of the whole as members of the Band of Hope. The number of adult temperance societies was 308, with a total membership of 24,000; but many of the members of the Wesleyan Church were already identified with existing and unsectarian temperance societies, and did not see their way to sever that connection in favour of a denominational society.

The report presented at the Conference in 1891, showed that the Connexion had 3714 Bands of Hope, with 376,540 members; 3378 Bands being connected with Sunday-schools. The number of adult temperance societies was 772, with a membership of 51,545.

In 1890 the Rev. G. A. Bennetts, B.A., was appointed organizing secretary and agent of the society, to devote his time and energies to this special work.

CHARLES GARRETT was born at Shaftesbury, Dorsetshire, November 22d, 1823, and at an early age lost his father, but his mother was an earnest God-fearing Methodist, who did her best to give him an education. He was a regular attendant at the Sunday-school, and his good conduct recommended him to notice, so that whilst but a boy he was made a teacher in the school. In 1840 the late Mr. John Cassell visited Shaftesbury, and as agent to the new British and Foreign Temperance Society delivered a lecture, at the close of which several persons signed the total abstinence pledge, amongst them being Charles Garrett, then in his seventeenth year. Shortly before he was led by a godly woman to devote himself to the cause of God, and eventually was welcomed to the pulpits of the circuit as an acceptable and successful local preacher. In 1849 he was entered as a student in Richmond College, Surrey, and at the end of three years commenced active work, being appointed to Mildenhall, Ely, Louth, and Malton circuits in succession. From 1857 his labours were almost exclusively confined to Lancashire. His first charge in that county was at Rochdale, where he gained the love and esteem of all. In 1860 he was removed to Preston, where, during the terrible cotton famine, he laboured with untiring energy and tenderness to alleviate the distress of the almost perishing factory operatives. In this work he found a willing friend and co-worker in the late venerable Mr. Joseph Livesey. While located at Preston Mr. Garrett projected the now well-known and successful Wesleyan newspaper, or religious journal for the people, the *Methodist Recorder*.

From 1863 to 1866 he laboured at Hull, and became so popular as to be able to fill the largest chapels in the circuit, and by his ministry many were added to the church.

In 1866 Mr. Garrett returned to Lancashire, and from that time his services were secured almost exclusively for special work in that county. Just as he was leaving Manchester in 1872 a movement was set on foot to present him with a substantial testimonial, and on the 16th of October in that year, the Free-trade Hall was crowded with his friends and admirers, who assembled to take farewell of a

beloved friend, and to testify their affection by the presentation of a sum of *one thousand guineas*, to which almost all classes and sects subscribed, the Bishop of Manchester (Dr. Fraser) being a liberal contributor. Mr. Peter Spence, J.P., presided, and the meeting was addressed by numerous friends of the temperance cause, as it was a testimonial from friends and admirers of Mr. Garrett as a temperance reformer, not as a Wesleyan minister alone.

After his settlement in Liverpool he was set apart as superintendent of the Liverpool Wesleyan Home Mission, a work for which he was specially adapted as his successful efforts have proved. A number of large and successful mission halls, with able and devoted missionaries and other workers, are under his supervision, and three Homes have been opened for destitute lads. Of course temperance agencies are employed, and much good has been done. As the result of his stirring and powerful address entitled *How to Reach the Masses*, a company was formed for establishing cocoa and coffee houses or "British Workman Public-houses" without the drink. (See chapter liii.)

At the Leeds Conference in 1882 Mr. Garrett was by a large vote elected President of the Wesleyan Conference. He has from the first been an active supporter of the United Kingdom Alliance, and one of its vice-presidents. He was one of the speakers at the great annual meeting of the British Temperance League in 1869, and in the course of his address said: "He remembered the time when his being an abstainer was an objection to him in some quarters; but now he hardly ever had an invitation to preach for some important cause without its being said: 'I do trust you will come and help us, for there are a great many teetotallers in our church.' Thus the very thing that used to be a barrier had become a recommendation even with those who were not with them."

THE REV. JOSEPH HARGREAVES, for over fifty-six years a Wesleyan Methodist minister, was one of the pioneers in the temperance movement, and a co-worker with the Revs. George Maunders, Richard Tabraham, Charles Garrett, and others. He was a most attractive preacher and a hard worker. In 1834 he was appointed to the Leeds (Albion Street) circuit, where he drew large congregations, and made the acquaintance of the noble band of temperance reformers in that town. He was twice

stationed at Sheffield, and spent six years in Hull. Whilst in Manchester he had charge, as chairman, of that important district, and the late bishop (Dr. Fraser), who had the highest regard for him, was accustomed to call him the "Methodist Bishop of Manchester."

After his retirement from the active work of the ministry he discharged important duties as secretary to the fund for the extension of Methodism in Great Britain. As a temperance reformer he was energetic, outspoken, and much in advance of the times. His name will frequently occur in the various stages of the movement, for he was identified with all the varied phases and developments thereof. As an advocate of teetotalism, a friend of Bands of Hope, an advocate for the repeal of the obnoxious rules of Conference and the institution of a Wesleyan Methodist Temperance Society, an apostle of Sunday closing, and a staunch supporter of the United Kingdom Alliance, he was ever ready to do his part with zeal, energy, and ability. Unhappily, he had an experience of the terrible evils produced by drink which made his own heart bleed, and drew out his sympathies towards those who are sufferers from this curse. His example and precept were not sufficient to save his near kinsmen from becoming victims, and in his old age he had to mourn over the terrible fate of loved ones. He died February 10th, 1886, in the eightieth year of his age.

From the beginning of the temperance reformation there have been warm friends and supporters amongst the Primitive Methodists, and as a denomination they come next to the Society of Friends in their zeal for the cause of temperance. The venerable Hugh Bourne, one of the founders of Primitive Methodism, was a practical and avowed total abstainer before the formation of teetotal societies; and the Rev. Samuel Smith of Preston, then resident Primitive Methodist minister, is said to have been the first minister of the gospel to identify himself with and become an advocate of the new doctrine—teetotalism.

The Revs. J. A. Bastow, Henry Phillips, Thomas Jackson, Joseph Spoor, William Clementson, Drs. William and Samuel Antliff, George Lamb, William Lister, and a host of others, were ever ready to rescue the people from the slavery of drink and its awful consequences.

When the persecuted temperance advocate needed a friend and counsellor in time of trial

and difficulty, he invariably found one in the Primitive Methodist minister of the locality in which he was labouring, especially in the country districts. In some of the large towns, where liquor vendors held positions in the church and congregation, and where habit, custom, and prejudice were antagonistic to teetotalism, then, as in other churches, Primitive Methodists had to be educated, and teetotal advocates were sometimes persecuted rather than helped. But in the days when temperance advocates had to go into the social quarries, and do much rough and laborious work,—singing in the streets, speaking in the open air, and compelling the people to hear unpleasant truths as well as cheering facts,—there were no better nor more acceptable helpers than the hearty, enthusiastic, and fearless lay and ministerial workers found amongst the Primitive Methodists.

It was because of this heartfelt sympathy with the temperance reformation that such men as the late George Dodds, ex-mayor of Tynemouth, George Charlton (an ex-mayor of Gateshead), Thomas Whittaker (an ex-mayor of Scarborough), Joseph Harrop of Leicester, and a host of others, were so long identified with the Primitive Methodist Society. Here they felt at liberty to use their talents to the service of God and humanity, and to make teetotalism part of their religion.

In 1891 the Primitive Methodists reported a Band of Hope membership of 124,405 strong.

In preceding chapters we have briefly portrayed the life and labours of some of the early Primitive Methodist ministers who were pioneers of temperance, and now notice one or two who may be said to come in between the original and the modern Primitive Methodist minister. Few names are better known than the brothers William and Samuel Antliff. The REV. WILLIAM ANTLIFF, D.D., was born in a small agricultural village called Cauntton, near Newark, Nottinghamshire, December 6th, 1813. He was the son and grandson of earnest devoted Methodists, both father and grandfather being lay preachers and official workers. It is not surprising, therefore, that at the early age of nine years William became a devoted member of the denomination to which his life was freely and fully given. While quite a youth he became a local preacher, and in 1830 left home to engage in the regular ministry.

In those days examinations were not deemed necessary, nor was the sanction of the district

committee required. Baldeston circuit, which included Newark and the surrounding places, and stretched far away down into the south-eastern parts of Lincolnshire, required a preacher, and the superintendent engaged young Antliff, who was then a tall, delicate-looking youth of seventeen summers, whom many predicted was not long for earth, but the All-wise determined to give him a long life of useful labour. His next places were Chesterfield, Ashby-de-la-Zouch, and Nottingham circuits. While labouring at Nottingham there was a large secession, but mainly through the exertions of Mr. Antliff a great accession of new members filled up the gap, and the chapels were well filled.

From Nottingham he removed to Derby, which then became the head of a new circuit, to which he was appointed superintendent. Here he was the virtual founder of the Derby Temperance Society, in which he took an active interest. From thence he went to Barnsley, Belper, and, in 1841, to Huddersfield, in the Manchester district. In that district he spent twenty-one years, and travelled in Manchester, Stockport, Preston Brook, Liverpool, Haslingden, and Oldham circuits. In 1862 he was chosen as tutor of the Primitive Methodist Theological Institute for the training of young men for the ministry. From 1862 to 1867 he edited the *Connexional literature*, and originated the *Christian Messenger* and the *Child's Friend*. In 1881, owing to failing health, he was compelled to ask for superannuation, and removed to Preston, where his youngest son was located as a minister. He passed away on December 7th, 1884, having just completed his seventy-third year.

THE REV. SAMUEL ANTLIFF, D.D., brother of Dr. W. Antliff, was born in the same little agricultural village, Caunton, on 5th July, 1823. He entered the ministry of the Primitive Methodist Society in 1841, and steadily earned a reputation which has made his name known far and wide as an able, enlightened, and liberal-minded Christian minister. As a preacher he is neither narrow, dogmatical, nor lax, but kindly considerate, earnest, and faithful, ever having a desire to win, rather than to overawe or conquer.

Early in 1840 a temperance meeting was held addressed by working-men, and amongst the audience were Samuel Antliff and his father. At the close of the meeting the lat-

ter stepped forward to sign the pledge. He was then a very abstemious man, a local preacher, and a class-leader, so that his example and support would be of great value to the infant society. When Mr. Antliff, senr., was asked the usual question in those days, how long he would sign for, he showed that he was farther advanced than many of the advocates themselves, his immediate reply being "Nine hundred and ninety-nine years," a phrase common enough in districts where land is let on long leases. Samuel, however, took time to reflect; but on the next evening followed his father's example, and to the present has been a faithful and laborious friend of the cause.

A number of the most active ministers and official members of the Wesleyan Methodist Association, as also of the Wesleyan Reformers, were active working teetotallers, so that the United Methodist Free Churches, formed by the amalgamation of these two branches of Methodism in 1853, started with a strong teetotal element in the ministry, and very many of the laymen were ardent teetotallers; hence it is that the Methodist Free Church is such an advanced Christian temperance organization. For years past a non-teetotal minister has been looked upon as an exception, and found very little favour in most circuits.

It was one of the first church organizations in England to make a public temperance meeting form part of the programme of proceedings of its Annual Assembly or Conference.

The Revs. John Guttridge, Marmaduke Miller, James Myers, J. S. Whittington, A. Holiday, John Mann, Samuel Chester, Joseph Townend, Edwin Askew, J. S. Balmer, and numerous others, were well known as public advocates of teetotalism.

The Annual Assembly held at Nottingham, in July 1885, reported as follows relative to the position of the Free Methodist Temperance League:—

"Adult societies, 95; members, 6766; affiliated adult societies, 63; members in affiliated societies, 4297; Bands of Hope, 459; number of members, 47,103; Band of Hope officials, 2882; affiliated Bands of Hope, 150; members, 17,651; societies worked as adult organizations and Bands of Hope jointly, 94, with 8877 members. About 82 per cent of the ministers on the home stations are abstainers, all the students in the institute, headed by the principal, being pledged teetotallers, and nearly

every boy as well as the master in Ashville College.

The report for 1891 gives the number of Bands of Hope as 580, with a total membership of 62,673, and the adults at 3691, in direct connection with the League. For some years past the Rev. John Thornley has been the Connexional organizing secretary, and he is a whole-hearted, laborious temperance worker.

The REV. MARMADUKE MILLER was almost a whole-life abstainer, and took a very active part in the formation of the Free Methodist Temperance League. He was born at New Basford, near Nottingham, in 1827, his parents being of the highest type of character, strong-minded, shrewd, intelligent, and pious. Being brought to religious decision when young, he passed through the preliminary stages, and entered the ministry of the Wesleyan Methodist Association in 1852, when he was twenty-five years of age. His first station was Tavistock, and his next Darlington. In each of these circuits he stayed two years, and then removed to Manchester, where he resided three years, and became well known, removing to the neighbouring town of Heywood. From Heywood he went back to Darlington, where he met with many congenial spirits, and where his gifts and labours were highly appreciated.

During his residence in Darlington, Mr. Miller was strongly pressed to accept the pastorate of a large congregation worshipping in Brunswick Chapel, Huddersfield. This congregation had Methodistic antecedents, but was not identified with any Methodist denomination. The salary offered was much in excess of what any Free Methodist circuit gave its ministers, but Mr. Miller declined the invitation, as he did in other instances decline to accept the pastorate of a church not affiliated with his own denomination. This difficulty was surmounted, however, by the Huddersfield friends joining the Free Church in order to secure Mr. Miller's services. He remained in Huddersfield for six years, and then removed to London to fulfil the duties of Connexional editor, an office to which he had been appointed by the Annual Assembly.

After remaining five years in the metropolis he returned to Manchester, to become the superintendent of Oxford Street circuit. He there preached in the chapel which had been occupied by Dr. Maclaren previous to the erection of the new and spacious sanctuary afterwards occupied by him. Mr. Miller

ministered here for six years, but in 1883 was obliged, through ill health, to retire from active service.

As a lecturer Mr. Miller was able and powerful, and brought his talents to bear upon the temperance question with singular skill and acceptance. He was held in high honour by his own denomination, filled the presidential chair, became Connexional secretary, and was chosen as the first theological tutor of the denomination, but from that office he modestly shrank. He died at Manchester in the year 1889, in the sixty-second year of his age. He left instructions that no biography of him should be written, but his admirers determined to perpetuate his memory by founding a "Miller Scholarship" in the Theological Institute of the United Methodist Free Church.

In the early days of the temperance enterprise, there were a few of the ministers and officials of the Methodist New Connexion who took an active part in the advocacy of temperance principles, but they were the exception. Some of the most prominent members of the Society were bitterly opposed to teetotalism, and it was not until 1874 or 1875 that, as a denomination, they gave official sanction or countenance to the movement.

The annual report of the New Connexion Temperance and Band of Hope Union for 1885 showed a steady growth of temperance sentiment in the Connexion. "In 1875 there were 93 societies, now there are 240. Ten years ago there were 13,301 members, now there are 29,303. Ten years ago the contributions amounted to £18, 15s., this year to nearly £50; the total income from all sources being £140, 2s. 5d., and the expenditure £73, 7s. 1d." The report further states: "We joyfully report that for seven or eight years successively all ministers received on probation have consented to their names being placed upon our abstaining speakers' list." In 1891 there were 300 Bands of Hope, with 35,620 members.

Although the Methodist New Connexion is not so strong in numbers as some of the other branches of the Methodist family, many of its members were, and are, men of wealth and social position, and not a few of its ministers men of considerable literary ability.

Possibly no man amongst them has made a name so well known as the late REV. WILLIAM COOKE, D.D., who had several times the honour of filling the high position of

chairman of the Conference. He was born in Staffordshire, July 2d, 1806, of parents who were not able to send their son to a seat of learning; he had therefore but a limited education in youth. In early life he was brought to embrace religion, and, in company with other young men, became a member of a literary society for the purpose of self-improvement, their studies being confined almost entirely to theology. After being usefully employed as an exhorter, local preacher, &c., he was called to the ministry, and soon became very popular. At an early period he was sent to Ireland, where he remained for some years in charge of the missions in that country, and was a most laborious worker.

It will now be close upon fifty years since the Methodist New Connexion was plunged into a state of great agitation by one who had been a very popular minister amongst them. The late Mr. Joseph Barker had gained notoriety by his lectures on Socialism, and the discussions he had held with some of its chief advocates. He was also deservedly popular as a temperance advocate. During the time he was stationed in Chester the teetotal movement originated, and he was one of the first ministers in the country to adopt and publicly advocate its principles. He was associated with the Rev. F. Beardsall, Baptist minister, as joint editor of the *Star of Temperance*, published at Manchester.

When Mr. Barker removed to the north of England, he was therefore well known as an enthusiastic temperance reformer. Unhappily there were in the district influential members and officials of the denomination who were engaged in the liquor traffic, and had no sympathy with Mr. Barker's temperance principles, and bitterly persecuted both him and those who worked with him in this direction. The persecution which Mr. Barker underwent, because of his temperance advocacy, had much to do with his change of views, and his subsequent unhappy opposition to the Christian religion.

While labouring in the north of England Mr. Barker began to propagate views which

were deemed heterodox, and he was eventually called to account and expelled from the denomination. The result was a large secession of members and division in places where he had formerly travelled. Mr. Barker went about lecturing and challenging ministers to meet him in public discussion on what he propounded as "Evangelical Reform," and eventually a public discussion was arranged between him and the Rev. W. Cooke, who had been sent to Newcastle-upon-Tyne to gather up the few scattered fragments of the church that had not been lost in the commotion.

The discussion took place in August, 1845, and was continued for ten nights in the Lecture Hall, Nelson Street, Newcastle-upon-Tyne, before crowded audiences, many being unable to obtain admittance, although a price was charged. When the discussion terminated a testimonial was presented to Dr. Cooke for his able and zealous defence of "the true Protestant creed." This discussion brought Dr. Cooke into prominence, but his health giving way under the strain put upon his energies during this crisis, he was compelled to go to the Continent for a few months, and it was some years before he fully recovered. He was now appointed Connexional editor and book steward, which necessitated his removal to London. In that city he gave his attention to literary pursuits, and became known as the author of *Theiotes*, afterwards enlarged and published under the title of *The Deity*, followed by *Shekinah*, and a host of pamphlets on kindred subjects, and on various phases of Popery.

In 1839 he published a pamphlet entitled "*Teetotalism Purified: or, the Principles of Total Abstinence purified from Unsound and Dangerous Opinions*," and placed upon a Rational and Scriptural Foundation," in which he endeavoured to prove that *expediency* is the ground on which we can most successfully defend the temperance question. On the sacramental wine and other questions Dr. Cooke differed from many of his teetotal brethren. He died December 25th, 1884, at the age of seventy-eight years.

CHAPTER LV.

CHURCH TEMPERANCE ORGANIZATIONS, &c.—*Continued.*

1871-1892.

American Methodists—Strong Resolutions—Free Gospel or Independent Methodist Churches—William Brimelow—Bible Christians—The Cowherdites or Bible Christians—Rev. W. Metcalf—Welsh Churches—Congregational and Independent Churches—English and Welsh Congregational Temperance Society—Rev. Newman Hall—Rev. G. M. Murphy—Rev. F. Wagstaff—Rev. J. A. Macfadyen, D.D.—Baptist Total Abstinence Society—Rev. Benjamin Wood—Rev. J. Compston—Society of Friends—Alderman William White of Birmingham—Mr. John Grant—Unitarian Temperance Heroes—Rev. F. Bishop—His Evidence before Select Committee—New Church Temperance Society—Rev. A. Davidson—Rev. G. Gladstone—Rev. W. G. Elmslie, D.D.—Rev. W. Elmslie, senr.—The Salvation Army—General and Mrs. Booth and Family.

The American Methodists were far in advance of their brethren in the British Islands on the temperance question. The New York State Methodist Convention, held at Syracuse in 1872, with nearly four hundred delegates, was very outspoken on the question of temperance, and adopted the following resolutions:—

“Resolved, That the granting of a license, or the signing of a petition for a license, or voting for a license by a member of our church, is a violation of the spirit and teachings of the general rules, which cannot be tolerated. Resolved, That we recommend all our religious papers to have temperance departments, and all friends of temperance to contribute to such departments. Resolved, That we earnestly recommend all the pastors of our churches to organize in each charge a temperance society of the members of their congregations and schools” (*Report of National Temperance Society and Publication House*).

The Independent Methodist, including the Free Gospel churches, founded in 1797 at Warrington, Lancashire, are Methodists in doctrine and worship; Independents, or Congregationalists, in church government; and have a ministry similar to that of the Society of Friends. They believe in “*personal service for Christ*—in every man and every woman in the Church rendering personal service for Christ and mankind according to their ability. They do not believe in proxy service; each man must do his own individual work in the kingdom of Christ” (*Independent Methodist Magazine*, 1891, p. 127).

From an early period in the history of the temperance movement the Independent Metho-

dist have been staunch friends and supporters, and have zealously advocated the principles of true temperance. Some of their temperance societies and Bands of Hope are the best conducted and most successful we have ever known, inasmuch as they always keep the main object in view—the inculcation of sterling temperance principles. *The Independent Methodist Magazine*, the official organ of the Society, is ably conducted and well got up. It is published monthly, and gives due attention to temperance matters. For several years past it has been edited by Mr. William Brimelow of Bolton, an ex-president of the Society. The Society comprises about twenty circuits, and has a number of large and valuable chapels, schools, &c. Although its strength lies in Lancashire and Cheshire, it has churches in Yorkshire, Durham, Glasgow, and several parts of the midland counties.

At the very commencement of the special propaganda of teetotal principles by Mr. Livesey and others in the autumn of 1832, when places of worship were closed to them in most towns, the Independent Methodists gave them a hearty welcome, and freely allowed the use of their buildings. On Mr. Livesey's first visit to Warrington in the latter part of 1832 Friars Green Independent Methodist Chapel was placed at his disposal, and many grand meetings were held therein afterwards, when Anderton, Grubb, Teare, Swindlchurst, Livesey, and others from Preston, filled the building to its utmost capacity and did magnificent service to the cause. The most, if not all the members of the famous Warrington Temperance Brass Band in 1835-1840 were

identified with the church, congregation, and schools at Friars Green. The founders and official members of the Warrington Total Abstinence Society, including Peter and Joshua Phillips, Richard and William Mee, James Brimelow, James Gandy, John Knowles (of Lynn), John Green, and many others, were long associated with the Independent Methodist churches, and for many years their meetings were regularly held in Friars Green Chapel, Brick Street school-room, &c.

When Mr. Livesey and friends visited Bolton to unfurl the banner of teetotalism in 1833, they held a meeting in the Independent Methodist Chapel when none of the other churches would open their doors to them, and that meeting was the beginning of the new movement in Bolton. One of the first to sign the teetotal pledge was Thomas Bramwell, a noted preacher in the Independent Methodist Church at Bolton.

At one of the meetings held in this chapel it was declared by some one in the audience that it was impossible for men employed in foundries and other works, where manual labour was heavy, to endure their toil without the aid of alcoholic liquors. A well-known character named Thomas Parkinson publicly agreed to test the principle for one month. In the works where he was employed as a mechanic, and indeed wherever he went, the physical condition of the man who supposed he could work and live without strong drink was closely scrutinized. At the end of the month the chapel was crowded to excess to see and hear the result, and Parkinson's appearance and testimony in favour of teetotalism was convincing. He assured the audience that he was in better health, and had never done so much work as during his month's trial of teetotalism.

The masses were then labouring under the "Great Delusion," and these "living epistles" were of infinite value to the new movement. Some of the most prominent of the early workers in Bolton, already mentioned, were active members of the Independent Methodist Society, and for years past Mr. WILLIAM BRIMELOW, son of James Brimelow of Warrington, has been one of the leading spirits of the Independent Methodists and the temperance reformers of Bolton. Mr. Brimelow has been a member of the British Temperance League executive, treasurer of the Bolton Temperance Union, and his services are often

in demand for temperance sermons in the pulpits of the Connexion, of which in 1885 he had the honour of being president. He married one of the daughters of the late Richard Mee, Warrington, and is now managing partner and editor of the well-known newspaper and printing concern of Tillotson and Son, Bolton.

Another centre where this section of the Christian church has done great service to the cause of temperance is Nelson in North-east Lancashire. Here, as at Warrington and Bolton, the early advocates of teetotalism found warm friends and supporters in the Independent Methodists. For more than fifty years the Salem Independent Methodist Chapel has been the rendezvous of teetotallers in this district, and Dr. F. R. Lees, Edward Grubb, William Gregson, Thomas Hardy, and a host of others have proclaimed temperance truth within its walls, and in front of the building. The result is that ministers, officials, church members, the congregation, and Sunday-school are almost all teetotallers, their numbers amounting to about 1000 persons.¹

The Connexion, as a whole, is probably more truly pervaded by thoroughly sound temperance sentiment than any other religious society in the country. Without the matter having been made an absolute test, nearly every minister is a *bona-fide* teetotaler, and most of the younger ministers are whole-life abstainers. As early as 1841 the Conference adopted a resolution urging the churches to use the pure juice of the grape instead of fermented wine at the Lord's Supper; and in 1856 the Conference declared for the United Kingdom Alliance platform, and recommended ministers of the body to bring the subject before their hearers at every fitting opportunity. During the last thirty years the Connexion has ever been in the van when efforts were being made in favour of Sunday closing and other legislative temperance reforms. The present president, Mr. T. Worthington of Wigan, and W. Brimelow, represented the Free Churches at the American Methodist Ecumenical Conference in 1891, and Mr. Worthington delivered an able address on "The Duty of the Church in relation to Temperance Reform."

The Bible Christians—another branch of Methodism, its doctrines and discipline being

¹ The old chapel has been pulled down, and a new one is in course of erection which will cost nearly £6000.

the same in character—as a body is almost wholly imbued with teetotal sentiment, most of its ministers and many of the members being total abstainers. At the Annual Conference of 1840 it was found that 32 out of 33 itinerant ministers, and 14 out of 17 laymen present, were teetotallers. They have long made teetotalism part of their church work, and have Bands of Hope connected with their Sunday-schools. A teetotal meeting usually occupies one evening during the sittings of the Annual Conference, and the *Bible Christian Magazine* has long devoted a portion of its space to the movement.

The Minutes of the Methodistical Bible Christians' Conference (1844, p. 64) contain the following official digest of rules and regulations: "In order more effectually to carry out the objects of the great temperance movement, and more effectively to secure to ourselves as a Christian body the benefits of total abstinence from all intoxicating liquors, we advise that teetotal meetings be occasionally held on week-days instead of the regular preaching services in any place where it meets the approbation of the itinerant preachers and the elders' meeting, and where it is not convenient for the preachers to attend at any other time. One of the preachers is requested to take the lead of those meetings, either by preaching a sermon, delivering a lecture, or procuring other persons to assist him in holding these meetings. The pastors may insert such meetings on the plan."

The Annual Conference of 1857 adopted the declaration of the Ministerial Conference, denouncing the liquor traffic, and calling for a legislative prohibitory enactment. At the Connexional school the practice of total abstinence is encouraged among the students and pupils.

This and certain other special features have possibly tended to make this branch of Methodism acceptable to and successful amongst the Cornish people. The celebrated "Billy Bray" was a popular local preacher in this denomination, as were James Eddy, Richard Coad, and other well-known temperance advocates.

In 1891 the Bible Christians reported 380 Bands of Hope, with 25,295 members, in addition to adult societies.

On page 30, vol. i., reference is made to the Bible Christians or Cowherdites of Manchester, who are altogether distinct from the Bible Christians just noticed.

In an American publication entitled *Food, Home, and Garden*, the monthly organ of the Vegetarian Society of America, the January number for 1891 contains a sketch of the life of the Rev. W. Metcalfe, which gives a few particulars relative to the Cowherdites.

WILLIAM METCALFE was a native of Sproadgill, Orton, Westmorland, and after receiving a good classical education was employed as an accountant in Keighley, Yorkshire. He became a student of theology, and gave his special attention to the Bible and the works of Swedenborg, and in the course of his studies was shown letters from the Rev. William Cowherd, who was at the time president of the New Church or Swedenborgian Conference. In these letters Dr. Cowherd expounded the principle of total abstinence from the flesh of animals and from intoxicating liquors as a healthful, moral, and religious duty, and on the 1st September, 1809, Mr. Metcalfe gave up fish, flesh, and fowl as food and intoxicating liquors as drink. His friends predicted his speedy death or insanity, but he gained in weight, and in 1810 married a congenial vegetarian.

Mr. Metcalfe was admitted a student of Dr. Cowherd's Academy of Sciences at Salford, Manchester, and afterwards succeeded the Rev. Robert Hindmarsh as teacher of the classical department—a position he occupied for two years, and preached to a congregation at Addingham, Yorkshire, where he resided. He was ordained in 1811, and a handsome church and school were erected at Addingham. Mr. Metcalfe was highly appreciated there both as a minister and a teacher.

The New Church ministers generally were averse to the views of Dr. Cowherd and Mr. Metcalfe on diet and beverages, the result being a split, and the organization of a distinct church called Bible Christians, holding similar views of theology to the New Church, but adopting the practice of total abstinence from flesh and alcohol, and adopting unfermented wine for the communion ordinance.

In 1817 Mr. Metcalfe and about forty others holding the same views emigrated to America, and founded the first Bible Christian Church at Philadelphia.

Mr. Metcalfe became a student of medicine, and received a diploma from the Homœopathic School. He remained true to the principles he had adopted in England, and, with Drs. Sylvester Graham, William A. Alcott, Trall,

Grimes, and Nichols, agitated and founded the American Vegetarian Society, of which Dr. Alcott became president and Mr. Metcalfe secretary. In September, 1859, he was elected president of the society, and held that position until his death, Oct. 16, 1862, at the age of seventy-five years, having been fifty-three years a total abstainer and a vegetarian.

Most of the Welsh Christian churches have from an early period warmly and faithfully supported the temperance reformation, and some of their ministers have been and are heroic temperance advocates, hence the advanced position of the Welsh people on this question.

At the second day's meeting of the quarterly association of the Welsh Calvinistic Methodists of South Wales and Monmouthshire, held on Wednesday, August 14th, 1889, at Ton Ystrad, Rhondda Valley, the Rev. Joseph Evans (Swansea) read the report of the temperance committee, which had met on the previous day, when the following resolutions were passed:—

"That the committee rejoices at the fact that some of the monthly meetings have a temperance pledge-book for the use of the officials of the churches of the district, and begs to urge the other monthly meetings to obtain such a book without delay. That the attention of the new deacons be called to the pledge-book at the time they are received members of the monthly meeting, with the request that they shall inscribe their names therein. That the churches be strongly urged not to elect as deacons, and the monthly meeting not to receive as preachers, any person who is not a total abstainer from intoxicating drinks. That church members are earnestly urged not to participate in any limited brewery companies, nor in any other company connected with the liquor traffic, and to refrain from allowing any houses they may possess to be used as taverns. That the Revs. Thomas Rces, Merthyr, and Thomas Davies, Swansea, should represent the association at the annual meeting of the South Wales Temperance Association which is to be held at Aberavon."

When all the Christian churches of the United Kingdom have attained to this standard, then will the day of the nation's deliverance from the drink curse be speedily accomplished.

As a matter of fact the temperance reformation of modern times originated with, and

was mainly supported by ministers and members of the Congregational or Independent Churches on both sides of the Atlantic; yet it was not until after several years' agitation that they took official action to identify themselves with the total abstinence phase of the question.

On the 18th December, 1871, a convention of the various pastors and laymen of the city of Brooklyn was held, when, on the motion of the REV. THEODORE L. CUYLER, the following resolutions were adopted:—"Resolved: That, in view of the lamentable evils resulting from the use of intoxicating beverages on New-year's Day, we earnestly exhort all heads of families and all the ladies of Brooklyn to refrain from offering such beverages to their guests on that day. Resolved: That the pastors of our churches be respectfully requested to bear their testimony from their pulpits against this pernicious and dangerous usage. Resolved: That a committee of nine be appointed to arrange for the employment by Brooklyn churches of an agent or missionary to present the cause of temperance before congregations and Sunday-schools."

During the same year a national council of Congregational churches also assembled at Oberlin, with delegates from all parts of the country, and spent six days in earnest deliberation, &c. The following was one of the resolutions adopted:—"That this council deeply feels the need of renewed and more vigorous Christian efforts to stay the woes of intemperance in this land, and exhorts all Congregational ministers and churches to give this a prominent place in all their plans and labours in the work of reform."

At a sectional meeting of the Congregational Union of England and Wales, held at Nottingham, October 16th, 1872, a paper was read by the Rev. J. Calvert of Attercliffe on "The Attitude of the Church towards the Temperance Movement," which was warmly debated, and a resolution moved by the Rev. F. Wagstaff, and seconded by the Rev. G. Thompson of Halifax, as follows:—"That this meeting, deeply deploring the evils which afflict society, resulting from the prevalence of intemperance, especially on account of its injurious effects upon Christianity, is of opinion that the time has fully come when our churches should be earnestly called upon to more closely identify themselves with the temperance movement."

This resolution was carried and action taken

at the annual session held at Ipswich in 1873, when the English and Welsh Congregational Temperance Society was agreed upon, and duly established during the following year. The Rev. G. M. Murphy was appointed secretary, and in this position he laboured incessantly with great success, until his death in 1887.

At the annual public meeting held at Nottingham, October 8th, 1888, under the presidency of Mr. W. Crosfield, J.P., of Liverpool, the secretary (Mr. F. G. Toller) made a brief statement, in which he said they had published a list of nearly 1500 ministers who were abstainers, and out of 369 students in the colleges 321 were returned as abstainers. That was nearly 90 per cent. At the Nottingham Institute, out of 53 students, 49 were abstainers. That was 92 per cent. Interesting addresses were delivered by the chairman, the Rev. J. F. B. Tinling (East Finchley), Rev. Elvet Lewis (Hull), and the Rev. J. JACKSON WRAY (London), who had but recently joined the ranks of the abstainers, and who said, "with him it was a question of duty and a question of the honour of the Lord. He thanked God that he had come over, and he was sorry that he had not come sooner. He had gained, he was conscious, a large accession of influence, and he had gained a far more hopeful spirit."

At the annual meeting in October, 1891, it was reported that out of 2732 ministers, 1650 were known to be abstainers, and nearly all the students and several professors, 90 per cent of the ministers in Scotland, and all in Ireland are total abstainers.

The Rev. NEWMAN HALL, LL.B., son of John Vine Hall, was born in 1816, and was led to adopt the pledge and practice of total abstinence through the influence of the Rev. James Sherman of Surrey Chapel. Mr. Hall's first pastorate was at the Albion Congregational Church, Hull, where he laboured for twelve years. Here he established a temperance society, and began his career as a temperance lecturer. When invited to assume the pastorate of Surrey Chapel, London, Mr. Hall made a stipulation that he should be permitted to use the *chapel* once a month for a temperance meeting, and the *school-room* as often as he pleased. In July, 1854, a monthly meeting was commenced in the chapel, and continued for many years. Two meetings weekly were held in the school-room, and the Surrey Street Chapel Temperance Society had branches in the various mission rooms con-

nected with the church, in which very many pledges were taken, and numbers led to become consistent members of the church.

Mr. Hall has written and published several temperance tractates, which have been very widely circulated. Among these are "Stop the Leak," "Cross Bearing," "Ready to Perish," "Words from the Workshop," &c., in addition to "Garlands for a Mother's Grave," &c.

The Rev. G. M. MURPHY, for about twenty-one years pastor of the Borough Road Congregational Church, London, and chief conductor of the Lambeth Baths winter meetings, was one of those heroic workers whose name ought to be had in lasting remembrance by all true friends of human progress.

Mr. Murphy was born in Chelsea, September 9th, 1823. He laboured for some years in Birmingham on behalf of the temperance and Alliance movements, and in 1856 became the evangelist of Surrey Chapel, London, under the Rev. Newman Hall, and, as the agent for the Southwark Mission commenced his labours on the last Sunday in June, 1856.

In 1866 the Borough Road Congregational Church was formed, and unanimously chose Mr. Murphy as pastor. In addition to being president of his own church temperance organization, Mr. Murphy was for some years president of the South London Temperance Society, one of the oldest and most efficient of the metropolitan societies. He was also one of the committee of the United Kingdom Band of Hope Union, and one of the vice-presidents of the late Reform League. In 1864 Mr. Murphy started the Working Men's Industrial Exhibition movement at the Lambeth Baths. He laboured hard to secure the abolition of the law which sanctioned the public execution of criminals; and during the American struggle for and against the establishment of a slave empire, he and the Rev. Newman Hall defended the party in favour of negro emancipation, and his labours were recognized at Washington.

In 1873 he was returned as a member for Lambeth on the London School Board, a position he held without a break till his death. He was one of the founders of the Band of Hope Union, and was secretary to the Congregational Union Total Abstinence Society. He died on Sunday morning, July 17th, 1887, in the sixty-third year of his age.

The Rev. FREDERIC WAGSTAFF was born at Stanway, near Colchester, Essex, November

30th, 1837. He received a liberal education in a school of high repute in Colchester, and while quite a youth became an earnest student of geology, and was of great assistance to the late John Brown, F.G.S., to whom he was related. He next gave his attention to the press, and in 1865 entered the ministry of the Congregational Church, his first charges being Hartland and Dawlish, both in Devonshire. In May, 1854, Mr. Wagstaff became an abstainer, and from that time to the close of his life took an active interest in the movement. For about three years he gratuitously edited the *Devon and Cornwall Temperance Journal*. Early in 1872 he removed to Alderley Edge, near Manchester, and soon afterwards became agent of the British Temperance League.

He was one of the early members of the I.O.G.T. in Exeter, and as special deputy rendered much valuable aid in extending the operations of the Order. To this end he wrote several tracts and pamphlets, one entitled "The Spirit of the Order" having a large circulation. In 1873 he started a very interesting monthly publication, entitled the *Temperance Worker*, published by Graham of Maidstone. For some years Mr. Wagstaff was in delicate health, and had to devote his attention to literary work, being unable to attend to pastoral duties. He died on the 29th of October, 1884, aged forty-seven years.

REV. J. A. MACFADYEN, D.D., for twenty-six years minister of Chorlton Road Congregational Church, Manchester, was well known as an active, earnest temperance reformer, and one of the most popular ministers in the north of England. Dr. Macfadyen was born at Greenock in 1835, and spent his boyhood and youth there. At the age of sixteen he was sent to Glasgow University, and took his M.A. degree before he reached the age of twenty. In 1857 he became a student of the Lancashire Independent College, and remained there three years. His first pastorate was at St. Helen's, Lancashire. In 1863 he received and accepted a call to Chorlton Road, and there he remained till his death, in spite of numerous and tempting offers from America, as well as different parts of England.

Dr. Macfadyen had enjoyed all the honours in the gift of the denomination to which he belonged. He was chairman of the Congregational Union of England and Wales, and also in 1879 chairman of the Lancashire Congre-

gational Union, with which his own church was connected. In 1882, while holding the first-named position, he received the degree of D.D. from the University of Glasgow.

As a temperance reformer he was in hearty sympathy with the leading temperance organizations, and had great faith in the work effected by Bands of Hope, and was ever ready to lend them his influence and help. He was a staunch supporter of the principles and policy of the United Kingdom Alliance, and indeed of every effort to remove the evil, and advance the interests of the temperance reformation. In the pulpit or on the platform his utterances were clear, expressive, and thoroughly sound. He was a man who believed in using every legitimate means of reaching the people, and his death was a great loss to Manchester. He departed this life on Thursday, November 22d, 1889, at the age of fifty-four years.

Next to the Primitive Methodists, the Baptists have been true friends and supporters of the movement, both at home and abroad, many of the missionaries being ardent temperance workers. The Baptist Total Abstinence Society was established in 1873, and has since then held a recognized position in the movement.

At the annual meeting held in the Metropolitan Tabernacle, May 6th, 1891, Mr. W. S. Caine, president of the association, in the chair,—Mr. James T. Sears, secretary, reported 1370 total-abstaining ministers; 206 out of 218 college students, and 17 out of 18 college ministers were on the side of teetotalism. The Rev. J. M. Hewson, travelling secretary, reported that 1931 pledges had been taken at his meetings. Thirty-eight societies had been affiliated during the year (1888), with a membership of 10,212. Two hundred and seventeen sermons were preached on behalf of the movement during the month of January; the total income amounted to £966, and expenditure £888, leaving a balance in hand of £78.

REV. BENJAMIN WOOD was for over twenty-eight years pastor of the General Baptist Chapel, Tetley Street, Bradford, and was an active worker in the temperance cause. He was a vice-president of the Bradford Auxiliary to the United Kingdom Alliance for over twenty years, and identified with other temperance organizations. "What talents he possessed were devoted to his Master's cause, and his devotion and diligence were most exem-

plary. Outside his own church he undertook duties too numerous, many thought, for his strength. As a visitor to the wards of the Bradford Infirmary his presence would be often missed." Mr. Wood died very suddenly while conducting a prayer-meeting in February, 1888.

The REV. J. COMPSTON was the second son of the Rev. Samuel Compston of Settle, Yorkshire, and from his youth was an active, earnest Christian and temperance worker. At the age of twenty-five years he entered the Baptist ministry, and laboured at Inskip, Lancashire; Bramley, Barnsley, and Leeds in Yorkshire; and Fivehead in Somersetshire. He was an intelligent and acceptable exponent of temperance principles, his services being gladly accepted by the United Kingdom Alliance, the Yorkshire Band of Hope Union, and the United Kingdom Band of Hope Union, as well as the Order of Rechabites, Good Templars, and others. He was no mean poet, and somewhat talented in music, being the author and composer of numerous hymns and songs. He was the compiler of the *National Temperance Hymnal* (words and music), *Sacred Songs for Home and School*, &c. Some of his lectures were very popular, especially one on "Lancashire and Yorkshire in our Grandfathers' Days." This disinterested toiler on behalf of true social and Christian progress died suddenly on Easter Sunday, April 21st, 1889, in his sixty-second year. He was brother to Mr. Samuel Compston, F.R.H.S., of Rossendale, who also is an able and earnest temperance reformer.

Throughout the whole history of the temperance movement, and in connection with every phase thereof, the ministers and members of the Society of Friends—commonly called Quakers—have, as a rule, been warm, true, and liberal friends and supporters of the cause. They have been "friends in need" and "friends in deed," often finding a home for the lecturer, and opening their meeting-houses when all others were closed against the teetotallers, and by presiding at the meetings giving them a tone and character, and influence and power, of immense value to the movement. In almost every district "the good Quakers" have been known and respected as staunch friends and liberal supporters of the temperance society. They are so closely allied to the various large organizations, and figure so often, that in almost every chapter the

reader will find a brief sketch of the life of one or more members of the Society of Friends. Of the duly recognized ministers of the Society of Friends, Samuel Bowly, James Backhouse, George Washington Walker, and WILLIAM WHITE of Birmingham are prominent names.

Mr. White was born at Reading, Berks, and received a fairly good classical education at Castle Street Academy in that town. When quite a boy he began to teach in a Sunday-school, and very soon gave evidence that this was a sphere in which his usefulness would find its greatest scope. When about twenty years of age he united with several other young friends to form and carry on a Sunday-school in the poorest and most squalid district in Reading.

At this time he was a member of the Wesleyan Methodist Society, but being brought into close association with members of the Society of Friends, he was attracted "by their simplicity of life and gentle quietness of demeanour, and soon afterwards became a member, and subsequently a recognized minister in that Society." In this connection he has travelled much; and there is scarcely any large place in England or Ireland where he has not preached in his own plain, earnest manner the religious opinions of Friends.

The late Mr. Joseph Sturge and Mr. White commenced the Band of Hope movement in Birmingham; and a very large Band of Hope Union now exists in the city, of which Mr. White has been the president for many years. He is officially connected with every phase of temperance work, and is president of the Birmingham Auxiliary of the United Kingdom Alliance; also of the Birmingham Temperance Society; chairman of the Birmingham Coffee-house movement, and one of the directors of the Abstainers and General (late Blue Ribbon) Life Insurance Company, Limited. In 1873 he entered the town-council, and subsequently became chairman of the committee to carry out the improvement scheme under the Artisans' Dwellings Act. In 1883 he occupied the mayor's chair, and was made an alderman, and in the following year was appointed a justice of the peace. In everything connected with the good of the community he has a share, and takes an active part.

MR. JOHN GRANT, of Glasgow, was a highly esteemed member of the Society of Friends, and was universally respected for his benevo-

lence and philanthropy, manifested in his liberal support of numerous local and national institutions. He was a warm friend of civil and religious freedom, scriptural education, peace, and temperance. He departed this life December 30th, 1842, at the advanced age of *ninety-three* years.

Though comparatively small in number, some of the most able and active ministers of the Unitarian Churches have been earnest, laborious, and heroic workers in the temperance cause. The Revs. Franklin Howorth, Francis Bishop, Henry Solly, Russell Lant Carpenter, Philip Pearsall Carpenter, S. A. Steinthall, James C. Street, and others in Great Britain, together with William Ellery Channing, Theodore Parker, and others in America, are names which often appear in connection with the various stages through which the movement has passed.

REV. FRANCIS BISHOP was for some years the laborious and beloved missionary of the Liverpool Domestic Mission Society, from which he retired in August, 1856, and was succeeded by the Rev. S. A. Steinthall (now of Manchester), who proved to be in every way a worthy successor of a truly good man. Mr. Bishop left Liverpool to take an important post in a theological institution at Manchester, when his friends and admirers presented him with a handsome silver inkstand and a sum of 200 guineas. He was much missed by the temperance workers of Liverpool, amongst whom he was ever foremost in every good word and work. His later life was spent in Chesterfield, where he was also held in high esteem, and where he laboured with like zeal and energy.

On the 13th of June, 1853, Mr. Bishop gave evidence before the select committee on public-houses, in the course of which he stated that he had visited "the concert-rooms and dancing-rooms, of which there are about forty in Liverpool, connected with public-houses, and I believe them, from what I have seen of the performances, and from the effects which I have witnessed upon the people who attend them, to be most demoralizing places; the performances generally are of a low and gross character, and tend to draw the young people who go there for the sake of the music and the spectacle into habits of intemperance and other vices." He was of opinion that this bad character was owing to their connection with public-houses and beer-shops, and added:—

"Such concert-rooms are an avenue to intemperate habits. . . . To most of them the entrance is free, but the visitor is compelled to order drink as the condition of remaining to witness the performance. To sell other beverages would not lead to the same bad moral results." On the 24th of June Mr. Bishop was examined again principally on the Maine Law and its operations in America, and the influence of temperance societies in this country. He departed this life August 5th, 1869, at the age of fifty-six years.

The followers of Emanuel Swedenborg, known as the "New Jerusalem," "Swedenborgian," or "New Church," have long had their share in the honour and toil of being standard-bearers of temperance.

In 1870 a duly recognized "New Church Temperance Society" was organized. In principle it is somewhat similar to the Church of England Temperance Society, having two sections, one for moderate drinkers, and the other for total abstainers, the latter being the most active and successful workers.

REV. JOSEPH DEANS of Leeds, president in 1887, in his report for that year, makes the following observations:—"For myself I am a member of the 'A' section. I regard total abstinence from intoxicating drinks as a necessity of our times. I believe that no minor course will ever succeed in stamping out the hereditary tendencies towards drunkenness that at this time possess us. It is the safest remedy, and by far the most pleasant one. In the face of the untold and untellable misery resulting from the drinking habits of our country, it is difficult to see how New Churchmen can evade the individual duty of helping on the good work of temperance reform by precept and by example."

The annual meeting of the Temperance Society is held in connection with the New Church Conference—which is a movable one—and forms a very interesting item in the programme. Branch societies were formed at Bath, Blackburn, Clayton-le-Moors, Derby, Haslingden, Leeds, London (Argyle Square, King's Cross, and Walworth), Middleton, Oldham, and also in Australia. In all, there were 22 branches with 2215 members in 1891. The Society has a good list of honorary speakers willing to help at adult meetings or Bands of Hope, special attention being paid to the work of training the young to abstain from all alcoholic liquors.

Particulars of the action taken by the United Presbyterian Church, the Free Church of Scotland, the Irish Presbyterian Church, &c., have already been given, and other interesting facts will be given later on, showing that throughout the various sections of the Christian Church temperance is receiving consideration, and temperance societies are deemed an essential portion of Christian work and organization.

In this connection we think it well to give brief notices of the following workers for temperance and the churches.

The REV. ALEXANDER DAVIDSON of Barrhead became a total abstainer about the year 1842, and was a prohibitionist before the formation of the United Kingdom Alliance. In 1860 he wrote as follows:—"I am an abstainer, not simply because it is expedient on account of the present evils resulting from drinking, but because I believe alcohol to be essentially unsuited for dietetic purposes, that God never intended it to be used for such purposes, and because such use of it would be contrary to the will of the Great Lawgiver. I am a prohibitionist, because I regard it as the duty of the state, instead of licensing, to prohibit a traffic which is essentially opposed to the interests of the state and flourishes only as it ruins the people."

The REV. GEORGE GLADSTONE was born at Yetholm, in Roxburghshire, on the borders of Scotland and England. During his childhood his family removed to Edinburgh, in which city he had the privilege of being reared under the ministry of the Rev. Professor John Kirk, whose spiritual earnestness and burning zeal he imbibed to a considerable extent.

After studying in the Edinburgh University, and the Glasgow Theological Hall of the Evangelical Union Church, he was received into the ministry, and in 1865 settled at Sankuhar in Dumfriesshire, where he laboured with much acceptance for about six years. Under such a tutor as Dr. Kirk, it goes without saying that Mr. Gladstone was an enthusiastic teetotaller, and in his ministry he did not fail to recognize the fact that strong drink was the greatest barrier to the spread of the gospel.

In 1870 he identified himself with the founders of the Good Templar movement in Scotland, and soon afterwards was created D.D. for Dumfriesshire. In 1871 he became pastor of

the Evangelical Union Church in Govan (one of the populous suburbs of Glasgow), and is now (1892) pastor of the Dundas Street Church in that city. He has published *Good Templary: its History and Principles, with Replies to Objections*, which had a large sale. On the retirement of Jabez Walker, G.W.C. Templar of Scotland, Mr. Gladstone was elected to the office (an honorary office, however, no salary being attached to it, and Mr. Gladstone still attending to his ministerial duties). He is a warm friend and supporter of the Scottish Temperance League and other organizations, and one of the most popular of the Scottish temperance advocates.

One of the most brilliant and successful ministers of the Presbyterian Church of our times, at all events, was the late REV. WILLIAM GRAY ELMSLIE, D.D., Professor of Hebrew literature, Presbyterian College, London, who fell a victim to his zeal for God and humanity whilst in the prime of manhood and in the zenith of his prosperous career.

W. G. Elmslie was born at the Free Church Manse, Inch, in Aberdeenshire, in 1848, his father being the able, shrewd, and popular minister of that parish, and well known as an ardent temperance reformer. As a matter of fact, Dr. W. G. Elmslie was of the third generation of whole-life abstainers, as his father and grandfather were born abstainers, as were also the whole of his brothers and sisters.

After studying the classical languages, mathematics, and philosophy at the University of Aberdeen, and taking the degree of M.A., and the gold medal awarded to the best student of the year, he passed to Edinburgh, and studied theology at the New College there in connection with the Free Church of Scotland. Here his gift of utterance—easy, graceful, full of point—began to display itself; and at the close of the usual period of preparation he was licensed to preach the gospel.

But before that period arrived there took place a striking incident, which illustrates what was the most prominent feature of his riper years. While still a student he was asked to preach his first sermon in the parish of Rayne, near his father's. His mother wrote to one who, she knew, would be among the hearers, asking to be told how her boy got on. The text was, "Behold, I stand at the door and knock," and the character of the sermon may be learned from the lady's answer to Mrs. Elmslie, which took the form, not of an

ordinary prose letter, but of the following beautiful verses:—

He held the lamp of Truth that day
So low that none could miss the way;
And yet so high to bring in sight,
That picture fair, "The World's Great Light,"
That gazing up—the lamp between—
The hand that held it scarce was seen!

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink—when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen!

He blew the trumpet, soft and clear,
That trembling sinners need not fear
And then with louder note and bold,
To raze the walls of Satan's hold.
The trumpet coming thus between,
The hand that held it scarce was seen!

In 1872 he became assistant to Dr. Dykes at the Presbyterian Church, Regent Square, London. Before that, young as he was, he had some experience as a teacher, assisting the professor of natural philosophy at Aberdeen, and acting as Hebrew tutor to the Free College, Edinburgh. From Regent Square he went in 1874 to Willesden to form a new Presbyterian congregation in that rapidly growing north-western suburb.

He continued still an eager student, reading with facility not only Latin, Greek, and Hebrew, but also Arabic, Dutch, German, and French. When a professor of Hebrew literature and Old Testament exegesis was needed at the Presbyterian College in Queen's Square, his synod unanimously appointed him to the chair at the age of thirty-six.

Soon after this appointment Mr. Elmslie's own university of Aberdeen gave him the degree of D.D. He at once won the hearts of his students by the warmth of his sympathy, the freshness of his enthusiasm, and the obvious delight he had in imparting knowledge. Although no longer a pastor, he did not cease to preach. Sermons were not for him an irksome task, but a joyful service of the Master whom he adored and for whom he lived. His services were eagerly sought throughout his own branch of the church, and also by other Nonconformists. His large heart made him only too willing to comply with the requests that came from all quarters, particularly from those in charge of influential Lon-

don pulpits. He was thus led to do the work of two men; some of his friends say of three, for he did not a little literary work besides.

The strain of overwork was too great, and he sank beneath the burden, dying in November, 1889, at the early age of forty-one years. He was not known as a prominent temperance advocate, his opportunities being so few, but his life and his warmest sympathies were alike closely connected with the movement. He was a grand illustration of the fact that abstinence from alcoholic stimulants tends to clear the brain, and render study more easy and its results more abiding.—(Condensed from *The Christian* of December 20th, 1889).

THE REV. WILLIAM ELMSLIE, M.A., father of the above, died at Liverpool on February 8th, 1890, at the age of seventy-four years, being a life-long, laborious abstainer.

One of the most extraordinary religious movements of the nineteenth century is that known as the Salvation Army. Like most of the great movements which have revolutionized society, the Salvation Army was born in obscurity, and has gradually reached the colossal proportions in which it now presents itself to the world.

GENERAL WILLIAM BOOTH was in early life a minister of that branch of the great Methodist family denominated the Methodist New Connexion. He was one of those men who were then denominated revivalists, but are now called evangelists, and had a desire to hold a position which would enable him to give his undivided attention to this special work. At the Conference of 1861 he applied for permission to be employed as a Connexional evangelist, but the Conference declined to accede to his request, and he withdrew from their ministry. In this step he was supported by his gifted wife, and together they devoted themselves to evangelistic work wherever they were invited, and many were gathered into the churches they visited as the fruit of their labours. As Mr. Booth has often stated, he was very young when he entered upon the Christian warfare, and had very little practical help in the way of teaching on the subject, but what little talent he had he was prepared to devote to the service of God and humanity.

Mr. and Mrs. Booth settled down in the midst of the misery and squalor of East London, and after eleven years of arduous and successful labour, they organized their converts and followers into a holy crusade for

God against sin and Satan, and adopted the name they now bear, the Salvation Army.

It began in a small way about 1865: in 1877 there were 30 corps with 36 officers; in 1882 they had increased to 524 corps and 1287 officers; in 1885, 1322 corps and 3076 officers; and at the close of 1891 there were 4321 corps with 1076 officers, scattered over thirty-two different countries and colonies. In addition to these there are thousands of local officers, who are voluntary unpaid workers, labouring with devotion and zeal after their daily toil is over. The annual income amounts to about £750,000, and the numerous agencies—homes of rest, training garrisons, rescue homes, &c., are carried on with much spirit. The aggregate circulation of their publications—the *War Cry*, &c., amounts to 500,000. The work has been carried into France and Switzerland, Sweden, Norway, California, Victoria, New South Wales, Queensland, Tasmania, New Zealand, India, Ceylon, South Africa, Germany, Italy, Holland, Denmark, Jamaica, Zululand, and arrangements have been made for entering into China and Japan. Some of the officers or missionaries have suffered great hardships and imprisonment in their zeal for the success of their mission.

“The beneficent results of the labours of these simple-hearted evangelists are not far to seek. First, the work of the army has produced a great diminution in drunkenness, crime, poverty, and domestic misery generally. Tens of thousands of soldiers in the army, who are now God-fearing men, kind husbands and fathers, and good citizens, were once drunkards, thieves, criminals, and ruffians of the worst description. Magistrates, members of parliament, clergymen, and other influential persons are weekly bearing testimony to the good work of the army amongst the immoral classes. It is affirmed that during the last twelve months 154,000 persons have openly professed repentance towards God and faith in our Lord Jesus Christ, and there is evidence that within the last twelve years ONE MILLION men and women have been rescued from sin and shame, and transformed into self-supporting, sober Christian citizens by the work of the army. Secondly, the army has greatly stimulated the Christian churches of the land to increased exertions on behalf of the masses too long neglected by those to whom their care had

been committed. And what shall we say as to the example of self-denial recently exhibited by the army? By foregoing, not luxuries—for the Salvationists are generally too poor for such things—but necessaries, for one week, thousands of pounds have been added to the general income for carrying on the work to which they have set themselves.”—Extract from *Great Thoughts*.

One very important feature of the army, is its open and determined advocacy of total abstinence principles, every soldier being expected to be a personal abstainer; and some of their meetings for testimony remind us of the early days of the temperance reformation, when teetotal “love-feasts” were common and successful.

The whole of the Booth family are active workers in the Salvation Army and staunch teetotallers. After a lengthened period of intense suffering, borne with exemplary fortitude and Christian resignation, Mrs. Booth, “the Salvation Army mother,” as the people loved to designate her, passed away on the 4th of October, 1890, at the age of sixty-one years. Much of the success of the army is attributable to her wise, able, and judicious direction. It will not be too much to say that she was virtually the mainspring, the active guiding spirit of the work, and in her General Booth found more than a helpmeet, for her patient suffering, unswerving faith, and intense enthusiasm inspired all who came under her influence. She “being dead, yet speaketh.”

Soon after her death, Mr. Booth published a book entitled *In Darkest England, and the Way out of It*, in which he propounds a scheme for the social regeneration of the “submerged tenth,” and which is stirring the pulses of all “who profess and call themselves Christian,” and even some who care little for religion have given largely towards the £100,000 which was asked for and speedily raised. As a teetotaler General Booth does not fail to show that a vast amount of the evil he deplores and seeks to remove is caused by strong drink; and part of his plan in his effort to raise “the submerged tenth” is to take the people away from the temptation. We think the better plan is to *take the temptation out of the way of the people*. Banish the drink, then the people will have a chance in the world.

CHAPTER LVI.

LEGISLATIVE ACTION, SUNDAY CLOSING, WOMEN'S WHISKY WAR, &c.

1871-1876.

The Bruce Bill—Its Provisions—Mr. P. Rylands' Sunday Closing Bill—Mr. Hugh Birley's Bill—The Movement in Holland and France—The Kimberley Act—General Election of 1874—The Publicans' Parliament—A Retrograde Movement by the Government—Professor Smyth's Irish Bill—Mr. C. H. Wilson's English Sunday Closing Bill—Sir W. Lawson's Permissive Bill—Canvass of Towns in Ireland—Irish Bill again Introduced—Appeal of Mr. John Bright—Government Proposals—Remarkable Movement in America—Women Praying with and for the Publicans—Origin of the Women's Whisky War—Mrs. E. J. Thompson—Mrs. M. G. Carpenter—The First Surrender—Saloons Closed—Building Tabernacles in the Streets—Six Weeks' Work in Xenia—Liquor Poured into the Street—An Aged Prophetess—Flooding the Sidewalks—Crusade Water—Ladies Lodged in Jail—Thousands of Pledges taken—Clergymen's Wives out in the Street—Mob Law—Cruel Treatment—Three Months' Struggle—1100 Saloons Visited—Law Enforced against the Liquor-sellers—Spread of the Movement—Cleveland Convention of 1874—Woman's National Christian Temperance Union—Mrs. Parker of Dundee—Mother Stewart and Mrs. Mary C. Johnson—British Women's Temperance Association—Mrs. M. B. Lucas—Lady Henry Somerset—Mrs. and Miss J. A. Fowler—Miss M. Holland—Mrs. L. Stewart—Mary E. Docwra—Mrs. J. M. Auckland—The British Women's Temperance Association, Scottish Christian Union—Its Inauguration, Organization, and Aims.

In pursuance of the announcement made in the Queen's speech at the opening of the session of parliament, February 9th, 1871, the home-secretary, Mr. Bruce (afterwards Lord Aberdare), on behalf of the government, introduced a bill into the House of Commons with the professed object of reforming the laws relating to the licensing of the sale of intoxicating liquors. It contained a number of provisions well calculated to restrain and control the liquor traffic, and gradually to effect a material reduction in the number of houses to be licensed to deal in these pernicious and dangerous liquors, as well as to effect an intermediate diminution in the number of hours during which the sale could be carried on.

These provisions proposed to limit the hours of sale on the week-day as well as Sunday; to appoint a class of inspectors composed of respectable men, entirely independent of town-councils and of the publicans; the imposition of heavy penalties for the infraction of licenses, and other clauses intended for the protection of the community and the promotion of sobriety.

On the whole it was considered a bold and comprehensive measure, and, but for the proposition to create new vested interests, and to strengthen a claim on the part of the traffickers for compensation, it would have had the

almost unanimous support of the temperance party; but much as they appreciated the spirit and intention of the bill, they were unable to give it the support they would have wished. Mr. Bruce proposed to confer a ten-years' license upon those already engaged in the traffic; but this proposal was emphatically protested against, as entirely alien to a simple twelve-months' license, and opposed to every sound principle of policy. The leading temperance reformers considered that, "excessive as is the amount assumed by advocates of the trade to be embarked in the business, the damage and loss to the community far exceed in one single year the entire capital of those engaged in this work of demoralization."

Mr. Bruce proposed at the end of ten years to reduce the number of licenses to one for a given number of the population, but the ten-years' license would have been established, and the question would have been raised,—on what principle are the privileged ones to be selected, and what claim have they over their fellows? Compensation would have been their cry, and their plea would have had much more weight with the government.

The opposition, from all sides, compelled Mr. Bruce to withdraw his bill, and as a temporary effort an act was passed, entitled "The Intoxicating Liquors Licensing Suspension

Bill," which was to be in force for one year, during which no new licenses were to be granted.

In the session of 1871 Mr. Peter Rylands, M.P., reintroduced his Sunday Closing Bill for England, and on the 21st of June a lengthy debate took place on the motion for the second reading. The home-secretary urged that the bill should be read a second time, on the understanding that there should be embodied in it a partial closing clause, which had been suggested by Lord Sandon, M.P. for Liverpool. This proposal having been accepted by Mr. Rylands, a division took place on the question, the result being: ayes, 147; noes, 119. The bill was therefore ordered to be read a second time by a majority of twenty-eight votes.

At the next meeting of the executive of the Central Association the following resolution was passed: "That this association hereby records its great obligation to Mr. Rylands for his exertions in parliament in connection with the Sunday Closing Bill. As, however, concessions have been made which are not in accordance with the programme of this association, this meeting deems it important to declare that it is not in any way responsible for the modified bill, but is fully determined to maintain the agitation for stopping the sale of intoxicating liquors on Sunday until its object be attained."

The suggestion adopted by Mr. Rylands was: that public-houses should be opened for four hours on Sunday; hence its non-acceptance by the temperance party. The bill came on for committee early on the morning of June 27th, 1871, when it was negatived by a majority of eighteen votes. Up to that date 1526 petitions in favour of Sunday closing, bearing 222,708 signatures, had been presented during the session.

On the 5th of March, 1872, Mr. Hugh Birley, M.P. for Manchester, introduced his English Sunday Closing Bill into the House of Commons, and had it read without opposition, the second reading being fixed for April 24th; but it was deferred till four o'clock on July 3d, and then it was talked out by Mr. Locke, and on the 31st was withdrawn.

HUGH BIRLEY, son of the late Joseph Birley of Fordbank, Manchester, was born October 21st, 1817, and was educated at Winchester. He was for many years an active partner in the manufacturing firm of Mackintosh & Co., india-rubber manufacturers; was a deputy-

licutenant and justice of the peace for Lancashire, and chairman of the National Educational Union. He was first elected M.P. for Manchester in November, 1868.

Mr. Birley took a very prominent part in the Sunday closing movement, and for several years had charge of the bill for closing public-houses on that day. He was also a warm supporter of Sir Wilfrid Lawson's Permissive Bill, and other temperance measures. He died on the 8th of September, 1883, at the age of sixty-six years.

Amongst those who took part in the annual meeting of the National Temperance League, held in Exeter Hall, London, April 29th, 1872, was the REV. C. S. ADAM VON SHELTEMA, of Holland, who in the course of his address gave a report of the work done in his own country, from which we learn that Amsterdam had its total abstinence society, a Band of Hope consisting of more than 2000 children, a temperance hall—built on the plan of Mrs. Wightman's at Shrewsbury—with its Sunday-schools and other educational agencies. The towns of Groningen, Zwolle, &c., had their little bands of total abstainers and workers, who eagerly read and translated into the Dutch language the sermons preached in Westminster Abbey, St. Paul's Cathedral, Spurgeon's Tabernacle, &c., and also many of the important speeches delivered at the principal meetings of the British temperance organizations. Also books, tracts, temperance songs, &c., were thus brought before the people of Holland.

In 1872 total abstinence from all intoxicating liquors was preached to the French by a pastor of the French National Reformed Church—M. De Colleville, D.D., but that doctrine was not accepted by his hearers. On the 12th of May, 1872, a more successful effort was made to establish a French Temperance Association, the first meeting being held on that date under the presidency, *pro tempore*, of M. Barth. The object of the meeting was simply to organize a committee of management and a council composed of laymen as well as members of the medical profession. This action was taken after the publication of the report of discussions between the army surgeons, &c., on the results of intemperance in the French army during the recent war, when the fact was fully established that France did not merit the reputation she had so long enjoyed, that of being a wine-producing but sober country,—the facts contained in the aforesaid

report tending to indicate something the very reverse of this.

During the session of 1872, no less than six bills relating to the liquor traffic were before the House of Commons. The only one of these which became law was the bill brought in by the government. This bill was introduced into the House of Lords by the Earl of Kimberley, April 16th, and after many modifications, received the royal assent on the 10th of August, 1872. It did not receive either the approval or support of the temperance organizations, as they believed it was "utterly inadequate to meet the terrible evils with which it proposed to grapple, and scarcely worth the support or opposition of temperance reformers."

Had they fully realized its scope and power they would most assuredly have given it their most strenuous opposition. This act, known as the "Kimberley Act," not only made it more difficult to obtain the grant of a new license, but also made it still more difficult to obtain the withdrawal of an old one, and seemed to be expressly framed to render the forfeiture of a license, even upon repeated convictions of the holder of it, almost an impossibility, as it gave the owner of the house summary powers for ejecting the tenant at the very last moment, and allowed him to substitute a fresh one. Heavier penalties were inflicted upon the victims of the traffic—those convicted for drunkenness,—but hardly any provision was made for the conviction of those who made them drunk. A number of clauses were inserted with the ostensible object of repressing adulteration, but these were of little or no benefit to the general public.

The act also curtailed the hours of sale, and gave discretionary powers to the magistrates, so that they could fix the hours of closing in their own immediate districts at either nine, ten, or eleven o'clock at night,—a privilege which Liverpool and a number of other towns took advantage of, and closed public-houses at nine on Sunday nights with beneficial results.

In order to give the Irish Sunday Closing Bill aid and encouragement, the executive of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday deemed it prudent to make no attempt to introduce their bill in the session of 1873, and acted accordingly.

The parliamentary session of 1873 was pro-

ductive of no useful legislation on the drink question, and the hopes of the friends of temperance were doomed to disappointment in the results of the general election of 1874.

The executive committee of the Irish Sunday Closing Association were in the midst of maturing their arrangements for bringing public opinion to bear upon parliament, when, on the 24th of January, 1874, the startling intelligence of the dissolution of parliament was announced. The committee at once took steps to bring the subject of Sunday closing prominently before the electors, and as one means drew up an address to the "electors of Ireland," which was advertised in the leading Dublin, Belfast, and Cork newspapers, besides being issued as a handbill and placard, 50,000 copies of the former and 10,000 of the latter being immediately distributed in every part of Ireland. Circulars were also sent to every known friend of the movement, asking them to make the question a test one with candidates; and the agent and secretary of the Association were actively engaged in trying to rouse friends in different localities to a due sense of the importance of immediate action. During the short period covered by the election the most incessant and arduous work was maintained; and although the cause lost some of its most prominent supporters, including Sir Dominic Corrigan, Mr Jonathan Pim, Sir Thomas M'Clenre, and Lord Claud Hamilton, the general result was highly satisfactory. On a careful analysis of the result of the election being made, it was found that between sixty and seventy members had been returned who were in favour of the principle of Sunday closing, whilst about fifteen only could be set down as absolutely hostile, the remainder maintaining neutrality on various grounds.

In February, 1874, the new, or "Publicans' Parliament," as it was afterwards termed by some, was the response of the country to the interference of the previous one with the claims and privileges of the drink-selling and drink-loving portion of the electors.

In the speech from the throne it was clearly stated that a revision of recent legislation on this subject was at once to be made. Immediately after this announcement, the new home-secretary (Mr. Richard Assheton Cross) was waited upon by deputations from publicans, brewers, and beer-sellers, who laid a full statement of their views before the government. The home-secretary replied that

the measure to be brought forward would be framed in the interests of the public and not of the publicans; but to what extent this was so the sequel fully proved, for most assuredly the drink-sellers' interests were considered most. On the 18th of April, 1874, a deputation from the friends of temperance was introduced to the home-secretary by Mr. Hugh Birley, M.P., who was supported by Sir Thomas Bazeley, Bart., M.P., Mr. E. G. Davenport, M.P., and Mr. William Whitworth, M.P. Mr. Cross stated some of his objections to Sunday closing, which were met, and further information given, by the honorary secretaries of the Central Association and others. After this interview preparations were made for carrying on the agitation, and pressing the English Sunday Closing Bill before the House of Commons.

In due course the government measure was introduced, and its character was such that it met with considerable opposition, not only from the combined forces of the temperance party, but from quarters most unexpected. The second reading was only carried by the government consenting to leave the hours of sale an open question to be afterwards dealt with. Petitions were poured into the house from all sides against the policy of the government; nevertheless the bill, in a modified form, was passed, and the result was an immediate opening of the floodgates of drunkenness, vice, and immorality.

By this measure three miles was fixed as the minimum distance to qualify a man to be considered a *bona-fide* traveller, and the effect of this, especially in the neighbourhood of railway-stations, was to increase the number of Sunday-drinkers enormously. The limitation of the powers of the magistrates in the granting of grocers' licenses was also a fruitful source of evil, inasmuch as localities previously free from public-houses and beer-shops, and remarkable for order and sobriety, were made quite the reverse, as large numbers of shop-keepers became traffickers in intoxicating liquors; and the law was such, that if the applicant was a person of good character, and his house sufficiently rated, the magistrates had no power to refuse the license, even though all the other householders in the district should petition against it.

As Sir Dominic Corrigan had declined to enter upon another parliamentary contest, and retired at the general election in 1874, the

executive of the Irish Sunday Closing Association had to select a new leader, and find members to endorse their bill. The choice fell upon Professor Richard Smyth, M.P. for Londonderry, who promptly responded to the invitation by consenting to take whatever place the committee assigned to him. Immediately upon the opening of parliament in March, 1874, the Irish Sunday Closing Bill was introduced, and was endorsed by Mr. R. Smyth, the O'Connor Don, Viscount Crichton, Mr. W. A. Redmond, Mr. T. A. Dickson, Mr. Edmund Dease, Mr. William Johnston, and Mr. J. P. Corry.

Thus every political and religious party in the country was represented. The date fixed for the second reading of the bill was May 5th. On the 1st of that month, a deputation, consisting of twenty-seven members of parliament and others, waited upon Sir Michael Hicks-Beach, Bart., M.P., chief secretary for Ireland, and was introduced by the Right Hon. Colonel Taylor. A memorial, entering minutely into the position of the question, and representing the state of public opinion on the subject, was read by Mr. Henry Wigham, one of the hon. secretaries of the Irish Sunday Closing Association, and was supported by Professor Smyth and several members of parliament and other gentlemen.

Sir Michael Hicks-Beach replied in terms that were so ambiguously worded as to convey no definite promises, but yet appeared to be favourable to the movement. His subsequent action in the matter, however, proved how vain and futile are the hopes grounded upon the utterances of government officials. On the 5th of May there was a large attendance of Irish members, but other business prevented the introduction of Professor Smyth's bill that night, or even that session. After consulting his friends Mr. Smyth withdrew the bill, and placed an abstract resolution, covering the principle of Sunday closing, on the notice paper of the House of Commons. Friday, May 8th, was fixed upon, when, in a speech of remarkable ability, Professor Smyth put the movement on an impregnable basis, and gained the admiration (if not the votes) of many members of the house. The motion was ably supported by the O'Connor Don, Messrs. T. A. Dickson and T. Connolly, whilst Sir Michael Hicks-Beach, Lord Charles Beresford, Mr. Phillip Callan, and Major O'Gorman spoke against it. Many hon. members who were

present on the 5th of May did not expect that the question would be again introduced that session, and had left town, yet, as it was, forty-two Irish members voted and paired for the motion, and only ten against.

Mr. C. H. Wilson, M.P. for Hull, agreed to take charge of the English Sunday Closing Bill, and introduce it during the session of 1874. The bill was read a first time on the 16th of April, and the second reading fixed for May 6th, but was postponed until the 26th of June. On that date Mr. Wilson was prevented from being present owing to the death of a relative, therefore it was put down on the notice paper for July 10th. The pressure on the time of the house at this advanced period of the session was so great that there was no hope of success, and the bill was accordingly withdrawn on the 14th July.

During the parliamentary sessions of 1875 and 1876 Sir Wilfrid Lawson introduced his Permissive Bill, and interesting debates were held on the motion for the second reading. In both instances he was defeated, the majority against the bill in 1875 being 285, and in the following year 218, so that a large proportion of the members of parliament were opposed to the measure.

On the 8th of February, 1875, Mr. C. H. Wilson introduced his English Sunday Closing Bill for the second time, and Tuesday, June 2d, was fixed for the second reading, but the Irish Sunday Closing Bill having been talked out by Mr. Wheelhouse, M.P. for Leeds, on the 5th of May, it was resolved by the friends of the English measure to give the promoters of the Irish bill a chance to resume their debate on the 2d of June. The English bill was therefore postponed to the 30th June, and again further postponed to July 28th, when it was withdrawn in favour of the Government Shipping Bill for the Protection of Seamen. During the course of this session of parliament 3313 petitions, with 371,254 signatures, were presented in favour of the English and Irish Sunday Closing Bills.

In order to elicit the opinion of the householders of Dublin, Belfast, Cork, Limerick, Waterford, and Londonderry, a house-to-house canvass was carefully carried out, with the result as at top of next column. This canvass attracted universal attention, not only throughout Ireland, but in England and Scotland. The petition movement was also carried on with vigour and earnestness beyond any

	Total House- holders' Vote.	For Sunday Closing.	Against.
Dublin,.....	28,181	25,077	3,104
Belfast,.....	26,086	23,277	2,809
Cork,.....	10,671	9,172	1,499
Limerick,...	5,924	5,292	632
Londonderry,	3,731	3,082	649
Waterford, ..	3,620	3,425	195
	<hr/> 78,213	<hr/> 69,325	<hr/> 8,888

LICENSED TRADERS' VOTE.

For Sunday Closing,.....	830
Against „ „	735

previous effort. In all, 247,053 Irish petitioners prayed that the Sunday Closing Bill might become law; 48 corporations and boards of town councillors and 117 boards of guardians prayed to the same effect—these being supported by 70,000 English petitioners.

Notwithstanding all the efforts of the Licensed Grocers and Vintners' Society to counteract the effect of this petition movement, during the whole of the session only eighty-eight petitions, with 66,195 names attached, were presented against the bill. Under the auspices and by the direction of the Irish Temperance League, public meetings were held at Belfast, Armagh, Coleraine, Lurgan, Dungannon, Ballymoney, and other towns. A great working-men's demonstration was held in Phoenix Park, presided over by Mr. A. M. Sullivan, M.P., and attended by over 10,000 working men.

On the first day of the session of 1876, viz. February 8th, Professor Smyth gave notice that on the following day he would move for leave to introduce his bill, which was read a first time on Wednesday, February 9th; but the ballot gave a most unfavourable date and position for the second reading, and after fruitless efforts to secure a better position, the bill was withdrawn, Professor Smyth giving notice of his intention to take the sense of the house on the following resolution: "That in the opinion of this house it is expedient that the law which forbids the general sale of intoxicating drinks during a portion of Sunday in Ireland should be amended, so as to extend to the whole of that day."

On the evening of May 12th, the most memorable debate in the history of the agitation took place. The Irish members mustered in great force, more than four-fifths of the entire representation being in the house. Professor Smyth displayed most remarkable ability and power in opening the debate, and was



1 MOTHER STEWART, Ohio, Pres. of Springfield Women's League, a remarkable Worker in the "Women's Whisky War." 2 Mrs. E. J. THOMPSON, Hillsboro, Ohio, Originator of the "Women's Whisky War." 3 Mrs. SUSANNAH E. PECK, New York. 4 Mrs. ANNIE WITTENMEYER, Pennsylvania, first Pres. of Woman's National Christian Temp. Union. 5 Mrs. LUCY WEBB HAYES, wife of ex-President of United States. 6 Miss FRANCES E. WILLARD, Illinois, Corresponding Secy. Woman's National Christian Temp. Union. 7 Mrs. MARY H. HUNT, Boston, Massachusetts, Superintendent of U.S. Woman's World Christian Temp. Union.

admirably supported by the O'Connor Don, who seconded the motion. Sir Michael Hicks-Beach, chief secretary for Ireland, delivered a laboured speech against the resolution, and concluded by announcing that the government would be prepared, if the motion were withdrawn, to introduce a bill by which two hours would be taken off the present hours of sale. But this proposal met with a very cold reception, and Mr. A. M. Sullivan, M.P. for Louth, made a most telling speech in favour of the motion. He was succeeded by John Bright M.P. for Birmingham, who delivered one of the best speeches he had uttered for some years, concluding with an emphatic appeal to the government to choose whom they would obey—"the banded conspiracy of English drink-sellers, or the eloquent voice of the whole Irish nation;" while Mr. W. E. Gladstone practically closed the debate in a strongly sympathetic speech. The division took place at half-past twelve o'clock on the morning of the 13th of May, the result being: For the resolution, 224; against it, 167;—majority for total Sunday closing, 57. The effect of the debate and division was electrical. Next day "the defeat of the ministry" was the leading topic of every newspaper in the kingdom, and the whole question was at once elevated into the region not only of practical but immediate politics.

After ascertaining that the government would neither introduce a bill nor promise to afford facilities for doing so, Mr. Smyth gave notice that he would reintroduce his bill, and despite the opposition of Mr. Callan, it was introduced and read a first time on the 14th of June, 1876, and July 12th fixed for the second reading. When Mr. Smyth made his motion for the second reading, Sir Michael Hicks-Beach rose almost immediately after, and made the announcement that the government intended to accept the division of the 12th of May as equivalent to a division on the second reading, and that consequently they would not oppose the bill at that stage. He, however, intimated that if the bill went further, it would be his duty to introduce certain amendments not then specified. Mr. Gladstone having spoken in approval of the course pursued by the government, the opposition, led on by Mr. P. Callan, proceeded in an endeavour to talk out the bill; but the effort was not successful, and the second reading was carried without a division.

Mr. Smyth now set himself with great determination to accomplish two ends: first, to force the government to declare their policy by laying the proposed amendments on the table; and second, to secure a day for committee.

When the government amendments were laid before the house, they were found to contain the following provisions:—They proposed to exempt all cities and towns of over 10,000 inhabitants from the operation of the bill, and in these places to close all public-houses at 7 P.M. instead of 9 P.M. as at that time. The following cities and towns would thus have been exempt: Dublin, Belfast, Cork, Limerick, Derry, Waterford, Kingstown, Galway, Drogheda, Dundalk, Kilkenny, Wexford, Clonmel, Queenstown, Lurgan, Newry, Sligo. In all seventeen cities and towns, with a population of 765,579, would have been exempted. The remainder of Ireland, with a population of 4,646,798, would have been placed under the provisions of Mr. Smyth's bill. Nineteen counties would have been totally freed from the sale of liquor on Sunday, and ten others would have been free, with the exception of one town in each county, and three counties would have had two towns each excepted. They further proposed to limit the operation of the bill to a period of three years.

These proposals were rejected by the friends and advocates of Sunday closing, who resolved to fight for total and unconditional closing. Large and important meetings were held in Belfast, Newry, Lurgan, and others of the exempted towns, at which vigorous protestations were made against the government proposals. The publicans of Galway, to the number of over one hundred, joined in the protest, the press being also singularly unanimous in condemnation of the government amendments. On the motion for going into committee being formally made on Wednesday, August 2, 1876, the opposition succeeded in talking out the measure. As it was deemed utterly impossible to proceed further with the measure at that period of the session, Mr. Smyth withdrew it, giving notice of his intention to renew the struggle next session.

We now come to a most remarkable period in the history of the movement in America. Much as was the excitement created by the Washingtonian movement of 1840, this new development created an amount of popular interest, and led to results beyond all previous

efforts. It was commenced in a singular manner, and was both novel and exciting in its operations.

In or about the year 1833 a drunkard's wife was struggling to clothe, feed, and educate her five helpless children. Notwithstanding abuse and want, we are told that this was a home of prayer. Finally Mrs. Lewis, with other women, paid a visit to the saloon-keeper who sold her husband drink, and they prayed with and for him, beseeching him to give up his cruel business. Their prayers were answered, the husband was reclaimed, and the result seen after many days.

In December, 1873 (forty years afterwards) Dr. Dio Lewis, son of the above-named—then a prominent educator of the country—was visiting Hillsboro, a little town in Ohio, where he told the people the blessed results of his mother's prayers, and asked any who were willing to follow her example to rise. Nearly every person in the house rose. A meeting was appointed to be held in the Presbyterian church at nine o'clock the next morning.

Dr. Lewis was a guest at the mansion of ex-Governor Trimble, father of Mrs. E. J. THOMPSON, "a most cultivated, devoted, Christian woman, mother of eight children." Mrs. Thompson was not present at the lecture, but "prepared," as she writes, "as those who watch for the morning, for the first gray light upon this dark night of sorrow. Few comments were made in our house upon this new line of policy until after breakfast the next morning, when, just as we gathered about the hearthstone, my daughter Mary said very gently, 'Mother, will you go to the meeting this morning?' Hesitatingly I replied, 'I don't know *yet* what I shall do.' My husband, fully appreciating the responsibility of the moment, said: 'Children, let us leave your mother alone, for you know where she goes with all vexed questions,' and pointing to the old family Bible, left the room. The awful responsibility of the step that I must needs next take was wonderfully relieved by thought of the 'cloudy pillar' and 'parted waters' of the past; hence, with confidence, I was about turning my eye of faith 'up to the hills' from whence had come my help, when, in response to a gentle tap at my door, I met my dear Mary, who, with her Bible in hand and tearful eye, said: 'Mother, I opened to the 146th Psalm, and I believe it is for you.' She withdrew, and I sat down to read the wonderful

message from God. As I read what I had so often read before, the Spirit so strangely 'took of the things of God' and showed me new meaning, I no longer hesitated, but, in the strength thus imparted, started to the scene of action.

"Upon entering the church I was startled to find myself chosen their leader. The old Bible was taken down from the desk, and the 146th Psalm read. Mrs. General M'Dowell, by request, led in prayer, and, although she had never before heard her own voice in a public prayer, on this occasion 'the tongue of fire' sat upon her, and all were deeply affected. Mrs. Cowdan, our Methodist minister's wife, was then requested to sing to a familiar air,

'Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears;
He will lift up thy head;'

and whilst thus engaged the women (seventy-five in number) fell in line, two and two, and proceeded first to the drug-stores and then to the hotels and saloons."

"Thus this first brave, consecrated company went out to do duty for God and humanity in the Women's Crusade. Till the middle of the following June they visited the saloons almost daily. One man, a druggist, selling illegally, and refusing to discontinue, a 'tabernacle' was built in front of his store, where, day after day, the women held a continuous prayer-meeting from early morn till late at night. An injunction was procured by him through the courts, and the women sued for \$19,000 damages, resulting in good, because it arrested the attention of the entire country. This delayed the street work, as the women did not desire to defy the law, but other temperance work was actively engaged in" (*American Centennial Volume*, pp. 706-708).

From the same source we learn that two days after Dr. Lewis first spoke in Hillsboro on "Our Girls," he lectured in Washington Court-house, an adjoining town, where he talked after the same manner. The next day a large company assembled in the church, and a similar plan of action was determined upon, Mrs. M. G. CARPENTER being chosen president. She drew up an appeal, which was afterwards used in many other states as well as in Ohio. On the following morning, after an hour of prayer, "forty-four women filed slowly and solemnly down the aisle of the church, and started forth

upon their strange mission with fear and trembling, while the male portion of the audience remained at the church to pray for the success of this new undertaking, the tolling of the church-bell keeping time to the solemn march of the women as they wended their way to the first drug-store on the list (the number of places within the city limits where intoxicating drinks were sold was fourteen—eleven saloons and three drug-stores). Here, as in every place, they entered singing, every woman taking up the sacred strain as she crossed the threshold. This was followed by the reading of the appeal and prayer, then earnest pleading to desist from their soul-destroying traffic and to sign the dealers' pledge.

"Thus, all the day long, going from place to place, without stopping even for dinner or lunch, till five o'clock, meeting with no marked success; but invariable courtesy was extended them.

"The next day an increased number of women went forth, leaving the men in the church in prayer all day long. On this day the contest really began, and at the first place the doors were found locked. With hearts full of compassion the women knelt in the snow upon the pavement to plead for the divine influence upon the heart of the liquor-dealer, and there held their first street prayer-meeting.

"The Sabbath was devoted to a union mass-meeting. Monday, December 21st, is one long to be remembered in Washington as the day upon which occurred the first surrender ever made by a liquor-dealer of his stock of liquors of every kind and variety to the women, in answer to their prayers and entreaties, and by them poured into the street. Nearly a thousand men, women, and children witnessed the mingling of beer, ale, wine, and whisky as they filled the gutters and were drunk up by the earth, while bells were ringing, men and boys shouting, and women singing and praying to God who had given the victory.

"On the fourth day the campaign reached its height, the town being filled with visitors from the adjoining villages and all parts of the country. Another public surrender, and another pouring into the street of a larger stock of liquors than on the previous day, and more intense excitement and enthusiasm.

"In eight days all the saloons, eleven in number, had been closed, and the three drug-stores pledged to sell only on prescription.

"Early in the third week the discouraging

intelligence came that a new man had taken out a license to sell liquor in one of the deserted saloons, and that he was backed by a whisky house in Cincinnati to the amount of \$5000 to break down this movement. On Wednesday, January 14th, the whisky was unloaded at his room. About forty women who were on the ground followed the liquor in, and remained holding an uninterrupted prayer-meeting all day and until eleven o'clock at night.

"The next day—bitterly cold—was spent in the same place and manner, without fire or chairs, two hours of that time the women being locked in while the proprietor was off attending a trial. On the following day, the coldest of all the winter of 1874, the women were locked out, and stood on the street, holding religious services all day long.

"Next morning a tabernacle was built in the street, just in front of the house, and was occupied for the double purpose of *watching* and prayer during the day, but before night the sheriff closed the saloon, and the proprietor surrendered.

"A short time after, on a dying bed, this four-days' liquor-seller sent for some of these women, telling them their songs and prayers had never ceased to ring in his ears, and urging them to pray again in his behalf; so he passed away."

When Dr. Lewis visited the town, about a month after, he was met by 1000 persons, with a band of music, when drinkers and Christians testified their joy in the destruction of the liquor traffic. From here the work spread from town to town.

In Waynesburg, where there had been open saloons for seventy-six years, every one was closed.

In Xenia, a city of 10,000 people, the women laboured untiringly for six weeks, and at the end of the second week twenty-five out of forty-seven saloons were closed. One saloon-keeper met them with strong opposition, having fiddling and dancing going on during the prayers. He was supported by wholesale dealers, who promised him liquors free of cost as long as the struggle lasted.

Hour after hour the women, keeping guard on three sides of the house, continued their singing and praying, until at last the man was wearied, and, amid the ringing of church-bells, and the laughing and crying, singing and thanksgiving of the people, barrels of beer, whisky, and brandy were poured together

into the street. He at once opened a meat market, and was well patronized.

In Elysia, where there were sixteen saloons, a great work was done. At the first surrender Mother Monteith, a very aged, frail woman, and a most exemplary Presbyterian, prayed before the multitude like one inspired.

In Madisonville three saloon-keepers tried to drive them away by flooding the sidewalks with water; but the neighbours tore up their carpets, and brought them to cover the pavement where the godly women knelt.

In the larger cities the work was more difficult. In Columbus, the capital of the state, the press was opposed to the crusade, yet under the leadership of Mrs. S. V. Dessellum the women laboured heroically day after day for several weeks. An invitation was given to the public to attend the opening of a saloon where "crusade water" was to be given away, and hither the crusaders went. The proprietor was so angry that in his rage he seized the president and injuriously assaulted her. He was arrested, but at the earnest request of the woman he had insulted was released.

In Cincinnati forty-three devoted women, led by Mrs. S. K. Leavitt, the wife of a clergyman, were publicly arrested for obstructing the sidewalk, and lodged in jail. Here, with the spirit of their Master, they ministered at once to the criminals about them, telling, as they had done upon the street, the "old, old story of Jesus and His love."

In Cleveland a great work was done. Pledge-books containing property-holders', citizens', and dealers' pledges were circulated, when over 5000 women signed a pledge neither to use intoxicants nor offer them as a beverage, and over 10,000 signatures were taken to the other pledges. Of this part of the work we let Mrs. Bolton tell her own story:—

"The question was constantly asked, 'Will the women of a conservative city of 150,000 go upon the streets as a praying band?' The liquor-dealers said, 'Send committees of two or three and we will talk with them, but coming in a body to pray with us brands our business as disreputable.' The time came when the Master seemed to call for a mightier power to be brought to bear upon the liquor traffic, and a company of heroic women, many of them the wives of most prominent clergymen, led by Mrs. W. A. Ingham, a woman of wonderful energy, courage, and devotion, said, 'Here am I; the Lord's will be done!'

"On the third day of the street work, the whisky and beer interest seemed to have awakened to a full consciousness of the situation. Drinkers, dealers, and roughs gathered in large numbers on the streets to wait for the praying women. A mob, headed by an organization of brewers, rushed upon them, kicking them, striking them with their fists, and hitting them with brickbats. The women were locked in a store away from the infuriated mob, who, by the arrival of more police, were dispersed, cursing and yelling as they went. The next day, taking their lives in their hands, a larger company of women went out, and somewhat similar scenes were enacted. Meantime public meetings, called in the churches, were so crowded that standing room could not be found. The clergy as one man came to the front. Business men left their stores and shops, ministers their studies, and a thousand manly men went to defend the praying women. Foremost amongst these was Rev. A. J. F. Behrends, and some others, whom Cleveland is proud to honour. The military companies were ordered to be in readiness, resting on their arms, the police force was increased, and the liquor interest soon made to feel that the city was not under its control. The mob never again tried its power.

"For three months, with scarcely a day's exception, the praying bands, sometimes with twenty in each, working in various parts of the city, sometimes with five hundred, quietly and silently, two by two, forming a procession over a quarter of a mile in length, followed by scores in carriages who could not bear the long walks, went from saloon to saloon, holding services where the proprietors were willing, and in warehouses which were thrown open to them, or in vacant lots near by when they were unwilling. Those were wonderful days, when a city was baptized by continuous prayer; when women, forgetting the luxury and ease of their homes, went down to these places of desolation to save those for whom Christ died. Men took off their hats and often wept as the long processions went by. Little children gathered close to the singers, and, catching the words, sang them months after in their dingy hovels. Haggard women bent their heads as they murmured with unutterable sadness, 'You've come too late to save my boy, or my husband!' Many saloon-keepers gave up the business and never

resumed it. Many who had lost all hope because of the appetite that bound them, heard with joy from women's lips the glad tidings of freedom in Christ, and accepted the liberty of the gospel. During these three months 1100 saloons were visited again and again, besides numerous hotels, wholesale houses, drug-stores, club-houses, &c.

"Meantime the prominent men of the city, determined to enforce the laws, and using the plan of the government in ferretting out crime, employed detectives, and soon obtained 900 indictments against liquor-sellers, and cases for wronged women and children, under the Adair law, covering \$150,000."

Other states caught the inspiration, and the crusade was carried on in Indiana, Illinois, Iowa, Nebraska, Kansas, California, Oregon, and Massachusetts.

This important crusade, which began with such enthusiasm in the village of Hillsboro, Ohio, at the end of 1873, had a brief career. It spread like a prairie fire through seven states of the Union, consuming thousands of bar-rooms and drinking saloons; but like a prairie fire it soon passed away, and the last condition of the country was worse than the first. Where one drinking place had been blotted out ten sprang up to take its place, so that many of the friends of temperance were discouraged, and the enemy mocked.

But the effects of this crusade were not to be entirely lost to the temperance cause. In the summer of 1874 a number of energetic women gathered for a holiday on the shores of Lake Chautauqua, and there decided that the idea embodied in the Woman's Crusade should not die. They held a meeting, appointed committees, decided upon a plan of organization, and issued a call for a grand national convention, to be held in the city of Cleveland on the 18th November, 1874. The result was that delegates from almost every state in the Union met in that city. They framed a constitution, adopted the name of the Woman's National Christian Temperance Union, and elected as their permanent officers Mrs. Annie Wittenmeyer of Pennsylvania, president, Miss Frances E. Willard of Illinois, corresponding secretary, and Mrs. W. A. Ingham of Ohio, treasurer. The methods of this new organization included the old crusade plan of prayer and persuasion, but they added three new features which have proved of the greatest importance in the development of the

organization. They arranged that each local society should be a miniature of the national organization, that a paper should be established, and that an appeal should be made to the women of the whole world. At the Newark Convention of 1876 the advocacy of women's suffrage was added to the objects of the Union.

And what are the results of this modern crusade by women since its conception sixteen years ago in the city of Cleveland? Its members visit prisons and poorhouses, and exhort the unfortunate to repentance and new effort; they establish homes and hospitals for inebriates; they seek to banish alcoholic liquor from fairs, encampments, and exhibitions, by providing wholesome refreshments; they seek to influence public opinion by lectures and conventions; and they have despatched missionaries all over the globe. An immense publishing establishment has been organized in Chicago, where books, leaflets, and the *Union Signal*, the paper of the society, is issued. In America there are now 10,000 local unions, with a membership of a quarter of a million, besides an equal number of adherents and honorary members, and the Union is at present building a national temple in Chicago, which is estimated to cost £220,000.

But this crusade has not been confined to the United States. From the appeal to woman-kind at the Cleveland Convention has grown a world-wide organization, which now embraces the British Women's Temperance Association, the Canadian Women's Christian Temperance Union, and various associations in the Sandwich Islands, China, India, and Japan. The third president of this Woman's Christian Temperance Union was Mrs. Margaret Bright Lucas (a sister of the English statesman, John Bright), and her confreres in the order have been Mrs. Sasaki of Japan, the Pundita Ramabai of India, Mrs. Letitia Youmans of Ontario, and Lady Henry Somerset.—(Condensed from *The Cosmopolitan*, July, 1891.)

In 1876, as representative of the Grand Lodge of Scotland I.O.G.T., Mrs. Margaret Parker of Dundee visited America, and made the acquaintance of Mother Stewart—a lady who had been a remarkable worker in the "women's whisky war"—and induced her to visit Great Britain.

Mrs. Mary C. Johnson, president of the Brooklyn Women's Crusade, and Mother Stewart, president of the Springfield Women's

League, visited Great Britain, and addressed numerous meetings in various parts of the three kingdoms, Mother Stewart taking the largest share of the work, addressing meetings in England, Scotland, &c.; and the result was the formation of the British Women's Temperance Association, which has done, and continues to do, a grand work amongst the women of this country.

The first practical step was taken during the sittings of the English Grand Lodge of the I. O. G. T., held at Newcastle-on-Tyne, April, 1876, when Mrs. Margaret B. Lucas, Mrs. Parker of Dundee, and Mrs. Woyka, met a number of influential ladies of Newcastle and district, and originated the "British Women's Temperance Association." Mrs. Parker was elected president; Mrs. David Richardson, treasurer; and Mrs. Thomas Pumphrey, secretary.

Mrs. Parker was sent as a delegate to the Women's International Convention at Philadelphia, where she was elected president of the larger organization, and returned home full of enthusiasm and energy. Aided by a number of equally earnest and laborious workers, the Association took deep root, and branches were formed in various parts of the country. In 1877 it was deemed advisable to remove the head-quarters of the Association to the metropolis of England, and place it under new officials, &c. It received the patronage of the Dowager Countess of Aberdeen, the Hon. Lady Mount Temple, Lady Jane Ellice Louisa, Marchioness of Waterford, Lady Eardley Wilmot, and others. The ex-president, Mrs. Parker, was an able and eloquent speaker, and an ardent worker. After the death of her husband, she went out to labour in America.

In 1877 Mrs. Lucas of London became president, and her tact, talent, grace, and bearing, combined with great zeal, proved of immense value to the Association. The avowed objects of the society were "the formation of a union or federation of the women's temperance societies existing in various parts of the country, and to form others. Its work is, by example and personal influence, to endeavour to reform the intemperate; to discountenance the drinking customs of society, especially amongst women; to induce households to abandon the use of alcoholic beverages; to discourage the introduction of wine on festive occasions; to hold drawing-room meetings; to get up

women's petitions on any great temperance question; and such other matters as may appear calculated to further the cause of temperance." The Association has proved itself a powerful ally in these respects, and especially in the petition work, as ladies are much more successful than the sterner sex, and more determined to accomplish the task they have undertaken.

The British Women's Temperance Association is a wide-spread total abstinence society, with a large number of affiliated branches doing valuable service to the cause. It has a prayer-union, in which members have the option of being enrolled, and it is a most admirable and energetic Christian temperance organization worthy of the sympathy and support of all true-minded temperance reformers.

On the 4th February, 1890, the tidings were conveyed to many a sorrowing heart that Mrs. Lucas, the beloved president of the Association, and also president of the International Association, had been called to her rest. She was seventy-one years of age.

LADY HENRY SOMERSET, the present president of the British Women's Temperance Association, was elected to that office in May, 1890. She was born in 1851, and is the eldest daughter of Earl and Countess of Somerset, Eastnor Castle, Ledbury, Herefordshire. Upon the death of her father she inherited the large family estates. In 1872 she married Lord Henry Somerset, second son of the Duke of Beaufort. In December, 1885, her ladyship manifested her sympathy with and interest in the temperance movement by signing the pledge in the village of Eastnor along with forty of the people on her estate.

The British Women's Temperance Association is deeply indebted to the late Mrs. FOWLER, hon. secretary till her death in 1879, and since then to her talented daughter, JESSIE ALLEN FOWLER, who succeeded her mother, and as hon. secretary for over ten years has been indefatigable in her exertions.

Mrs. Fowler was one of the first women to practise medicine and surgery in America, and after her arrival in England she served for three months as obstetrician on the staff of the New Hospital for Women in the Marylebone Road. She was a clever lecturer, an earnest student of science, and possessed a sweet and womanly character, so that her daughter ever had before her a model of rare excellence, and was led to follow her example and enter

the field of medicine. Miss Fowler was pursuing her studies with zeal, when the prolonged absence of her father in America led her to come to the front as a phrenologist, and her conduct of the work during his absence was so successful that she never relinquished an active share in it. The whole family seem to have devoted themselves to this study. Her late uncle, Mr. O. Fowler, was a phrenologist of repute; and her aunt has for some time presided over the establishment founded in New York by her father.

Miss Fowler is an enthusiastic and able advocate of phrenology, and a constant contributor to the *Phrenological Magazine*, and author of *Physical Culture, Physical Education, The Early Development of our Children, Medical Profession for Women*, and other works. Her father, Mr. L. N. Fowler, the famous professor of phrenology, author and lecturer, is an earnest, able, and popular advocate of temperance principles, whose lectures are always full of interest. It goes therefore without saying, that Miss Fowler in this respect also is a worthy daughter of worthy parents, and deems the inculcation of true temperance an essential part of her work.

Miss MARTHA HOLLAND, secretary of the Association, is a lifelong abstainer, and one of a large family whose parents were among the early teetotallers who *trained* their children in thorough temperance principles. Her public temperance work commenced in Banbury in the year 1870, when she became a member of the committee of the Band of Hope, retaining her membership in it until she left that town for London in 1883.

During four years of the time Miss Holland filled the office of hon. secretary to the Band of Hope, being the first lady elected to that post. In 1872 she became a charter member of the Banbury Lodge of Good Templars, of which order she has ever since been an active member, frequently holding office in both Subordinate and District Lodge. In 1883 Miss Holland was appointed secretary to the British Women's Temperance Association, and upon her removal to London was presented by the United Temperance Societies of Banbury with a present and a handsome illuminated address.

In May, 1889, at a meeting of the executive committee of the British Women's Temperance Association, Mrs. Lucas, president, presented to Miss Holland a gold watch and chain "in

recognition of her efficient and faithful services as their secretary."

At the autumn conference of the Association, held at Great Yarmouth in November, 1886, Miss Holland read a short but very interesting paper on "Shopkeepers' Licenses: a Fruitful Source of Intemperance among Women," which was printed, published, and widely circulated by the Association, both in the *Journal* and in tract form.

MRS. LOUISA STEWART, treasurer of the Association, was born in London in the year 1817, and has for many years been an active, energetic temperance worker. At the formation of the Association in 1876 she was elected a member of the executive committee, and has been a frequent attendee at its meetings. In 1878 she was elected to the office of treasurer, and such has been the confidence reposed in her that she still retains that office to the entire satisfaction of the committee and members. In addition to the duties of this office, she has rendered valuable service to the Association by her able contributions to the press, being one of the writers of the *Monthly Letter*, which for a time preceded the *British Women's Temperance Journal*; and she is also the author of several of the Association's publications.

For several years Mrs. Stewart was the active president of the Stoke-Newington and Clayton branches of the Association, and a few years ago inaugurated, and still leads, the work done by the London branches among the "Travellers" at the World's Fair in the Royal Agricultural Hall, Islington, and which includes the first school ever formed for the "Travellers'" children.

MARY E. DOCWRA is a member of an old family belonging to the Society of Friends, who have long been active workers in the temperance movement in and around Kelvedon, a village in Essex, where she was born in the year 1849. Miss Docwra is a life-long abstainer, and has been for many years an active worker in the cause, especially in connection with the Independent Order of Good Templars. In the years 1881 and 1882 she held the office of Grand Worthy Vice Templar in the English Grand Lodge, and for eleven years performed the arduous duties of district secretary, energetically and faithfully devoting her attention to the office. She was reluctantly compelled to resign owing to ill health, when the members testified their appreciation

of her services by presenting to her an illuminated address and a silver inkstand.

In May, 1883, Miss Docwra was elected a member of the national committee of the British Women's Temperance Association, and during the later years of the life of the late president, Mrs. M. B. Lucas, she, at her request, undertook the chief work at its business meetings, and thus wonderfully relieved Mrs. Lucas during the time of her weakness and inability. After the death of Mrs. Lucas Miss Docwra was unanimously invited by the executive to accept the office of president of committee, the office she now holds.

In May, 1888, Miss Docwra prepared a paper entitled "How Women can assist Local and Imperial Legislation," which was read at the conference of the British Women's Temperance Association that month, and was afterwards published and largely circulated by the Association. Previous to this Miss Docwra had rendered valuable service by the publication of a very useful *Non-alcoholic Cookery Book*, and in other ways she has done good service to the movement.

MRS. JANE M. AUKLAND is a native of London, born in the year 1836. In early womanhood she was induced to sign the pledge for the sake of a "weak one," and was thus led to give her attention to the temperance question. In 1878 Mrs. Aukland was invited to a drawing-room meeting held in connection with the women's work in Stoke-Newington, at which addresses were delivered by the late Mr. Samuel Bowly, president of the National Temperance League, Mrs. Stewart, Mrs. Scholefield, and others. Her interest was stirred, and she at once became a member of the local branch. Soon afterwards she was invited to join the executive of the British Women's Temperance Association, under the presidency of Mrs. Margaret Bright Lucas, and accepted the invitation. Here Mrs. Aukland found a congenial sphere of usefulness, often speaking in favour of teetotalism at drawing-room and other meetings, not confining her operations to this special organization, but heartily co-operating with kindred societies.

Mrs. Aukland has been specially active in the formation of branches of the British Women's Temperance Association, and otherwise promoting its interests. She has also been instrumental in establishing coffee-carts for the supply of cheap refreshments to the labouring classes, as much as £500 a year

having been taken at the four carts under her own supervision. In all these labours she has had the hearty sympathy and aid of her husband, Mr. J. L. Aukland, who is not only an active temperance man, but treasurer of the Congregational Total Abstinence Society.

The British Women's Temperance Association, Scottish Christian Union, was formed in 1877, for the purpose of extending the temperance cause, and improving the moral and religious condition of the people. The efforts of this association, as its name implies, are confined to Scotland, and its success has been such that there are now over 50 affiliated branches, with a membership that exceeds 7000.

During the first years of its existence the ladies connected with this society resident in Edinburgh visited the public-houses there, and spoke plainly to the publicans and salesmen about the iniquity of their trade. A few of the men thus addressed were rude, but the greater number were civil to the visitors, while several of the salesmen were so impressed with this direct appeal, that they endeavoured to find other occupations.

Latterly the chief efforts of the society have been directed to extend branches throughout Scotland; to rescue the victims of intemperance, especially among girls and young women; and to control the liquor traffic by petitioning the local magistrates and parliament in favour of all restrictive measures. A Working Girls' Club has been started in Edinburgh by Mrs. Inglis, mothers' meetings are held in various parts of that city, and there is also an annual social meeting for domestic servants. Rescue work is also undertaken by means of direct personal dealing with the drunkards at their homes, or by visitation at the Rescue Home, the Reformatory, the Medical Dispensary, the infirmary ward for inebriates, or in the cells occupied by female prisoners. In the Brownshland Temperance Home for Women effort has been successfully made for fourteen years to reform women who have fallen into habits of intemperance. Entrance to the Home is made voluntarily by the inebriates, and the charge is seven shillings per week, payable in advance. During the year 1891 the association was fortunate in securing the services of Miss Wallace, Glasgow (daughter of the well-known Rev. Dr. Wallace), as their organizing agent. She has already done excellent work in forming branch societies in various districts of the country.

CHAPTER LVII.

LOCAL OPTION AND PROHIBITION IN CANADA. 1872-1888.

Canadian Sunday Closing Act—Commission of Inquiry—Canada's Local Option Law, or Scott Act—Scope and Powers—First adopted at Fredericton—Appeal to Supreme Court—The New Law Sustained—New Licensing and Popular Veto Act—Its Provisions—No Plea for Compensation—Voting upon the Act up to April, 1885—Scott Act in Athabasca—Liquor Traffic Prohibited on the Railways—A Prohibitory Territory—Temperance Colonization Society—Legislature of Nova Scotia Refuses a Licensing Bill, 1887—J. M. Skinner's Report—Defeat of Scott Act Repealers in Parliament—*Manchester Examiner and Times* Commissioner on Temperance in Canada—W. S. Caine's Testimony—Special Sales of Liquors—Prohibition Convention at Montreal.

The Dominion of Canada, roused to the importance of total abstinence by the labours already recorded, gave their government no rest until they passed a Sunday Closing Act, and also a Saturday Evening Closing Act, by which the common sale of intoxicating liquors was prohibited from Saturday night to six o'clock on Monday morning. It also closed all liquor shops on the day of elections. In 1874 the temperance sentiment had become so strong that the governor-general was empowered by parliament to appoint a commission of inquiry to visit the states of Maine and Vermont and others in America where prohibitory liquor laws were in force, and ascertain the exact condition of affairs. He selected as one member of the commission, Mr. F. Davies, a barrister, who was neither a prohibitionist nor a teetotaler, and Mr. J. W. Manning, a member of the temperance party in favour of prohibition. These two gentlemen conferred together, and resolved to gather information that would not be liable to the shadow of suspicion, getting the witnesses to put their statements into writing, or sign them when read over. They took evidence from every person able and willing to give it, without knowing or asking whether they were for or against prohibition. Amongst the witnesses were governors, ex-governors, secretaries of state, clergymen of all denominations, officers of the army, senators, members of congress, judges of the supreme courts, district attorneys, mayors, ex-mayors, aldermen, overseers of the poor, municipal councillors, jailers, magistrates, city marshals, editors, chiefs of police, employers of labour, and influential citizens.

The evidence thus collected by this commission was laid before the governor-general

and parliament, and was considered in the subsequent session, both in the Senate and in the Canadian House of Commons, and a resolution was passed declaring that the report afforded incontestable proof that a prohibitory law was the only effectual remedy for the evils of intemperance, and that it was the duty of government to introduce such a law into Canada. This resolution was carried in the Senate, or Canadian House of Lords, by a vote of twenty-five to seventeen. In the Commons the vote was not taken directly upon the resolution, but upon a side matter, yet the voting was seventy-two for and eight against, showing a very large majority.

In accordance with this resolution a bill was prepared by the Hon. W. Scott, and introduced as a government measure at the opening of the session of 1878. It was read a second time without a division on the 2d of May, and on the 6th was read a third time and passed. Its character is thus briefly set forth by the *Canada Witness* of May 23d, 1878:—

"The act is an additional recognition of the necessity for legislative action with reference to the liquor traffic. In its preamble the desirability of promoting temperance in the Dominion is clearly stated. The new act repeals the Dunkin Act in the entire province of Quebec, except in the counties of Argenteuil, Missisquoi, Richmond, and Brome, and the local municipalities where the Dunkin by-law is now in force; these counties and municipalities can continue to enjoy the advantages of the Dunkin Act so long as they see fit to do so, but when once repealed it ceases to be applicable to them, and cannot again be submitted. The new act may be voted upon in any of the counties where the Dunkin Act is now in force, and if adopted, it *ipso facto* repeals the Dunkin

Act so far as that county is concerned. It applies only to cities and counties, a county being defined as including every place, except a city, within the territorial limits of the county, and also a union of counties where united for municipal purposes. The difficulties experienced under the Dunkin Act, in consequence of the forms to be observed by officers of municipal bodies, are entirely removed, inasmuch as the act is to be brought in force through the governor-general instead of through municipal councils. The first step to be taken in any county where the submission of the act is desired, will be to obtain the signatures of at least one-fourth of the electors to a petition (forms of which will probably be furnished by the Alliance); the petition, when duly signed, to be deposited with the sheriff, or registrar of deeds, for public examination for ten days, then forwarded to the governor-general through the secretary of state, with evidence that the necessary forms have been complied with. On receipt of such petition his excellency issues a proclamation, naming a date on which a vote will be taken, and giving instructions as to the mode of proceeding. The vote is to be by ballot, and to be taken throughout the county or city in one day. The act contains satisfactory arrangements for taking the vote, and provides for the prevention of corrupt practices and the preservation of the peace in connection therewith; it also prohibits the sale of liquor during the day of voting. A majority of the electors voting decides whether or not the law shall be adopted in any city or county, and the decision so reached is unalterable for a period of three years. In the event of the law being adopted, a petition of one-fourth of the electors, and a vote of a majority of those voting, is necessary to secure its repeal. Where thought desirable to submit the act, the vote must be taken at least one hundred and fifty days before the expiration of the annual licenses, at which time, if adopted, it comes into operation. The act prohibits the common sale of intoxicating liquors, but affords opportunities for obtaining wine for sacramental use, and liquors for medicinal or manufacturing purposes. Even in these respects the sale is stringently guarded, and the number of persons who under any circumstances may sell is very limited. Cider producers, licensed brewers or distillers, and licensed wholesale merchants or traders may

sell in quantities of either eight or ten gallons (according to circumstances), but only to persons authorized to sell by retail as above, or to those who will carry the same beyond the limits of the county, or any adjoining county in which the act is in force. A person who sells or keeps for sale liquors is liable to a fine of fifty dollars for the first offence, one hundred dollars for the second offence, and two months' imprisonment for the third. An employé is held equally guilty with the principal. The collector of inland revenue in the district is charged with enforcing the law, but prosecutions may be brought by or in the name of any person. Right is given to search places where there is reason to suspect liquors are kept for illicit sale, and the liquor, with kegs, barrels, &c., may be forfeited and destroyed. This law is a decided improvement on the Dunkin Act, and we expect its value will be thoroughly tested in several counties before long."

It is an interesting fact that the first place in Canada which adopted the Scott Act was not a rural district, but a capital city—the city of Fredericton in the province of New Brunswick. For the first few months it worked so well that it aroused the liquor interest to the most determined and organized action for its destruction. A liquor-seller named Russell was twice convicted of an offence against the act, and then appealed to the supreme court. The case was carried to the supreme court of Canada, and on the plea that the Canadian parliament had violated the constitutional rights of the inhabitants of Fredericton in passing the Temperance Act, he refused to obey, and therefore it was necessary to appeal to the judicial committee of the privy-council of Great Britain, and on the 23d June, 1882, this appeal was dismissed with costs, and the Canada Temperance Act sustained.

At the instigation of the liquor interest the question of the adoption or repeal of the act was a second time submitted to the vote of the inhabitants of Fredericton, when, despite all opposition, the act was adopted for another period of three years by a majority of forty-one votes. After the decision of the privy-council a number of places adopted the act with most satisfactory results.

In 1883 a new licensing and popular veto act for Canada was passed, and came into force, January, 1884, which is characterized by the following special features:—

(1) The commissioners are free from the suspicion of being partisans. The board consists of three members, one of whom is the county judge; another, the warden of the county, or mayor of the county; while the third is appointed by the government; and these appoint the inspectors. (2) It is in advance of all previous acts in the manner of obtaining licenses. Every applicant, not a licensee, has to get a petition signed by one-third of the ratepayers in his polling subdivision; all names of applicants and the houses they intend to open are thoroughly advertised, as also the time of meeting of the commissioners; any ten ratepayers having the right to petition against any application, and appear before the board to urge their reasons; all meetings of the board for the granting of licenses are open to the public; and a petition lodged against any application, signed by two-thirds of the ratepayers in the polling district or subdivision, absolutely vetoes the granting of the license. Further, the seller of intoxicating liquor is to give securities and bonds for \$800, or about £160, and the names of the sureties are to be kept in the inspector's register for reference. (3) The number of licenses is limited according to population, viz.: four for the first 1000, and one for each additional 500. The maximum limit for shop licenses is one for each 400 for the first 1200 of population, and one additional for each 1000 people thereafter. (4) No vessels are allowed a bar license. A vessel may take out a license to supply *bona-fide* passengers, and then only at table during regular meals. No bar is allowed, no sale of any kind to the crew, and no sale for tippling purposes to even actual passengers. (5) This act prohibits the sale of intoxicating liquors to young people under sixteen years of age, and that from one end of the Dominion to the other. (6) It separates groceries and liquors; and prohibits any new license being issued for the sale of liquors with other merchandise. It enacts that all existing licenses of that kind should expire, outside of cities and towns in 1887, and in cities and towns in 1890. Within six years from the first operation of the act the sale of liquors was to be separated from that of all other articles, from one end of Canada to the other. (7) The penalties of this act are very effective. Forfeiture of license follows conviction for any offence against several clauses of the act, and follows conviction for second

offence against others, and also follows third conviction against all other clauses of the act; and any person whose license has been forfeited shall not be granted a license for two full years thereafter. (8) This act shuts up every bar on the day of any Dominion, provincial, or municipal election from 6 A.M. until the following day at 6 A.M. It also requires an increase in accommodation for taverns, making the bedrooms six in number instead of four as under previous acts. (9) In this act the principle of local option is adopted. It invests the people with the power of vetoing all licenses for any municipality less than a county or city. A majority of three-fifths of the persons actually voting is required for this purpose, and if gained no license can be issued thereafter for one year, and not then unless the prohibitory law be repealed by a similar three-fifths. This puts a much-needed and longed-for protective weapon in the hands of the people of the municipalities.

Another very important feature is a provision made for prohibiting the sale of liquor to any person who, by excessive drinking, wastes or lessens his estate, injures his health, or endangers the peace and happiness of his family. It gives a husband or wife, a father, mother, curator, tutor, or employer of any one under twenty-one years of age, who has contracted the habit of drinking to excess, the right of serving notice upon sellers of liquor not to supply such liquor to the wife or husband, the son or daughter, the ward, pupil, or employé, who is addicted to excessive drinking, under penalty of suspension of license for six months for first offence, and forfeiture of license for second offence. It likewise provides against the taking of pledges in payment for liquors, or the taking of wearing apparel, household goods, tools, &c., by the seller in any way as payment for liquors sold; and it has valuable provisions for detecting and punishing adulteration of liquors.

The *bona-fide* traveller question is overcome by the provision in the act which prohibits all sale at or opening of bars in hotels on Sunday, prohibits the supplying of liquors to guests in their rooms, and allows simply the actual *bona-fide* guests residing in hotels to be furnished with liquors in the dining-room, to be used at the two principal meal hours, and at no other time or place. Forfeiture of license follows a conviction for violation of this provision.

The question of compensation is not raised,

but is literally ignored. Sir Leonard S. Tilley, in conversation with an English visitor, said, "Oh, that is no difficulty whatever with us in Canada. We license men, not houses, with a distinct understanding that the license is granted only from year to year, hence no vested interests can centre in public-house property, and no claims for compensation can possibly arise."

The following particulars, taken from the *Canada Citizen* for September, 1885, give a summary of the totals of the voting upon the act up to April 3d, 1885:—"Whole number of contests, 72; whole number of victories, 60; whole number of defeats, 12."

In July, 1884, the Scott Act was carried in Athabasca by a majority of over 1200. This is a French colony, and grave fears were entertained as to the result of the vote; but through the efforts of the Hon. Wilfrid Laurier and Mgr. Lafleche and their supporters, the above result was accomplished.

Encouraged by so signal a victory, the Rev. Father Martineau headed a crusade, and carried the assault up to Montreal, and hopes were entertained that more than one-half of the French country would be under prohibition.

Another proof that Canada is far in advance of the mother country is afforded in the fact that most of the railways are free from the liquor traffic. The Grand Trunk Railway, which operates over 3000 miles of road, excludes intoxicating liquors from all its stations, and prohibits any of its servants from using strong drink while on duty. The Canadian Pacific Railway goes farther still. It not only proscribes the use of alcohol by its officials while on duty, but also requires total abstinence from them when off duty, on pain of instant dismissal.

In the constitution of the North-West Territories, reaching from Lake Ontario to the Pacific Ocean, and covering a vast area of land, the government embodied an actual prohibition of the sale of intoxicating liquors, which it was expected would be for all time. When it was proposed to attach a portion of this territory to the province of Manitoba, which did not then enjoy a prohibitory law, the inhabitants of the part proposed to be annexed memorialized the legislature at Ontario that such change might not take place, because it would deprive them of the blessings of prohibition. In this "North-West Territory" the manufacture, importation, and sale

of alcoholic stimulants are absolutely prohibited, and with most beneficial effects.

"A Temperance Colonization Society" was formed under powers conferred by a grand charter from the Federal government. This society proposed to fill a tract of land two million acres in extent with settlers, who would engage neither to make, import, or sell intoxicating liquors of any kind for all time to come. The head offices were in Toronto, and the land selected was situated on the Saskatchewan River, in the most fertile part of the North-West Territory.

In the Nova Scotia Legislature, on the 24th March, 1887, a member moved the second reading of a bill re-establishing saloon licenses, but could not get any one to second his motion. Finally, the premier seconded it as a matter of courtesy. When a vote was taken only the mover and seconder voted for it. The premier admitted that prohibition would soon be an accomplished fact in Canada, and advised liquor dealers to prepare for the inevitable.—(*Alliance News*, 1887, p. 286.)

In the summer of 1887 Mr. J. M. Skinner, of Beckenham, Kent, England, was in Canada, along with Mr. Jesse Hawkes, of Aylesford, inquiring into the practical working of the Scott or Canada Temperance Act, and the *Alliance News* of July 9th, 1887, contains a lengthy report from the pen of Mr. Skinner, in which he says that "two-thirds of this vast country is under prohibition. There are 139 counties and 23 cities in the Dominion, 81 of which have taken votes on the Scott Act, resulting in 58 counties and 5 cities adopting it." He then goes on to give a brief statement of the provisions of the act, and its enforcement in the towns of Prescott, in Grenville county, on the St. Lawrence; Halton, Ontario; Guelph, Ontario; &c., and adds: "It was proposed in parliament, last Monday, at Ottawa, to repeal the act, when only 38 voted for repeal, and 145 in favour of the act. It was then moved to allow beer and wine to be sold under the act, but that amendment was also defeated by 136 to 48, clearly proving that parliament recognizes the powerful sentiment in favour of local prohibition."

In November, 1887, a travelling commissioner of the *Manchester Examiner and Times* was engaged in making inquiries into the liquor question in Canada, and his report to that journal (reprinted in the *Alliance News*, December 24th, 1887) is deeply interesting.

He says: "The most surprising statement I have heard in the Dominion was from the lips of the editor of a leading New Brunswick paper, at the close of a long conversation on political matters. He said, as I was leaving him, 'By the way, you may be interested to hear the opinion that in three more parliaments from now the whole of Canada will be a prohibition country.' This astonishing statement, coming from an unusually intelligent and well-informed man, led me of course to investigate the basis of such a forecast. 'Are you a teetotaler yourself?' I inquired. 'Yes,' he replied, 'I am, and you will naturally discount my judgment on such a question in consequence of that; but when you go to Ottawa and Toronto, inquire of the leaders of the prohibition movement there, and you will find that they fully confirm my statement.'"

The commissioner, acting upon this advice, had an interview with Mr. J. J. Maclaren, Q.C., one of the foremost and ablest advocates of prohibition in the Dominion, from whom he learned full particulars of the aim, object, and results of the Canada Temperance Act, some of which he enumerates, and concludes with this observation:—"Making allowances, however, for all the natural tendency on the part of Mr. Maclaren to make the wish father to the fact and the forecast, there remains in his statement more than enough, beyond a shadow of a doubt, to show that Canada is in a unique position as regards the enforcement of temperance by legislation, and to signalize her for the admiration and envy of temperance reformers the world over."

In December, 1887, Mr. W. S. Caine contributed to the *Barrow News* a long and able article on "The Temperance Movement in Canada," which was republished in the *Alliance News* (December 31, 1887, pp. 875-6). In this article Mr. Caine gives a synopsis of the Canada Temperance Act (which we need not reproduce), and then proceeds to give the following particulars:—

"Nova Scotia has 18 counties and 1 city, of which 13 counties have adopted the act. Manitoba has the act in force in 2 counties out of 5, and the temperance party in Winnipeg, the capital, are about to test it there for the first time. Prince Edward Island has 3 counties and 1 city, all under the act. Ontario has 38 counties and 11 cities; 25 counties and 2 cities have adopted the act. Quebec has 56 counties and 4 cities. Five counties only have adopted

the act, but a considerable portion of Quebec is under prohibition through a provincial act.

"British Columbia has five parliamentary constituencies, but the temperance party is so feeble, and the liquor interest so rampant, that the act has never yet been tested in the province. The sale of liquor to *Indians*, nearly half the population, is forbidden by the laws of British Columbia under severe penalties, thus giving a protection to Indians withheld from their less fortunate white fellow-citizens."

It may be well to state here that the Scott Act permits *persons specially licensed* to sell liquors by wholesale in quantities of not less than ten gallons, or, in case of ale or beer, eight gallons, and only to druggists or persons whom they have good reason to believe will carry it to, and have it consumed in some place where the Scott Act is not in force. Druggists are only permitted to sell liquor for medicinal, sacramental, or manufacturing purposes in quantities of not less than one pint. For medicine a medical certificate is required, and for sacramental purposes the certificate of a clergyman; for other purposes, one signed by two justices of the peace.

On the 3d and 4th July, 1888, a great convention of prohibitionists was held in the city of Montreal, when 175 delegates were registered as follows:—Quebec, 69; Ontario, 103; Lower Provinces, 2; England, 1; total, 175. These covered the following organizations, associations, and churches:—Quebec branch of the Dominion Alliance, Nova Scotia branch of the Dominion Alliance, County Alliance of Women's Christian Temperance Union, Royal Templars of Temperance, Independent Order of Good Templars, Sons of Temperance, Scott Act Association, Young Men's Prohibition Club, Methodist Conference, Church Temperance Society, Canada's New Party, Gospel Temperance Union of England. A motion in favour of forming a third political party in the interests of prohibition was defeated by 109 to 60, the majority being in favour of united action as recommended by the committee of the convention.

Unhappily some six towns and counties which had been under prohibition in 1886 reversed their policy and adopted the Crooks License Act, the result being the return of those scenes of drunkenness and demoralization to which they had for some time been strangers.

CHAPTER LVIII.

TOTAL ABSTINENCE IN THE AUSTRALIAN COLONIES.

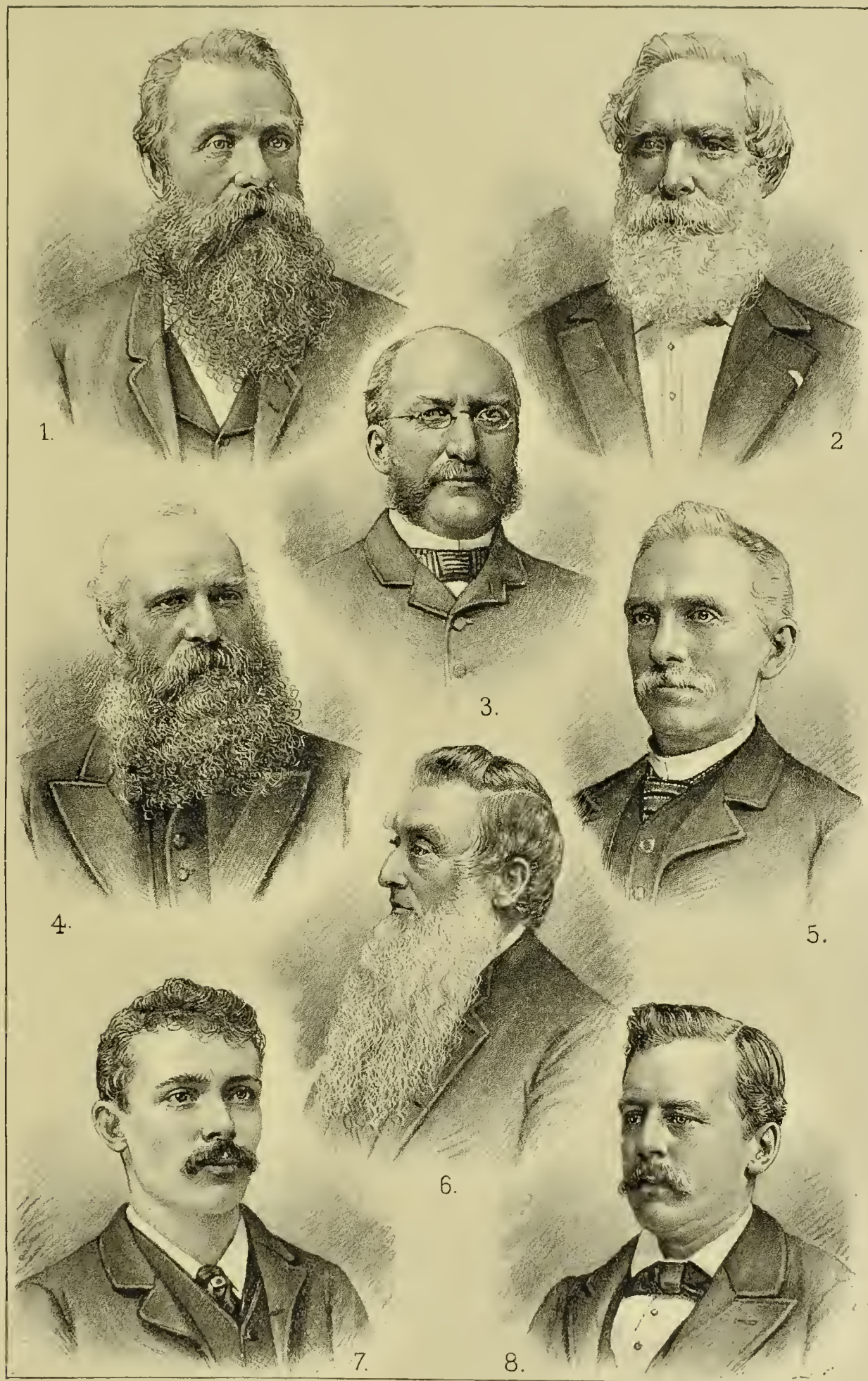
Hon. Richard Heales and the Temperance Society—Melbourne Total Abstinence Society—Work of Captain and Mrs. Dalgarno—Father Mathew Association—The Old Temperance Hall—J. G. Burt—Maine-law Agitation—Matthew Burnett's Great Mission Work—Melbourne New Temperance Hall—Napier Street Hall—Sandhurst Hall—International Exhibition—Temperance Conference—Order of Rechabites—Hon. James Munro—Hon. Wm. M. K. Vale—Hon. D. Ham—J. W. Meaden—J. W. Hunt—Rev. A. R. Edgar—G. Hughes—T. Smith—R. Baker—D. Fletcher—W. Bell—F. Corlett—John Singleton, M.D.—James and Mrs. Merson—A. Fraser—T. Ferguson—W. Humble—C. Fullwood—M. L. Hutchinson—The Brothers Ruddock—E. W. Binder—W. and G. Howat—Rev. D. O'Donnell—John Vale—T. E. Edwards—G. P. Barber—Hon. J. Nimmo—H. Crispin—G. Martin—W. M'Nicoll—A. Stewart—S. Mauger—Rev. H. Wallace—Victoria and Licenses—Permissive Bill—New Licensing Act—Reduction of Licensed Houses—Palatial Coffee-palaces in Melbourne—The Victorian Drink Bill—New South Wales Pioneers of Temperance—Sir George and Lady Gipps—Revs. R. Hill and J. Saunders—E. Hunt—Victorian Alliance Temperance Hall—Rev. Francis B. Boyce—Sons of Temperance—J. Roseby—John Osborne—Independent Order of Good Templars—Independent Order of Rechabites—New Licensing Law—Local Option League—Parliamentary or Drink Commission—Drink Bill—Sunday Closing.

In Chapter xxxi. we gave a few particulars of the introduction of teetotalism into Australasia, and mentioned a few of the early workers. We have recently been favoured with authentic official documents, published in Australia, which enable us to give further details, and also brief sketches of the active workers who have carried on the work during the past fifty years.

From *Temperance in Australia*, published in 1888, we learn that the Hon. Richard Heales "never allowed the Tuesday night weekly meeting of the Melbourne Total Abstinence Society to lapse. Speakers might be absent, audience there might be none, but at least the doors should be opened, the hall lit, and the pledge-book in its place. Looking back through the mist of years," says J. W. Meaden, "it seems to me a strange picture of patient heroism. The strong, quiet, earnest man, with talents that enabled him to fill with credit the foremost position in our infant state, keeping his lonely vigil in the shabby, dimly-lighted hall, lest haply from the revelling crowd that surged up and down the adjoining thoroughfare some wanderer should break away, to seek the safe and quiet paths of temperance and truth. The patient watcher has gone to his rest, the old hall has been demolished to give place to a statelier edifice. They existed in a smaller day than ours, but they nobly filled the measure of their usefulness, and have left behind them a record

which it would ill become us to willingly let die."

The Melbourne Total Abstinence Society was established February 22d, 1842, its meetings being held in the Scots school-house, kindly granted free of charge through the favour of the Rev. James Forbes. During the first year thirty-nine meetings were held, and 226 members enrolled, the total expenses amounting to £9, 18s. 3d., and the income £10, 6s. 11d., in addition to the sum of £21 collected as the nucleus of a fund for the erection of a temperance hall. At the first anniversary, held February 22d, 1843, Mr. Heales, sen., was appointed president, Mr. Heales, jun., secretary, and Mr. Knox, treasurer. At the public meeting the chief speaker was MRS. DALGARNO, wife of CAPTAIN DALGARNO, of the ship *Arab*, then lying at anchor in Hobson's Bay. Through her labours a number of females signed the pledge, and became active workers in the society. Mrs. Dalgarno addressed several large meetings on a vacant piece of ground in Collins Street, over which Mr. Richard Heales presided. She was an eloquent and pathetic speaker, apt in her use of nautical phrases, and strongly opposed to smoking as well as drinking. She counselled young girls to refuse to walk with sweethearts "who carried a light at their figure-heads." In 1844 and 1845 she made a second and third visit to Melbourne, when the members and friends of the Temperance



1 PETER McLEAN, Vice-Pres. Brisbane Total Abstinence Society.

2 GEORGE WILLIAM COLE, Adelaide, one of the Founders of the

Adelaide Total Abstinence Society.

3 EDWARD J. H. KNAPP, J.P., Hon. Sec. Local Option League, New South Wales.

4 Hon. JAMES MUNRO, ex-Premier of Victoria.

5 J. W. MEADEN, Melbourne, Editor of the *Alliance Record*.

6 Rev. JAMES

BICKFORD, Adelaide, ex-Pres. S. Australian Total Abstinence League and Band of Hope Union.

7 JOHN VALE, Organizing

Secretary Victorian Alliance.

8 Hon. SYLVANUS J. MAGAREY, M.D., B.S., M.L.C., President and one of the Founders of

the South Australian Alliance.

Society presented her with a gold medal. She again returned to England, and laboured successfully in Sunderland.

During her visits to Australia she held meetings in Launceston, Tasmania, when she and her husband had sometimes to be escorted to their ship by bands of stalwart friends lest they suffered injury from their enemies. In 1855 they settled down in Williamstown, and devoted themselves to the promotion of temperance, religion, &c. Mrs. Dalgarno died in 1878, at the age of seventy-three years; the captain survived her, and was reported as living in 1888.

In 1844 a society was formed in Collingwood, and one at Brighton in 1846, as branch societies; while in the same year the Roman Catholic inhabitants of Melbourne formed a Father Mathew Association, numbering over 300 members.

The Melbourne Total Abstinence Society persevered in its efforts to secure a building as a home for the association, and the Melbourne Temperance Hall was erected in Russell Street, and opened with a tea meeting. To counteract the influences of the music-halls connected with the drink-shops, Saturday evening concerts were held, and as the charges for admission were low, they proved very successful, and have been carried on for over thirty years, thus keeping up the interest and materially aiding the funds of the society.

As the city of Melbourne grew in proportions, and eventually became the metropolis of Victoria, the society's operations were enlarged, until it was necessary to erect more commodious premises.

In 1852 Mr. J. G. BURTT, of London, England, who was one of the first teetotallers in the English metropolis, and had been an active worker there, settled in Melbourne, and inaugurated a series of open-air meetings for the promulgation of teetotal principles on the Melbourne wharves. He carried them on successfully for many years, until old age compelled him to relinquish the work in favour of Mr. George Hughes, an honorary worker of great energy and ability. Mr. Hughes found able co-workers in Messrs. Coombe, Dale, Thomas, and others.

In 1857 the Temperance League of Victoria was established under the presidency of the Hon. Richard Heales, and for some years it did successful work, the annual conferences and festivals forming special features, the

former being held in the Temperance Hall, and the latter in the old Exhibition Buildings.

In 1853 a Maine-law agitation was inaugurated at Melbourne, and for some years the movement was vigorously carried on by a special organization, on the basis of the English and American prohibition societies. By this means strenuous efforts were made to act upon the legislature with some amount of success, when unhappily a commercial panic brought the society to ruin.

In 1863 a great impetus was given to the movement by the arduous and zealous labours of a young man from Yorkshire, England, named MATTHEW BURNETT, since known as the "Father Mathew of Australia."

When a youth Mr. Burnett was employed by the firm now known as Messrs. W. Rowntree and Son of Scarborough. The principal of the firm, Mr. Rowntree, took a warm interest in young Burnett, and finally succeeded in persuading him to sign the teetotal pledge and give his attention to the movement. He became a useful and successful worker, but becoming infected with the emigration fever, in 1862 he went out to Australia. He gave his best attention to the temperance question, and laboured with great success in Melbourne and towns in South Australia, extending and widening his operations, until in 1872 he was obliged to revisit his native country, in order to try to recover his health. He spent some little time in England, and again went out to Australia, where he laboured with zeal and energy until April, 1890, when he was again compelled to return to England to recuperate. So exhausted had he become, that his medical advisers prescribed for him a total cessation from the work of public speaking, lest an entire loss of voice should ensue. On landing in England he made his way to Scarborough, where he was warmly welcomed. With renewed health, he is about to return to Australia.

In 1871 the new Temperance Hall, Russell Street, Melbourne, was erected upon the site of the old building. The new hall is an imposing building, and an ornament to the city. Its total cost, including recent additions, was £12,000. The main hall is capable of seating 2000 persons, and there is a small hall, also lodge and committee rooms, library and reading-rooms, offices, &c. In the front portion of the building is the temperance book-room, which is rapidly assuming large

proportions, the sales during the first seven years having exceeded £4400; the stock of books, Band of Hope requisites, &c., in 1888, being estimated at £2400.

There is also a commodious and handsome temperance hall in Napier Street, South Melbourne, which with the land is valued at about £2500. It comprises a large hall for public meetings, a handsome lodge-room, and various smaller rooms for committee and other purposes. It is vested in trustees and managed by a committee, and is the property of the South Melbourne Temperance Society. The society also possesses a hall in York Street valued at £1000.

The temperance hall at Sandhurst, Victoria, was erected by the Bendigo Total Abstinence Society in 1857, at a total cost of £1471. It comprises a hall capable of seating 450 persons, a capacious lodge-room, reading-room, and free library containing nearly 1500 volumes of scientific, historical, biblical, temperance, and general literature.

In 1880 the Melbourne International Exhibition was held, and the friends of temperance thought this an opportune time for the holding of a conference of temperance workers, and arranged accordingly. Delegates attended from all the Australian colonies, and interesting papers were read and addresses delivered, which were subsequently published in a memorial volume. One of the results of this conference was the establishment of the Victorian Alliance, on precisely the same lines as the United Kingdom Alliance for the Suppression of the Liquor Traffic.

Valuable aid had been rendered to the movement by the establishment in 1847 of the Independent Order of Rechabites, the first tent being opened that year in Melbourne. The Order soon spread, until, in 1890, there were in the whole of the Australian colonies over 400 tents, with nearly 21,000 adult members, and a considerable number of honorary members and members' wives and widows.

The temperance cause in Australia will ever have to acknowledge its indebtedness to the men who, during the decade commencing 1851, left the mother country, many of them ardent teetotallers, anxious to find "a lodge in the vast wilderness," where drink's oppression might never reach them more; and though they have not succeeded to the full extent of their wishes, they have done grand work for temperance, religion, and humanity. We are

enabled to give brief biographical sketches of many of these Australian temperance workers.

The HON. JAMES MUNRO, M.L.A., president of the Victorian Alliance and of the Melbourne Total Abstinence Society, Past District Chief Ruler of the Rechabites, &c., stands in the forefront of the temperance men in the Australasian colonies. He was born at Glen Dubh, Sutherlandshire, Scotland, in 1832, and was educated in the village of Armadale. At the age of sixteen he removed to Edinburgh, where he learned the trade of a printer, and joined the Temperance Mutual Improvement Society, of which he continued a member until he emigrated to Victoria in 1858. He at once took a front place on committees of the Teetotal, Rechabite, Good Templar, Local Option, and other societies; and, although strongly opposed by the publicans, secured an easy victory at the poll. In the Australian parliament he has done immense service for temperance and prohibition principles.

The HON. WILLIAM MOUNTFORD KINSEY VALE has long been a prominent figure in the front ranks of Australian temperance workers. He was born in London, England, August 10th, 1833. In 1853 he arrived in Melbourne, and after being some years in business he entered public life, and has contested sixteen elections and been returned twelve times to parliament. He has been a member of several cabinets, and was commissioner of public works 1866-67-68; commissioner of customs 1868-69 and 1871-72; and attorney-general and minister of justice 1880.

At the International Temperance Conference in 1880, Mr. Vale proposed the resolution in favour of establishing the Victorian Alliance. He has been a total abstainer since 1847, and has always strongly opposed compensation to the liquor-vendors. He is considered one of the most eloquent advocates of temperance in Australia, and is president of the Band of Hope Union and a prominent member of the Independent Church.

The HON. DAVID HAM is a native of Cornwall, England, born November 4th, 1830, and arrived in Victoria in 1849. In October, 1856, he signed the teetotal pledge with Mr. G. M. Garratt at Geelong, and ever since has been an active worker in the cause, assisting in forming temperance societies, Bands of Hope, &c., in the Smythesdale and Scarsdale districts. He was commissioned J.P. in 1876, and became one of the representatives of the

province of Wellington. Mr. Ham is a most effective speaker.

J. W. MEADEN was born in London, England, August 12th, 1840, and arrived in Melbourne in 1854. He was one of the founders of the Victorian Alliance in 1881, and is the corresponding secretary and editor of the *Alliance Record*. He is a poet of no mean order, as witness the cantata poem sung at the opening of the Melbourne International Exhibition of 1880, Australian Temperance Hymn, &c. He was one of the most active promoters of the temperance conventions of 1880 and 1888, and an ardent advocate for the establishment of a temperance hospital for Victoria.

J. W. HUNT, J.P., chairman of the executive committee of the Victorian Alliance, is a grand example of men who have risen from the ranks. In 1852, when he was a boy of thirteen years, he arrived with his parents in Melbourne. His father only lived five months after his arrival, and, prostrated by the shock, his mother sickened and died a year later, leaving four children, of which he was the eldest. By the aid of kind and friendly hands the children kept together, and finally were all comfortably settled in life.

In 1854 Mr. Hunt went to Sandhurst (then called Bendigo), and in the following year to Castlemaine, to work in the establishment of Messrs. W. M. K. and R. T. Vale. In 1860 he commenced business in the same town, but did not continue there long, and again returned to Melbourne, where he joined the commercial staff of the *Age* newspaper. In January, 1871, he established the Modern Permanent Building Society, which proved to be a great financial success. Soon after the formation of the Victorian Alliance he became one of its subscribers, and on the death of Mr. John Toon he was induced to accept the office of chairman of the executive. Up to this time he was not a personal abstainer, but his inquiries into the liquor question led him to become a decided and vigorous reformer, and one whose services have been of immense value to the movement.

The REV. A. R. EDGAR is an Irishman by birth, born in Tipperary, April 8th, 1850, who with his parents came to Victoria in 1855. He is practically a life abstainer, for at the age of eleven years he signed the pledge and joined the Band of Hope. At sixteen he entered the order of Rechabites, and two years later the Sons of Temperance. In 1869 Mr.

Edgar became a local preacher in connection with the Western Church, Stawell, and was an active, useful temperance advocate. He entered the Wesleyan ministry, after the usual preparation, in 1874, and has travelled in several circuits, in each of which he has gained a reputation for fearless and consistent advocacy of temperance principles. In 1887-88 he took a prominent part in the agitation for the prohibition of the liquor traffic, and is often engaged in addressing temperance meetings. He is also an energetic Good Templar.

GEORGE HUGHES, of Melbourne, was born at Armagh, Ireland, in 1837. At an early age he was convinced that strong drink was one of the chief causes of the distresses of his native land, and identified himself with the temperance party. In 1854 he arrived in Victoria, and visited New Zealand in 1861, returning to Melbourne in 1871. For eight years, as a voluntary worker, he conducted an open-air meeting every Sunday afternoon on the Melbourne wharves. When the harbour trust authorities prohibited meetings here, he established a successful mission on the pier at Port Melbourne, and Sunday evening meetings in the Melbourne Temperance Hall. He is an active Good Templar, holding a position on the executive; he is also on the executives of the Band of Hope Union, the Gospel Temperance Mission, and the Victorian Alliance. He is a vigorous speaker, and has given special attention to temperance physiology.

THOMAS SMITH, M.L.A., is a native of Warwick, England, and arrived in Victoria in 1856. After spending a few years in Tasmania, he settled in 1871 in South Melbourne, and became a successful and popular business man. He is a town-councillor, a justice of the peace, and a parliamentary representative for Emerald Hill, South Melbourne. He has been long known as an earnest temperance worker.

RICHARD BAKER, M.L.A., was born in the Isle of Wight, Hants, England, in 1830, and arrived in Melbourne in January, 1854, being at that time a staunch teetotaler and a Rechabite. He at once identified himself with the movement in his new home, and removing to Ballarat conducted meetings in the open air, established Bands of Hope, working-men's meetings, a Rechabite Tent, and took an active part in the formation of the Ballarat District Temperance League. In parliament he takes an active part in the agitation for temperance legislation.

DONALD FLETCHER was born in the parish of Lesmahagow, Scotland, August 26th, 1829, and until about twenty years of age hardly ever tasted intoxicating liquors. In 1854 he determined to emigrate to Australia. After a passage of 109 days he arrived in Sydney in 1855, and about the end of that year settled down at Beechworth, and engaged in mining, in which occupation he employs a considerable number of workmen. For over twenty years he has been an active teetotaler, an officer of the Rechabites, the Good Templar Order, Blue Ribbon Mission; and he also occupies several important public positions.

WILLIAM BELL, J.P., secretary of the Victoria District of the Independent Order of Rechabites, is a native of Wigton, Cumberland, England, and arrived in Victoria in 1854. In 1860 he joined the order of Rechabites, and in 1863 represented Victoria at the Annual Movable Conference held at Tunstall, England. He has long been known in the colony as an active temperance worker, and held office as honorary secretary of the Melbourne Total Abstinence Society, and the same office for the Victorian Band of Hope Union. He takes an active interest in the Victorian Permanent Building Society, which has from the commencement been managed by teetotalers. As a Christian worker he is identified with the Baptists.

FREDERICK CORLETT, J.P., is a native of Liverpool, England, and arrived in the colony in 1854. He is a well-known temperance reformer, having more than once held the office of Grand Worthy Chief Templar of the I.O.G.T. He was the first treasurer of the Victorian Alliance, and is still a member of the executive committee.

JOHN SINGLETON, M.D., Melbourne, may be said to be the "Medical Temperance Apostle of Australia." In an interesting paper entitled "Sixty Years' Medical Experience" (*Temperance in Australia*, 1888, pp. 212-214), he tells his readers that while serving his apprenticeship he was induced on one occasion to take two glasses of whisky. He was sick and sorry next day, and resolved never to use such liquor again. That was in 1824, and for over sixty-six years he has faithfully kept that promise. He was over twenty years of that time in Dublin, and almost single-handed fought for temperance principles. In 1850 he settled in Melbourne, and shortly afterwards became president of the

Melbourne Total Abstinence Society, and lectured throughout the province, forming societies at Warrnambool, Woodford, Koroit, Belfast, Terang, Maryborough, Chinaman's Flat, White Hills, Havelock, Horsham, &c. In 1874 he read a paper before the Melbourne Medical Society on "Alcohol as a Medicine," which was printed in the *Australian Medical Journal* for 1874. In 1878 he read another paper on the "Non-Alcoholic Treatment of Typhoid and other Fevers, successfully adopted for sixteen years in the Free Medical Mission Dispensary, Collingwood," in which he demonstrated the truths he had so long and earnestly advocated. Rechabitism, Good Templarism, the Victorian Alliance, and other temperance and Christian efforts have ever found a warm friend in Dr. Singleton. For many years he has taken an average of 1000 signatures to the teetotal pledge; and although over eighty years of age, in 1886 and 1887 he took 1500 pledges, in each year, in his private and personal efforts in the watch-houses, jails, lodging-houses, the dispensary, and in the back streets and lanes of Melbourne.

JAMES MERSON was born in London in 1826, and became a total abstainer in 1844. He arrived in Melbourne in 1854, and at once threw himself into the warfare against the liquor traffic, becoming a working member of the committee of the Melbourne Total Abstinence Society, taking his place on the platform and at the open-air meetings. For three years he was the active agent of the Ballarat Temperance League, and for a similar period travelling agent for the Independent Order of Rechabites. He has lectured in most of the colonies on temperance physiology and kindred subjects, and has published for gratuitous distribution large quantities of temperance literature. He was awarded second prize for the best essay on the wine question, by the South Australian Total Abstinence League. Mrs. MERSON is also an energetic temperance worker, and authoress of a well-known temperance tale, entitled "*Emily Graham, or the Dawning of Light*." Their son, JOSEPH DAVID MERSON, born in London in 1854, is of course a life abstainer. He has closely studied the question, and is well known as the "Australian Temperance Statistician."

ALEXANDER FRASER, Presiding Officer of the order of the Sons of Temperance for the National Division of Australia, which comprises the colonies of Victoria, South Australia,

Western Australia, and Tasmania, was born at Glasgow, Scotland, Nov. 25th, 1855, and arrived in Victoria in 1864. He joined the total abstinence party in 1870, and in addition to his work in connection with the order of Sons of Temperance, is an active Good Templar, Band of Hope worker, &c.

THOMAS FERGUSON, secretary of the Melbourne Total Abstinence Society, is one of those quiet, plodding workers, whose labours are felt more than those of many who make a noise in the world. He is a native of Edinburgh, born March 3d, 1840, and arrived in Victoria in 1860. He is a Rechabite, a prohibitionist, and one of the founders of the Temperance Book Depot; and an active promoter of the annual examinations on temperance physiology.

WILLIAM HUMBLE, J.P., is a native of Richmond, Yorkshire, England, born April 9th, 1835, and arrived in Australia in 1858. In 1861 he established himself as an iron-founder in Geelong, and soon became one of its honoured citizens. He is practically a life abstainer, signing the pledge when a boy of eight years of age. In 1888 he was elected Mayor of Geelong, and is a Son of Temperance, a member of the Victorian Alliance, &c. MRS. HUMBLE is in full sympathy with him, and in 1888 was president of the ladies' committee in favour of local option.

CHARLES FULLWOOD, Grand Worthy Chief Templar of Victoria, is a native of Birmingham, England, born in 1832, and when he arrived in Melbourne in 1861 he was a well-known temperance advocate. He founded at Brisbane the order of Rechabites, being secretary to the first tent for about seventeen years. On the formation of the Queensland district he was elected district secretary, and held office for fourteen years, being popularly known as "The Rechabite." He also held high office in the Good Templar order, and was for several years secretary of the Brisbane Total Abstinence Society, introducing to that colony R. T. Booth, William Noble, and Mrs. Leavitt. On his settlement in Melbourne he was elected Chief of the Independent Order of Good Templars in Victoria.

M. L. HUTCHINSON, J.P., is a native of Newton-Stewart, Scotland, and in 1853, with his young wife and their first-born son, landed in Sydney, where he assisted in establishing the Glasgow Book Warehouse. In 1860 he removed to Melbourne, having full charge of

the business of which he is now the principal. He is one of the largest importers of temperance literature in the Australian colonies, and has been an active teetotaler for nearly twenty-five years. He has held numerous important public offices—town councillor, and mayor (in 1880-81); is a justice of the peace, an elder of the Presbyterian Church, and his eldest son represented the Victorian Alliance at the London International Congress in 1887.

SAMUEL RUDDOCK was born in London, May 6th, 1836, and arrived in Australia in 1852. He and his brother NELSON RUDDOCK have exercised a widespread influence in behalf of total abstinence in Victoria, and have established and built up successful temperance societies and Rechabite tents. Another brother, the REV. J. B. RUDDOCK, is an active friend of the cause in North Melbourne.

E. W. BINDER was born at Cambridge, England, in 1833, and arrived in Victoria in 1853, staying for a short time in Geelong, then proceeding to the diggings, visiting Forest Creek, Tarrengower, Buninyong, Dunolly, Fiery Creek, Ararat, and other well-known gold-fields. It was in Ararat that he first took part in public matters, as a member of the local mining board. In or about 1873 he became a member of a Good Templar lodge at Haddon; and from that time has been an earnest, laborious worker, chiefly in connection with the I.O.G.T.

WILLIAM HOWAT was born at Old Cumnock, Ayrshire, Scotland, July 8th, 1850, and arrived in Australia in January, 1855. He is a life abstainer, an elder of the Presbyterian Church, and, with his brother, GEORGE HOWAT, is a valued and able worker in every branch of the temperance cause.

The REV. D. O'DONNELL was born in London, England, in 1845, and arrived in Australia in 1852. He is practically a life abstainer, and has been a prominent temperance advocate in the colony for nearly a quarter of a century. He is a most intelligent advocate of local option, and along with the Rev. J. Nicholson debated the question in the town-hall, Adelaide, South Australia, against Mr. E. Ward, M.P., and Mr. H. Taylor, as representatives of the liquor interest. He is pastor of the Congregational Church, Malvern, Victoria, and is a Rechabite, &c.

JOHN VALE, organizing secretary of the Victorian Alliance, was born in London, England, in 1857, and from childhood has been

identified with the temperance movement, Bands of Hope, Good Templarism, Blue Ribbon movement, &c., all having his earnest attention. He arrived in Melbourne in 1882, and at once became identified with the Alliance. He is an efficient speaker, an able writer, and a splendid organizer.

T. E. EDWARDS, chairman of the committee of the Victorian Band of Hope Union, is a native of Malmesbury, Wiltshire, England, born in 1860, and is practically a life abstainer. His first employment was in connection with the clerical branch of the royal navy, where he was exposed to peculiar temptations and dangers, but he remained true to the principles imbibed in the Band of Hope. He arrived in Victoria in 1881, and at once threw himself energetically into Band of Hope work.

G. P. BARBER is one of the foremost and most influential temperance reformers in Western Victoria. He was born in Norfolk, in 1838, and was brought up by a Rechabite father. He emigrated to Australia in 1860, and after seven years' service as station manager for Sir Samuel Wilson of the Wimmera, he bought a station in Queensland, and in 1872 an estate near Warrnambool, where he settled, and became president of the United Total Abstinence Society, which has been very successful.

The HON. JOHN NIMMO, M.L.A., commissioner of public works, Victoria, is a native of Catrine, Ayrshire, Scotland, and arrived in Melbourne in 1853. He settled in South Melbourne, and soon began to take an active part in public affairs. In 1877 he was elected one of the representatives of the district, and has retained a seat ever since. He is a popular advocate of cold water.

HENRY CRISPIN, Grand Worthy Secretary of the I.O.G.T., and chairman of the People's Concert Committee of the Melbourne Total Abstinence Society, was born at Usk, Monmouthshire, September 9th, 1841, and arrived in Victoria in 1854. He is a warm advocate of friendly societies, and has held office in the order of Foresters and the Oddfellows, being permanent secretary of the latter for nearly a quarter of a century. He became connected with the temperance movement in 1879, and in 1881 was elected to the post which he still holds. He is also an active Good Templar.

All these workers have been importations from the old country, and we now proceed to mention a few of those born in the colony.

GEORGE MARTIN, J.P., was born at Melbourne, December 18th, 1839, and is a whole-life teetotaller, signing the pledge when about nine years of age, at the request of his schoolmaster, Mr. Wilson. Removing to Geelong, he became, at the age of eighteen, secretary of the Band of Hope, and was the first Grand Worthy Patriarch, and the first Most Worthy Patriarch, of the Sons of Temperance of Australia, and for fifteen years Deputy Most Worthy Patriarch. He has been a councillor, alderman, and mayor (1884-85) of Geelong, and occupies positions of honour and trust in many departments of public usefulness.

WILLIAM M'NICOLL was born at Richmond, Victoria, August 15th, 1852, and became closely identified with the movement by joining one of the first lodges of Good Templars in Victoria, then transferring to Pioneer Lodge, No. 3, Melbourne, of which he became a prominent member. In 1888 he was district deputy for the Melbourne Central District, and also a member of the Victorian Alliance.

ANDREW STEWART was born in Melbourne, March 24th, 1843, and is a life-long abstainer. He is best known as the editor and proprietor of the *Temperance News*, which he has conducted for over sixteen years. It is the official organ of the Independent Order of Rechabites, and gives special attention to all proceedings of the Order.

SAMUEL MAUGER was born at Geelong, Victoria, November 12th, 1857, and is also a life-long abstainer. He has a peculiarly interesting family record. His grandfather was the founder, and for many years superintendent, of the Palm Tree Tent of Juvenile Rechabites, located at Guernsey, Channel Islands, and his father was superintendent of the same tent. Mr. Manger himself has been superintendent of the largest Juvenile Rechabite tent in Australia, the Rose of Denmark, founded under his auspices. Some two or three years ago Mr. Manger's eldest son was initiated into this tent, and is the fourth generation of Rechabites in the Manger family. Mr. Manger was recently (if not now) president of the National Fire Brigades Association of Victoria, and superintendent and founder of the Clifton Hill Temperance Fire Brigade, the members of which are all teetotallers, and which owns one of the finest volunteer fire-stations in Melbourne. He is also a member of the executive committee of the Victorian Alliance, and an ardent advocate of local option.

The REV. HENRY WALLACE was born in Parramatta, New South Wales, but has spent most of his life in Victoria. For nearly thirty years he has as a pledged teetotaler taken an active part in various forms of temperance work. Originally engaged in scholastic pursuits, he has for over eighteen years been engaged in the ministry of the Methodist Free Churches, and is popular as a preacher and Connexional administrator. He is a Rechabite, an official Good Templar, and was president of a successful Blue Ribbon Society.

When the Australian colonies increased in population and prosperity, it became necessary to separate them into distinct provinces with powers of local self-government. Before the province of Victoria was separated from New South Wales, and was started as an independent colony, a license to sell intoxicating liquors cost £100, and the transfer fee was £50, the publican being obliged to get five householders to testify to his character before the license was granted, and he had also to find sureties for his subsequent good behaviour. It is apparent, therefore, that the high license system is nothing new to them. The fines inflicted on the drunkard were paid over to the benevolent asylums, "and," says Mr. John Vale of Melbourne, "this might be considered one of the earliest efforts to inaugurate the compulsory insurance system." In 1857 the license fee was reduced to £25, and the evil was intensified in 1864 by the single-bottle license and all-night licenses. The granting by parliament of the license fees to the municipal councils encouraged these councils to allow licenses, and by giving the ratepayers a direct interest in the profit of the traffic they were blinded to the evils arising therefrom.

In 1871 Mr. Casey introduced the Permissive Bill, which proposed to confer upon the ratepayers power to prohibit the traffic by a two-thirds vote. An amendment was moved by Mr. Bent to insert the word "new" between the words "no" and "license," making it to read that "no new licenses should be granted." The bill was carried without the amendment, but lapsed in the legislative council. It was brought in again in 1873, and lost on a point of order. In 1876 the first embodiment of the Local Option Bill was obtained, and it was then provided that every three years a vote should be taken in conjunction with the municipal elections, to decide whether public-houses should be increased.

Such a vote was taken in 1879, 1882, and 1885, when, with very few exceptions, the decision was against an increase in the number of public-house licenses. This act, however, contained two provisions which militated against its usefulness: one permitted public-houses containing twenty rooms to be licensed without regard to the ratepayers' vote, and the other enabled the governor in council to declare any district a special licensing district, and thus place it outside the operations of the act. This was virtually giving absolute power to the authorities to ignore the vote of the ratepayers. We are told that it was under these two clauses that many of the licenses existing in 1888 had been granted.

In the autumn of 1885 a new law was passed by the Victorian parliament, which provided that the number of licensed houses in any licensing (or parliamentary electoral) district should be four for the first thousand inhabitants, and two for each additional thousand. For example, if there were 10,000 inhabitants in a licensing district, they were entitled to have twenty-two licensed houses. This limit was denominated the "Statutory Number." If the existing number was less than the statutory number, new licenses might be granted up to that number; if the electors in the licensing district, on a poll being taken, gave a majority in favour of such increase; on the other hand, if the number of licensed houses in any licensing district was above the statutory number, a similar poll could be taken for the purpose of reducing them to the statutory number. There were about 4500 licensed houses in the colony when the act was passed, and the statutory number did not exceed 2000.

There was, however, a proviso in the act, which made it practically a dead letter. This was to the effect that unless one-third of the electors in a district voted there would be no legal poll. Polls were taken in several districts, but the liquor-sellers, and those they could influence, abstained from voting, and thus defeated their opponents.

In 1886 the Hon. James Munro, backed by the friends of temperance, made unsuccessful attempts to get this proviso repealed. In the session of 1887 the government introduced an amending bill for the purpose of curing several glaring defects in the act of 1885, and Mr. Munro renewed his efforts, and eventually succeeded in removing the obnoxious

proviso by 54 votes to 13. The next step was to give effect to the law, and a vigorous agitation was set on foot, the first trial of strength being at Port Melbourne, which had about 11,000 inhabitants and 48 licensed houses, the statutory number being 24. The result was a poll of 440 for no reduction of licenses, 60 for a less reduction than 24, and 581 for a reduction of 24—a complete victory for the temperance party.

At South Williamstown, where the existing number of hotels was 26 and the statutory number 14, the extreme reduction was determined upon by 437 votes to 302. At Warrnambool, however, the result was against the local optionists by a majority of 60 votes—334 for reduction and 396 against any reduction. In Ballarat East the votes were 995 for a reduction to 27 hotels, and 590 for the existing number, 72, thus abolishing 45 hotels at one sweep. The duty of deciding which houses were to be closed devolved upon the licensing courts, guided by the reports of the licensing inspectors and the police. Compensation was to be paid to those deprived of their licenses out of a special fund made up partly by fines and penalties under the Licensing Act, but chiefly by the extra license fee levied upon hotels, and the balance (if any) from the proceeds of any duty on liquor afterwards imposed, and especially appropriated by parliament for that purpose.

The *Melbourne Temperance News*, December 1st, 1887, reported as follows:—"Never in the history of Victoria has legislation on the drink traffic taken such a hold on the public mind as at the present time. For weeks past it has been a staple topic for the daily press, and not even the question of the defence of our shores against foreign attack has aroused the interest of legislators in any degree to compare with it."

The same authority (of the same date) reported that at the recent sittings of the various religious bodies—Congregational, Presbyterian, Wesleyan, and Baptists—there were striking manifestations of increased interest in the question of temperance, and the desire to remove the stumbling-blocks out of the way of the people. It warmly commended the zeal and energy of Cardinal Manning and Father Nugent, and desired the Catholic clergy of the colony to emulate that zeal, and lead their flocks into paths of true temperance.

One of the most remarkable signs of pro-

gress in Melbourne is the number of palatial temperance hotels, or coffee-palaces as they term them, which rival the finest hotels in London, Paris, New York, Chicago, or San Francisco, while not a drop of strong drink is to be had within their walls. "The 'Grand,'" says Sir William Fox, who stayed there, "contains about 300 rooms, and can accommodate over 500 guests, in double and single beds. There are thirty-two hot and cold baths in the house; the electric light in every room, in the corridors, and everywhere, the dining-room is 100 feet long by about 40 broad, and there is a restaurant besides. All the work of the hotel is conducted in the most admirable manner. There are no male waiters, but dainty little waitresses, all in one neat costume, and natty little lace caps on their heads, quite a pretty sight to see.

"The Salvation Army is doing so great a work in rescuing the perishing by refuges and such like, that the government recognizes its success by giving it £1000 a year. I spent an evening in their Women's Rescue Home, and certainly nothing could be more satisfactory or efficient. At the bottom of all this evil lies the horrible drink, but for which our colonial cities would almost be without crime, so great are the rewards to be obtained by the sober and industrious workers" (*Alliance News*, 1889, p. 15).

The particulars given in this and the following chapter clearly show that the Australian temperance reformers are enlightened, influential, earnest, and united. They adopt all legitimate methods to further the interests of the cause: the pulpit, platform, press, moral suasion and legislative enactment, counter-attractions, music and song, &c., are all wisely utilized to make temperance teaching attractive and permanently successful. Their temperance songs, written by such men as John Vale, J. W. Meaden, Rev. J. Watsford, and others, are equal to any we have seen for purity of diction, lofty and inspiring sentiment, and sound temperance teaching.

The table on next page is taken from the *Temperance-Year-Book and Victorian Alliance Annual for 1890*, published in Melbourne.

The cost for the forty-nine years totals £193,748,750. The cost per head per annum is based on the estimated mean population. The lowest amount was reached in 1885 (£4 19s. 11d.), excluding the years 1843 and 1844; and the highest is 1853 (£27 19s. 7d.). For

THE VICTORIAN DRINK BILL,
From the year 1842 to the year 1890 inclusive.
Compiled by J. D. Merson.

Year.	Total Cost.	
	Per Year.	Per Head.
1842	£277,765	£12 11 3
1843	77,053	3 4 4
1844	119,802	4 14 0
1845	162,916	5 12 4
1846	272,214	7 17 0
1847	403,712	9 18 8
1848	427,815	9 1 5
1849	518,704	8 16 5
1850	507,677	7 2 7
1851	607,622	8 0 8
1852	2,887,076	21 14 5
1853	5,467,461	27 19 7
1854	5,389,962	20 3 1
1855	4,367,461	12 18 2
1856	5,343,954	14 0 1
1857	6,208,482	14 8 6
1858	5,667,425	11 14 3
1859	5,466,676	10 11 4
1860	4,933,729	9 4 9
1861	4,481,854	8 6 1
1862	3,680,490	6 14 4
1863	3,629,862	6 3 11
1864	4,057,828	6 18 5
1865	4,188,123	6 17 0
1866	3,836,849	6 0 1
1867	4,465,452	6 18 1
1868	4,085,151	6 3 3
1869	5,474,425	7 19 2
1870	4,816,414	6 15 10
1871	5,114,523	6 18 8
1872	4,593,549	6 2 0
1873	4,738,820	6 3 10
1874	4,972,384	6 7 11
1875	4,897,714	6 4 5
1876	4,769,639	5 19 9
1877	4,946,465	6 2 4
1878	4,964,070	6 0 10
1879	4,870,644	5 16 9
1880	4,512,971	5 3 0
1881	4,402,112	5 1 4
1882	4,558,980	5 2 5
1883	4,861,412	5 6 9
1884	4,880,146	5 3 2
1885	4,870,971	4 19 11
1886	5,098,735	5 0 10
1887	5,352,411	5 5 0
1888	6,129,192	5 15 5
1889	6,540,763	5 18 5
1890	6,730,430	6 0 7

the '40's the average was £7 14s. 5d.; the '50's, £14 17s. 3d.; the '60's, £7 3s. 1d.; the '70's, £6 5s. 3d.; the '80's, £5 5s. 7½d.¹

¹ The quantities, except in a few instances in some of the earlier years, are taken from government returns. The prices set down to ascertain the cost are the same for every year, which will facilitate comparison, and they are:—For spirits, £1 17s. 6d.; wines, imported, £1 15s. 0d.; wines, Victorian, 7s.; beer, imported, 6s.; beer, Victorian, 3s. per gallon. There is, however, no doubt that the money spent has been in excess of the amount stated.

Amongst the pioneers of temperance in New South Wales we find the names of His EXCELLENCY SIR GEORGE GIPPS, the governor-in-chief, and his excellent wife, LADY ELIZABETH. On the formation of the New South Wales Temperance Society in 1835 its motto was, "Temperance is moderation in things innocent, and abstinence from things hurtful." Sir George Gipps was the first president, and was supported by the REVS. R. HILL, J. SAUNDERS, and MR. EDWARD HUNT, who loyally worked to establish the society. Sir George Gipps, in spite of sneers and obloquy, continued a faithful friend of the cause during the eleven years he remained in the colony. On the 26th of June, 1846, a public meeting was held to bid him farewell, when Sir Alfred Stephen, lieutenant-governor, presided, and delivered a telling speech, reviewing the history of the movement.

On the 19th of February, 1857, a meeting was held at the residence of Mr. G. J. Crouch, Sydney, to consider the propriety of forming a society on the same lines as the United Kingdom Alliance of Great Britain; and in the following week, viz. February 26th, 1857, a public meeting was held in the hall of the School of Arts, Sydney, to inaugurate the New South Wales Alliance for the Suppression of Intemperance. The society had not been in existence many months before steps were taken to secure a site for the erection of a temperance hall for the use of the members. An eligible site in Pitt Street was obtained, and arrangements entered into for the erection of the building, in accordance with plans drawn by Mr. Gould, architect. The daughter of his excellency the governor-general of the Australian colonies, Sir William Thomas Denison, laid the foundation-stone, and addresses were delivered by the Rev. Joseph Beasley and the governor-general.

The building was opened on the 19th of April, 1859. Meetings were held to advocate the principles of the Alliance, and a public library and reading-room was established. One of the first acts of the committee, after the completion of the hall, was to bring pressure upon the parliament of the colony, to take the power of licensing public-houses out of the hands of the magistrates, and place it entirely in the hands of the people themselves.

In 1873 another hall was built upon the adjoining land belonging to the Alliance, with commodious refreshment-rooms beneath.

At a later period it was determined to erect new premises to cover the whole land, so as to make the metropolitan temperance hall correspond with other large and splendid buildings that were being erected in Sydney. Prizes were offered for the best designs, and in 1886 a most magnificent-looking pile of buildings was erected, the total value of the property being estimated at £50,000.

In September, 1838, Mr. William Rowe brought out the first total abstinence pledge in Sydney. There were six who started that total abstinence movement, and among them were Mr. Adam Howell, James Hetherington, and Mr. Walker. "His grandfather and his father both died through drink, and he was on the highway to follow their example. In 1840 he saw a procession of teetotallers going along the road, and he made up his mind then that if those men could be kept sober he could also. He was stopping at a temperance coffee-house, kept by a Mrs. Varcoe, and he signed the pledge on 28th December, 1840, with Mrs. Varcoe, and, thank God, he had kept that pledge ever since, and he had tried to do what he could to help it. He could not talk, but he could do something in the way of organization" (*Temperance in Australia*, p. 19).

J. Roseby, J.P., Rev. J. Archibald, Mrs. Bowse, G. H. Wigley, Rev. George Dunekley, J. S. Shearston, and Rev. W. Taylor are a few of the numerous active workers in this colony.

Rev. FRANCIS BERTIE BOYCE, vicar of St. Paul's Church, Sydney, New South Wales, was born at Tiverton, Devonshire, England, April 6th, 1844, and, with his parents, arrived in New South Wales in 1853. He is a very popular and energetic temperance worker, a thorough believer in moral suasion backed by legislative enactment. He commenced the local option movement in Orange, N.S.W., in 1876, founded the New South Wales Local Option League in 1883, and has compiled the Drink Bill of the colony annually for some years past.

In May, 1864, a division of the Sons of Temperance was opened in the Temperance Hall, Sydney, when George Lucas was the first chartered member. In June, 1873, a lodge of Good Templars was opened in the same hall, and the Grand Lodge holds its sessions and has its central offices in the new premises. In 1888 it was reported that eight subordinate lodges of Good Templars, and ten divisions of the Sons and Daughters of Tem-

perance, hold their regular meetings in the hall.

J. ROSEBY, J.P., one of the trustees (from whose papers these particulars have been taken), gives the following figures to show the success of the Alliance in enrolling names upon the pledge register:—

Feb. 1857—June 1864 (seven years),	1815.
June 1864—June 1868 (four years),	2365.
June 1868—June 1873 (five years),	2739.
June 1873—June 1878 (five years),	5902.
June 1878—April 1882 (four years),	10,517.
April 17th 1882—October 1st 1888 (six years),	24,662.

making a total of 48,000 pledges signed from the commencement of the society to the 1st of October, 1888.

In July, 1862, Mr. JOHN OSBORNE was elected upon the committee, and appointed secretary on the 14th May, 1864, and he continued to discharge these onerous duties up to the date named, proving that he is a "patient, intelligent, industrious, and devoted" official of this gigantic institution (*Temperance in Australia*, pp. 37-39).

The Sons of Temperance soon became a powerful combination. In their early days Messrs. George Lucas, W. Henson, J. Roseby, J. Wearne, R. S. Holdsworth, and others, did good service, and laboured to advance the temperance cause. In 1869, when Mr. Wearne was member for West Sydney, he introduced his Permissive Bill into parliament, where it passed a second reading by a large majority.

In 1874 the central branch of the Church of England Temperance Society was organized; but for more than twenty-five years individual parishes had their societies on the basis of the parent society in England. Special mention is made of Revs. Canon Thomas Smith, Thomas O'Reilly, and others, as prominent leaders in this movement. The Centennial Temperance Congress, held in Sydney, in May, 1888, emanated from the council of this society.

The Independent Order of Good Templars was organized in New South Wales, May 25th, 1874. In 1888 it was reported to be numerically the largest temperance organization in the colony, having an official organ, the *Good Templar*, published fortnightly, with a good circulation. The finances of the Order were sound, and three lecturers were employed in travelling the country to educate the people on the subject.

The Independent Order of Rechabites had formed tents in the Newcastle district some years before, but it was not until 1878 that any permanent good was done. Tents were opened in Sydney and suburbs, which up to 1884 were under the jurisdiction of the Victoria district. A New South Wales district was formed, September 24th, 1884, and in 1890 reported 29 tents, with 900 members, 160 wives and widows, and 115 honorary members.

A new Licensing Law for New South Wales was passed in 1881, and came into operation January 1st, 1882, and was amended in 1883. By this law the principle of local option is applied to the issue of new licenses for public-houses, and to the removal of such licenses from one district to another. Every three years a poll is taken in connection with the municipal elections upon the following questions, viz.:—(1) Shall any new publicans' licenses be granted in respect of premises situate within the ward or municipality for the period of three years from this date? (2) Shall any removals of publicans' licenses be granted in respect of premises within the ward or municipality for the period of three years from this date?

New hotels containing not less than twenty-six rooms are exempt from the local option provisions. In order to take effect the votes polled against new licenses or removals must exceed those for such by one-twentieth of the votes recorded.

In consequence of a suggestion made by the Rev. F. B. Boyce, the New South Wales Local Option League was instituted January 4th, 1883. Its object is to focus the strength of the temperance bodies, and join with them in educating and agitating the parliamentary electors to demand that the people should have the control of the liquor traffic by full local option, *i.e.* up to local prohibition. Up to September, 1884, Mr. Boyce was the energetic and able secretary of the League, when the office was conferred upon Edward J. H. Knapp, J.P. On the 1st of April, 1884, Mr. (now the Hon.) Francis Abigail (minister of mines) for the first time proposed the local option resolution in parliament, when fourteen voted for it and thirty against it. It resulted in Sir J. Robertson (then premier) appointing a royal commission to inquire into the effects of the drink traffic, which is dated February 26th, 1886. This commission—

known as the Drink Commission—recommended that no spirits imported into the colony, and no home-made spirits, be allowed to pass into consumption if they were found to contain fusel-oil. During the sittings of this commission 110 witnesses were examined, of these 64 declared in favour of local option, 16 against, the rest being either doubtful or not examined on the question. Most of the representative working men examined expressed themselves in favour of extending the principle of local option to renewal of publicans' licenses. Despite the evidence of public officials and others that the publicans were systematic law-breakers, the commission recommended a certain kind of local option, with compensation to those whose licenses were withdrawn.

The effect of the report of this commission upon the minds of members of parliament was clearly manifested on the 26th September, 1887, when a division was taken on Mr. Alexander Hutchinson's local option resolution (similar to Mr. Abigail's), when forty-six voted for and only thirteen against.

The following table (compiled by the Rev. F. B. Boyce) shows the amount expended in drink in the colony of New South Wales from the year 1883 to 1890 inclusive:—

Year.	Total Cost.		
	Per Year.	Per Head of Population.	
	£	£	s. d.
1883	4,840,019	5	16 0
1884	5,143,309	5	16 9
1885	5,477,234	5	17 8
1886	5,131,792	5	4 8
1887	4,614,585	4	10 3
1888	4,777,168	4	9 9
1889	4,867,396	4	8 2
1890	4,909,500	4	5 8

The total for the eight years is £39,761,003, which is more than the cost of making all the railways in the colony. There has been a slight reduction yearly, during the past four years, in spirits and beers.

In New South Wales public-houses are closed at 11 p.m. on week-days, and the whole of Sunday. The maximum penalty for breach of law is £20. The *bona-fide* lodger and traveller are recognized. The customer who breaks the law is liable to a fine of £2, and persons apparently under sixteen years are not to be supplied with drink for consumption on the premises.

CHAPTER LIX.

TOTAL ABSTINENCE IN THE AUSTRALIAN COLONIES—*Continued.*

Queensland—Moreton Bay Temperance Society—Founders, &c.—Brisbane Temperance Hall—Rechabite Pioneers—Good Templars and Others—Efforts to Introduce a Permissive Bill—Local Option Resolution Carried—New Licensing Bill—Local Option made Legal—Provisions of the Act—Sunday Closing Entire—Peter M'Lean—John Macfarlane—Rev. Joseph Walker—Rev. W. Whalc—G. W. Cole—Captain C. H. Bagot—Mrs. S. L. Evans—Rev. Joseph Nicholson—J. Pickering—E. Semmens—Hon. S. J. Magarey, M.D.—Rev. James Bickford—Temperance Hall, Adelaide—Rechabite Hall—Legislative Efforts—Partial Sunday Closing and Local Option—A Public Debate on Local Option—Effects of the New Law—International Temperance Convention at Adelaide—Tasmania—Pioneers of Temperance—Rev. C. Price and W. B. Dean—Peter Facy—T. J. Crouch—Rechabites, Templars, &c.—Hobart Temperance Hall—Western Australia, Rechabites, Sons of Temperance, &c.—New Zealand—Sir William Fox—John Harding—F. H. Fraser—Local Option Act—Deputation to the Premier from Good Templar Grand Lodge—The City Hall, Dunedin—Independent Orders of Rechabites and Good Templars—New Zealand Alliance—Raratonga Island—Norfolk Island.

Prior to the year 1859, the colony of Queensland was part of New South Wales, and very little was known of the vast territory denominated the Moreton Bay District. Its first white inhabitants consisted of convicts, sent from Sydney, and the military who had them in charge. The transportation of convicts gradually ceased, while free immigrants from Sydney, and pioneer squatters, gradually found their way thither, so that in time a continued increase of settlers was visible.

In 1859, through the active efforts of the Rev. Dr. Lang, a Presbyterian minister of Sydney, an interest was created, which resulted in the separation of Queensland into a distinct colony, apart from New South Wales. With the increase of population came the establishment of churches and other societies, those for the promotion of temperance being included.

"The Moreton Bay Temperance Society," Queensland, Australia, was established in 1849, by MR. MUNROE SMITH, a young Englishman, who had recently arrived in the colony, and he found a ready and able co-worker in MR. JOHN PATIENT SMITH, who hailed from Canada, and was an earnest Christian temperance worker until his death a few years ago.

On the establishment of the new colony under the name of Queensland, the old title of "Moreton Bay District" was abandoned, and reorganization and rechristening became the order of the day.

The Temperance Society changed its name to the "Brisbane Total Abstinence Society," and

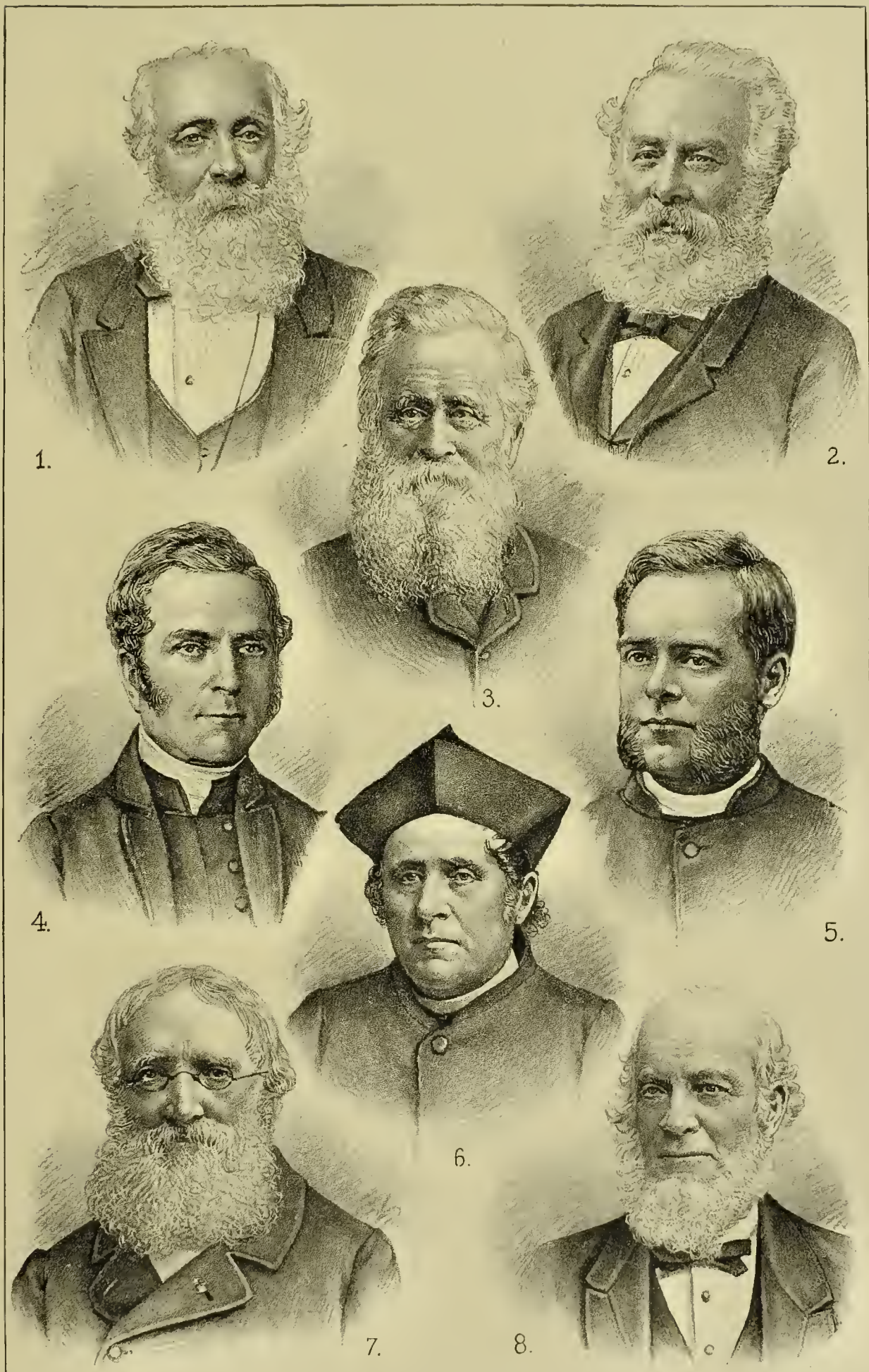
one of its early members, Robert Bullock, J.P., is the present president. Soon after the establishment of the Temperance Society, another of the early settlers, Mr. John G. Cribb, commenced a Band of Hope, which, with the assistance of friends, became very successful. In 1869 the Brisbane Temperance Hall was erected, and opened in January, 1870. The society have determined to erect a new hall, the total cost of which is estimated at £27,000. Nearly every important town in the colony has either a Temperance, Rechabite, or Good Templar Hall.

In 1869 the first Rechabite Tent was formed in Brisbane, and the Order has since been steadily growing in the colony. Messrs. Charles Fullwood and the Rev. J. J. Halley of Victoria were the pioneers and founders of the Order in Queensland. In 1890 the Queensland District (instituted May, 1872) reported 19 adult tents (one just opened, membership not stated), with 979 members, 344 wives and widows, and 45 honorary members; W. J. M'Culloch being District Chief Ruler.

In 1871 two families of Good Templars arrived in Brisbane, and they soon found numbers willing to join them in forming lodges, and in a few weeks the district was alive with Good Templars and Templar lodges.

The Band of Hope, Blue Ribbon, Women's Christian Temperance Union, Local Option League, and other organizations, are well represented in the colony.

During the parliamentary session of 1881, Mr. Peter M'Lean, an earnest Good Templar,



1 THOMAS JAMES CROUCH, New Norfolk, Tasmania.

FOX, K.C.M.G., ex-Premier, New Zealand.

2 JOHN M'FARLANE, M.L.A., Ipswich, Queensland.

4 GEORGE WASHINGTON WALKER, Hobart, Tasmania, Pioneer Temperance

Missionary in Australia.

5 Rev. FRANCIS BERTIE BOYCE, Sydney, Founder of the New South Wales Local Option League.

6 Archdeacon JOHN M'ENROE, Sydney, one of the early Catholic Workers.

7 JOHN SINGLETON, M.D., Melbourne, the

"Medical Temperance Apostle of Australia."

8 PETER FACY, Hobart, Treasurer of the Tasmanian Temperance Alliance.

introduced the Permissive Bill into the Queensland legislative assembly, and carried it to a second reading, but had to withdraw it on account of the session closing, intending to introduce it again. At the general election in 1883 he failed to secure a seat in parliament, when John Macfarlane took the subject in hand, and in 1884 moved a resolution to the following effect:—"That no bill introduced by the government to amend the Licensing Act will be satisfactory to this house which does not contain the principle of local option." He took this course because the government had promised to amend the Licensing Act. He gained the support of the premier, Sir Samuel Walker Griffith, and the leader of the opposition, Sir Thomas M'Ilwraith, and the resolution was carried without a division.

In 1885 the government of Queensland introduced a new Licensing Bill, which incorporated the principle of local option. This bill was assented to in November, 1885, and thus became an act of parliament.

The following are the leading features of Part 6 of this act:—"The provisions of this part of this act may be applied in any municipality or division, or any other subdivision of either, or in any other area which forms a municipality or division, and also forms part of one licensing district, and the boundaries whereof can be clearly and conveniently confined. Any such municipality, division, subdivision, or area, is hereinafter in this part of this act referred to as an area.

"Any number of rate-payers in any area, being not less than one-sixth of the whole number of rate-payers in such area, may, by notice in writing given not later than the 1st day of November in any year, require the chairman of the local authority to take a poll of the rate-payers of such area, for or against the adoption of all or any of the following resolutions, to have effect within the area. That is to say—1. That the sale of intoxicating liquors shall be prohibited. 2. That the number of licenses shall be reduced to a certain number (specified in the notice), not being less than one-third of the existing number. 3. That no new license shall be granted.

"The chairman of the local authority shall be the returning officer for the purposes of this part of the act.

"If a majority of two-thirds of the votes recorded in respect of the first resolution, or a majority of the votes recorded in respect of

the second or third resolution, be in favour of its adoption, such resolution shall be deemed to be carried, and shall be adopted.

"Provided that if a poll is taken upon more than one resolution:—(a) Only one resolution shall be adopted. (b) If the first resolution is carried, it shall be adopted whether either or both of the other resolutions is or are carried or not. (c) If the second resolution is carried, and the first is not carried, the second resolution shall be adopted, whether the third resolution is carried or not. (d) If the third resolution is carried, and the first and second are not carried, the third resolution shall be adopted.

"If the first resolution is adopted, then from and after the date when it comes into operation in the area, the following consequences will issue:—1. It shall not be lawful to sell, barter, or otherwise dispose of liquor in the area. 2. Any person who, whilst the resolution is in force, sells, barter, or otherwise disposes of liquor in the area, shall be liable to the same penalties as are imposed by this act for selling spirits without a license. 3. All such liquor, whatever the quality may be, and measures, jars, or other utensils used in holding or measuring or conveying it, found in the possession or custody of such person, shall be forfeited, and shall be destroyed or sold subject to the provisions of this act. 4. Nothing herein contained shall prohibit the sale of methylated spirits for use in the arts and manufactures, or to prohibit the sale of liquor for medicinal use under conditions following, that is to say:—(a) It shall not be lawful for any person to sell in the area any liquor for medicinal use except on the prescription of a legally qualified medical practitioner, nor unless he is a pharmaceutical chemist, registered under 'Pharmacy Act of 1884,' or any act amending or in substitution for the same. (b) It shall not be lawful to sell any such liquor for medicinal use unless the bottle or other vessel in which such liquor is contained is distinctly labelled with the words 'Intoxicating Liquors,' and the name and address of the seller. 5. If any person sells liquor for medicinal use otherwise than herein provided, he shall be liable for the first offence to a penalty not exceeding five pounds, and for the second or any subsequent offence, to a penalty not exceeding ten pounds."

Other provisions affecting the carrying out of the second or third resolution, if adopted

restricted the number of licenses according to the wishes of the voters, or prohibited the granting of any new licenses.

If the first resolution was adopted, then another poll could not be taken until after the expiration of two years, and then only on the first resolution. If the second resolution was adopted, a poll for a further reduction of licenses, or for the adoption of the first or third resolution, could not be taken until the expiration of ten years after the last poll was taken. If the third resolution was adopted, then a poll on the whole or any of the resolutions could be demanded on the expiration of two years after the last poll was taken, and the same if all the resolutions were rejected.

By the adoption of the foregoing resolutions, not only could a stop be put to the issue of new licenses, but the number of houses could be reduced, or the entire prohibition of the liquor traffic carried out (*Melbourne Alliance Record*, Oct. 29th, 1887).

By the law of Queensland children under fourteen are not to be supplied with liquor *under any circumstances*, and young persons under eighteen are not to be served for consumption on the premises. As in all other Australian colonies, so in this, the sale of liquor to aborigines is prohibited.

Queensland has entire Sunday closing, the penalty for breach of law being not less than £1 and not exceeding £5. *Bona-fide* traveller and lodger allowed. Sunday customer liable to fine of £2.

We are able to give notices of some of the active workers in Queensland, but some of the workers now in Victoria and other colonies have at certain periods of their life been closely identified with the movement in Queensland.

PETER M'LEAN was born in Glasgow in 1837. On the death of his father, Alexander M'Lean, sculptor, he was left an interest in a flourishing business, then carried on behind the old Barony Church, Glasgow. Desiring to emigrate, he sailed for Australia, and arrived at Melbourne in 1854. After spending seven years on the gold-fields he returned to the place of his nativity, and in 1861 became a total abstainer and a member of the Scottish Temperance League. For some time he was engaged in business, but his health failing him he again determined to try the climate of Australia, and arrived in Queensland in 1865, and subsequently engaged in agricultural and pastoral pursuits.

When the Good Templar order was introduced into Queensland Mr. M'Lean entered heartily into the work, and in a short time was elected to the office of Grand Worthy Secretary, a position he held for nine years. He also held the office of Worthy Grand Templar of Australia for twelve months. In 1876 he was elected to the legislative assembly for the electoral district of Logan. In 1878 he became minister for public land, but only held office for a short time. Within a few weeks of entering parliament he introduced a Licensing Bill to provide for Sunday closing, and prevent females from serving in the bar as barmaids. He was then the only known total abstainer in the house, and his measure was defeated. Immediately afterwards Mr. M'Lean gave notice that in the following session he would introduce a Permissive Bill somewhat similar to that of Sir Wilfrid Lawson's in the British House of Commons. Accordingly in 1881 his Permissive Bill was introduced, and session after session for six years this bill was discussed and defeated; but the time was not wasted, as these discussions were of great value in educating the people on the subject of local option.

Although Mr. M'Lean lost his seat in 1882 his work was felt, for the government embodied the principle of local option in their new Licensing Bill of 1885, which was assented to in November, 1885, and thus became the law of the colony.

Shortly after his defeat in 1882 Mr. M'Lean was appointed inspecting land commissioner for the colony, and when the government decided upon the formation of an agricultural department he was appointed under-secretary for agriculture. He has been president, and is now a vice-president of the Brisbane Total Abstinence Society.

JOHN MACFARLANE, M.L.A., the leader of the temperance party in the Queensland legislature, is a native of Glasgow, Scotland, born June 2d, 1829, and is said to be a life abstainer. He began to work in the cause when a boy in the Band of Hope at Glasgow. When he arrived in Queensland in 1862 he had a reputation as a zealous temperance worker. He settled in Ipswich, Queensland, which district he represents in parliament, having been repeatedly returned at the head of the poll. He has also served the town as alderman and mayor, and "has taken an active part in every movement in Ipswich which had for its object

the promotion of the moral and social welfare of the people."

REV. JOSEPH WALKER, pastor of the "mother church" of the Congregational denomination in Queensland, was born near Manchester, England, August 12th, 1840, and entered the ministry in 1860. He arrived in Melbourne in August, 1865, and for a time held an important charge in the suburbs of Melbourne, and afterwards removed to Ballarat. He has ever been a champion of the twin causes—religion and temperance, and it is noteworthy that he held most distinguished offices in both departments simultaneously, having been chairman of the Congregational Union of Victoria in 1882-83, and at the same period was District Chief Ruler of the Independent Order of Rechabites, Victoria district. He is held in the highest esteem in Queensland, and was elected chairman of the Congregational Union of that colony for 1887-88.

The REV. WILLIAM WHALE, Baptist, arrived in Queensland with an English reputation as a temperance worker, having laboured in Birmingham along with such men as Joseph Sturge, J. S. Wright, the Cadburys, B. Hawley, B. Blackham, and others. At the Baptist College Mr. Whale was regarded as a teetotal champion, and while pastor at Ipswich, Middlesbrough, and elsewhere, was known as a pronounced teetotal worker.

As stated in Chapter xxxi., the movement in South Australia is under a deep debt of gratitude to the heroic missionaries of the Society of Friends, Messrs. James Backhouse and George Washington Walker, and also to a number of men and women who came out from the mother country to find new homes.

Prominent amongst those who took an active part in forming the early temperance and total abstinence societies were James Bonwick (who in 1889 returned to England), George Wm. Cole, T. J. Crouch and family, Robert Steele, and others already mentioned.

GEORGE WILLIAM COLE was born at Lindfield, Sussex, England, in 1823, and signed the teetotal pledge at Chichester in 1838. In the following March he left his native land for Australia, and arrived in Adelaide a few months later. On New-year's Day, 1840, he with a few others founded, or rather inaugurated, the Adelaide Total Abstinence Society. Although only a youth of seventeen, he was chosen one of the honorary secretaries, and has held office, except at short intervals,

for fifty years. In 1847 he visited Hobart, Tasmania, and joined the Independent Order of Rechabites, and in the following year instituted the Order in South Australia. On the formation of the South Australian district he was elected the first District Chief Ruler, and afterwards secretary of the Albert district. He represented the Burra district for seven years in the house of assembly, and was one of the first to move in parliament for the suppression of Sunday liquor and railway traffic.

CAPTAIN C. H. BAGOT was born in Ireland in 1788, and entered the army in 1805, serving at the Cape of Good Hope, Mauritius, and in India. On his retirement on half-pay he with his family went to South Australia in 1840. He took an active part in parliamentary and general public life, and was very active in the work of reorganizing the temperance cause in South Australia. In 1870 he took great interest in promoting petitions to both houses of parliament in favour of Sunday closing and the people's veto, which were signed by nearly 17,000 of the inhabitants. He also drafted a new Permissive Bill containing several novel features. He died, July 29, 1880, aged ninety-two years.

Of the noble temperance women of Australia, few are more worthy of honourable mention than MRS. SARAH LINDSAY EVANS, of Evandale, Keyneton, South Australia. She was born in Newcastle-upon-Tyne, England, November 13th, 1816, and was a daughter of the late Hon. G. T. Angus, who took a deep interest in the welfare of South Australia.

Mrs. Evans arrived in the colony in September, 1843, and became an abstainer in 1870. On the death of her husband, Mr. Henry Evans, sen., the estate, which consisted chiefly of large vineyards (and the Evandale wines were famous), devolved on Mrs. Evans, who being convinced of the evils of drink, caused the whole of the vines to be uprooted, and the grounds to be replanted with other fruits.

The large wine-cellar was converted into a temperance meeting-place, and the large wine-vat was turned upside down and made into a platform. Here the first meetings were held. Mrs. Evans afterwards built a large temperance hall at a cost of £450, the foundation-stone of which was laid by her brother, the Hon. J. H. Angus, M.L.C., in 1872. After establishing a local Band of Hope, which has proved very successful, Mrs. Evans interested

herself in the neighbouring townships. No sooner was the township of Keyneton surveyed and laid out in allotments, than Mrs. Evans bought the whole of them, and in the centre of four cross roads leading to Angaston, Sedan, Truro, and Eden Valley, erected a commodious temperance hotel costing £1500. So great had become her influence that nearly all the members on the church roll had become total abstainers, and nearly all the children of the Sunday-school were members of the Band of Hope. The South Australian Band of Hope and Gospel Temperance Union, recognizing the value of her counsel and help, made Mrs. Evans patroness of the society.

The REV. JOSEPH NICHOLSON is a native of Brampton in Cumberland, England, born April 23d, 1845. He arrived in Australia April 10th, 1857, and is a life-long abstainer, and one of the most prominent Wesleyan ministers in South Australia. In 1888 he was located at Mount Gambier, was chairman of the south-east district of South Australia, secretary of the South Australian Wesleyan Conference, and a likely candidate for the presidency. He was also Past Grand Worthy Chief Templar, and a member of the executive council of the I.O.G.T.; president of the Mount Gambier Wesleyan Band of Hope, and vice-president of the South Australian Total Abstinence League. In 1876 he was editor of the *Tribune*, a South Australian temperance paper; editor of the *Christian Weekly and Methodist Journal*, the official organ of the South Australian Wesleyan Conference; and in January, 1884, was colleague with the Rev. D. O'Donnell in the great public debate on local option held in Adelaide town-hall, in opposition to Messrs. E. Ward, M.P., and H. Taylor, representatives of the licensed victuallers. He is the author of several useful temperance sermons and pamphlets.

J. PICKERING, J.P., another of the founders of the temperance cause in South Australia, is a native of Ashorn, Warwickshire, England, where he was born in 1814. He arrived in Australia in 1839, and was one of the little band who arranged the tea and public meeting in the temporary Congregational Church, Adelaide, January 1st, 1840, and which marked the commencement of all practical temperance work in the colony. From the commencement Mr. Pickering has been an active working official of the South Australian Total Abstinence League and Band of Hope Union.

EDWARD SEMMENS of Port Wakefield, South Australia, Chief Ruler of the Albert district of the Independent Order of Rechabites, and president of Port Wakefield branch of the Gospel Temperance Blue Ribbon movement, is a native of Cornwall, England, born in 1846. At the age of eighteen he arrived in South Australia, bearing with him credentials that he was one of the true "teetotal Methodists of Cornwall." He soon began to take his part amongst the active workers, and being an effective public speaker and a useful "local preacher," he is highly esteemed. For three years, 1885 to 1888, Mr. Semmens occupied the position of mayor of Port Wakefield.

The HON. SYLVANUS J. MAGAREY, M.L.C., M.D., B.S., is a native of the colony of which he is so distinguished an ornament, and in which he is regarded as the parliamentary champion of temperance and local option. He was born in Adelaide, South Australia, on the 21st October, 1850, and was educated in the colony, but studied medicine at the university, Melbourne (1868-1873), graduated as Bachelor of Medicine 1873, and subsequently at the same university as Bachelor of Surgery in 1887 and Doctor of Medicine in 1888. He has been engaged in private practice since 1873, and for several years has been honorary surgeon to the Adelaide Children's Hospital. He is a member of the Royal Society of South Australia, and was a vice-president of the Field Naturalists' Society. He became an abstainer in 1870, and joined the Rechabites in 1882. He was one of the founders of the South Australian Alliance, and was president in 1888. He is also an enthusiastic Sunday-school worker, and has been connected with the schools of the Disciples of Christ from childhood.

In 1857 the REV. JAMES BICKFORD publicly identified himself with the total abstinence cause in Ballarat, Victoria, and in 1873, on removing to Adelaide, he became one of the vice-presidents of the South Australian Temperance Society and Band of Hope, which position he held until he was elected to the office of president, holding the post for three years in succession.

The Temperance Hall, Tyne Street, North Adelaide, South Australia, was erected in 1858, enlarged about fifteen years later, and considerable alterations were made in 1885, the total cost being £1200. Some of the most important meetings in connection with the

movement have been held in this hall, which is the head-quarters of the South Australian Total Abstinence League and Band of Hope Union. The various orders and organizations hold their meetings in rooms specially provided for them. At the south end of the city there is a commodious "Rechabite Hall," in which the temperance work of South Adelaide is successfully carried on.

The Rev. Joseph Nicholson, in his paper on "South Australian Political Review and Outlook," tells us that "in South Australia there has ever been a band of earnest and devoted men ready to plead with the young in Bands of Hope, and from the public platform or pulpit in favour of personal abstinence. The Christian churches have, in the main, given distinct encouragement to this work with more or less fidelity. Tens of thousands have been enrolled as pledged abstainers, and are exerting a powerful influence throughout the land. But the temptations to drink which exist under the sanction of the law are so numerous, and their dire and destructive power is so great, that the political and legal aspect of the liquor question has grown to be of very practical importance."

He passes a high eulogium on the Good Templars, and says they did much to create enlightened zeal in political temperance action, and formally petitioned both houses of parliament to "abolish the manufacture, sale, and importation of all fermented and spirituous liquors." Following this, Mr. David Nock, M.P., secured the closing of public-houses on Sunday evenings, and the adoption of the principle of "local option" in its application to *new* licenses. This was in 1876, and South Australia was the first of the Australian colonies to secure a legal recognition of the people's right of veto concerning the liquor trade.

As in the mother country, there were a number of powerful brewers in parliament, who took action to carry an amending liquor bill through the house, and a licensed victuallers' association for defensive and aggressive purposes was formed.

Mr. Mortlock, M.P., the "trade" representative, attempted to repeal Nock's Sunday-closing act, but petitions, public meetings, and action at the polls caused parliament to reject his motion.

The next step was the appointment of a commission of inquiry into the state and operation of the liquor laws, when valuable evi-

dence was adduced, especially from the leading men of the town of Moonta and districts, concerning the marvellous sobriety, frugality, and morality of that neighbourhood through the absence of the common sale of intoxicants. This evidence showed that while arrests for drunkenness averaged 1 to 60 in the province generally, the proportion for Moonta only reached 1 to 180. It was further shown that the calendar of crime was 75 per cent *less* than the general average for the colony. The *Register* spoke of the whole evidence as "compelling public attention" to a remarkable case of the advantages of prohibiting the liquor trade.

In 1880 the liquor laws were consolidated, and the "trade" made further efforts to secure the repeal of the Sunday Closing Act; but they signally failed, and power was given to close hotels all day on Sunday by the application of a "local option poll" on the request of ten rate-payers.

Encouraged by these successes, the friends of temperance legislation took steps to influence the candidates for seats in the legislative council; and just before the election of 1884, the question of securing a fuller recognition of local option was advocated at a meeting of temperance electors.

The liquor party failing to secure an entrance to this meeting, got up an anti-local-option meeting, at which some strong remarks were made relative to the meeting of the temperance party. The Rev. Joseph Nicholson and the Rev. D. O'Donnell forwarded to that meeting a definite challenge to debate distinct propositions bearing upon the evils of the liquor traffic, and local option as a fair and effectual remedy for them. This challenge was accepted, and Messrs. E. Ward and H. Taylor met the above-named in January, 1884. The result was proved to be in favour of the temperance reformers. This was deemed an opportune moment to organize the temperance vote, the South Australian Alliance was therefore established, and thousands of electors friendly to temperance reform were registered.

In 1888 there were about 750 public-houses in the colony. The increase has been very slight during the past decade, and not in proportion to the growth of population—clearly showing that the temperance sentiment is rapidly growing.

The South Australian Act of 1880 may be

briefly summarized as follows:—Limited Sunday trading allowed, viz. from one to three o'clock in the afternoon; but poll of rate-payers can be taken to determine whether licensed premises shall be closed altogether on Sunday. Minimum penalty for breach of law, £5; maximum, £50.

On the 13th, 14th, and 15th of September, 1887, an "International Temperance Convention" was held in Adelaide, Australia, when all the Australasian colonies were represented with the exception of Western Australia. The Rev. James Bickford presided, and delivered an inaugural address in the Rechabite Hall. Papers were read by Mr. Robt. Rae, London; Mr. Frederic Smith, London (United Kingdom Band of Hope Union), Dr. S. J. Magarey of Adelaide, Mr. E. Martin, Victoria; Rev. D. V. Lucas, and others. An address upon the early history of the temperance movement was delivered by Mr. John Vale. A resolution in favour of temperance federation of the colonies was referred to a convention in January, 1888, at Sydney.

The colony of Tasmania was settled in 1804, when Colonel Collins landed with 307 male convicts, a guard of fifty marines, and seventeen married women. The island was one huge jail, with the ocean for its walls. Its governors were, as a rule, men more remarkable for animal passions and drinking habits than for any virtues calculated to elevate and improve the people under their charge, until Colonel Sorrel was appointed governor. He encouraged traders, and urged the British government to give their best attention to free emigration, and during his administration the colony received a number of highly respectable Scotch immigrants of a thrifty class.

In 1824 Colonel Arthur became governor, and being a strict disciplinarian he took steps to put matters into order. He increased the number of clergymen and catechists, divided the colony into police districts with resident magistrates, stopped the issue of small promissory notes, and discountenanced the circulation of rum as payment.

Even with these reforms the state of society was still low and lewd in 1833. Launceston at that period, not including military or convicts, had a population of 2249 men, women, and children. The total population of the colony, then known as Van Diemen's Land, was 22,000, of whom 1644 were females in bondage, and about 17,000 free people not in-

cluding military. There were thirteen public-houses, and men were in the habit of selling their wives and farms for so many bottles of drink.

Mr. J. W. Meaden, editor of *Temperance in Australia*, informs us that in September, 1832, the REV. CHARLES PRICE, the first Independent minister who arrived in Australia, commenced the first temperance campaign in Launceston, single-handed. He (the editor) quotes from the biography of Mr. Price by James Fenton, who says:—"On the 4th of October, 1832, the temperance society was formed in Launceston. Mr. Henry Jennings was chairman on that occasion. Mr. Price was appointed president of the society, which was composed of several active and energetic members during the early years of its existence, none of whom remain but Mr. Price and Mr. W. B. Dean, the latter a man of great ability and energy, whose long life in Tasmania has been exercised in devotion to the cause of temperance and kindred efforts to elevate the tone of public morals, particularly among the working-classes."

MR. W. B. DEAN, though an old man, was still capable of writing an able and interesting paper for the International Temperance Convention at Melbourne, Victoria, in 1888. In this paper he tells that the Venerable Archdeacon Jeffreys of Calcutta visited Van Diemen's Land on a tour of inspection, and on the 5th of November, 1834, electrified his audience in the town of Launceston by declaring that the surest and best way to avoid the evils of intemperance was to abstain from intoxicating drinks, and to sign a pledge for the mutual benefit and support of each other. His first convert was a government woman named Bridget Sullivan, in the service of Mr. J. Sherwin. The next were two soldiers belonging to the 50th Regiment—privates Potter and Small; Mr. J. Sherwin and his good lady followed. The archdeacon wrote the names in a book, which was long carefully treasured by the Sherwin family.—(*Temperance in Australia*, pp. 61, 62.)

One of the most prominent temperance workers in Tasmania was MR. PETER FACY, shipowner and merchant. Mr. Facy was born October 6th, 1822, and with his parents went to Tasmania when he was a mere child. "His connection with temperance work dates from a very early period of the movement in the colony. He was, we believe, a member of

the temperance society, the membership of which only required abstinence from the use of ardent spirits. Soon after the formation in 1842 of a total abstinence society, he took the pledge, which he most faithfully kept until the day of his death. He was one of the earliest members of the Rechabite Order on its introduction into the colony in 1843. He also became an active member of the 'Van Diemen's Land Total Abstinence Society,' which then numbered among its members Mr. George Washington Walker (the founder of the Hobart Savings Bank), Mr. James Bonwick (the author of several works on Tasmania), Mr. T. J. Crouch (for many years undersheriff of the county), and other active and philanthropic individuals.

"In 1856, through the efforts of Mr. Facy and others associated with him in Rechabitism, the 'Tasmanian Temperance Alliance' was formed; and in 1857 a building (erected by Mr. W. G. Elliston in Macqua Street, Hobart, for public assemblies) was purchased by the society, which thence became known as the Alliance Rooms. From this period Mr. Facy until his death took a most active interest in every department of temperance work, and was generally recognized by the public at large as a consistent and prominent representative of the movement."

Mr. Facy also became an active Good Templar; was treasurer of the Alliance; for twenty-one years the publisher of the *People's Friend*; treasurer of the building fund of the new temperance hall in Melville Street, as he had been of the building fund of the Alliance Rooms; and in every conceivable way did all he could to further the interests of the temperance and other movements. He died on the 5th of February, 1890, in his sixty-eighth year.

THOMAS JAMES CROUCH, the veteran pioneer of temperance in Tasmania, was born in London, England, October 23d, 1805, and at the age of nineteen, having obtained the appointment of junior clerk to Dudley Fereday, the first sheriff of Van Diemen's Land, in 1825 he arrived in Hobart to undertake the duties devolving upon him. In 1826 he became a teacher in the Wesleyan Sunday-school, and soon afterwards a member of the church. He was for many years secretary and superintendent of the school in Melville Street, and was for fifty-eight years trustee of the church. He signed the temperance pledge at a meeting convened by Messrs. James Backhouse

and George Washington Walker, and became a teetotaller in 1842. In 1847, in conjunction with James Bonwick, he established the Van Diemen's Total Abstinence Society. He was an energetic supporter of all temperance work, and a member of the Tasmanian Alliance, representing it at various temperance conferences held in Melbourne, Adelaide, &c.

In 1889 he attended the International Temperance Convention, although over eighty years of age, and took an active part in the proceedings. On the 29th of May, 1890, he presided at the annual meeting of the Tasmanian Temperance Alliance, and made what proved to be more than usually appropriate remarks, impressing upon the young the importance of giving themselves to the work, as the old workers were one after another passing away, and almost the last words he uttered were: "God buries the workmen, but carries on the work." Before midnight he passed away, in the eighty-fifth year of his age. His son, T. J. Crouch, jun., of Melbourne, died in the summer of 1889. He left one son, Alderman Crouch of Hobart, and one daughter, wife of the Rev. R. S. Caseley, of Kent Town, South Australia, both active temperance workers.

The Independent Order of Rechabites has a powerful hold upon the temperance community in this colony, and is strongly supported by the Independent Order of Good Templars, the Grand Lodge of Tasmania being instituted in 1874. Bands of Hope and other organizations have been established, and the Tasmanian Alliance has been in existence since 1856.

In 1858 a Sunday-closing act was passed, which was amended in 1859, 1863, 1867, 1870, and again in 1884. By this amended act Tasmania has entire Sunday closing.

The Temperance Hall, Hobart, Tasmania, was erected in 1888, and is a substantial erection, capable of seating 800, with committee rooms, &c. J. G. Parker, J.P., gave a donation of £1000 towards the cost of the building, and laid the foundation stone, four memorial stones being laid by Mrs. Fisher, widow of the late Captain W. Fisher; Mrs. Arnold, widow of the late Mr. George Arnold; T. J. Crouch, ex-sheriff; and Peter Facy, J.P.

Western Australia was not represented at the convention held at Melbourne in 1888, and the report gives no particulars of the movement in that colony, but from other sources we find that this colony has not been altogether left unmissioned by temperance

reformers, but has its active, working temperance organizations. The Independent Order of Rechabites obtained a footing there some years ago, and in January, 1876, the Western Australian district was instituted, and was registered April 13th, 1876. In 1889 this district reported seven tents, with 231 members, W. Simpson being District Chief Ruler, and James F. Barratt of Wellington Street, Perth, District Secretary. There was a Rechabite hall in Perth, and the tents were located at Perth, York, Geraldton, Freemantle, Northam, and Bunbury, the largest numerically being that at Northam, and the next at Perth.

The Sons and Daughters of Temperance had also obtained a footing in the colony, having divisions under the jurisdiction of the National Division of Victoria and South Australia.

Wherever these orders are vigorously worked there is sure to be such a temperance sentiment as to warrant the Good Templars, Women's Christian Temperance Union, Band of Hope Union, and kindred movements, to join in carrying on a successful temperance campaign.

Like the Australian colonies, New Zealand was, within the memory of many now living, one of the great receptacles for those classes that Christian charity removed from our midst, in the hope of purifying and keeping from contamination the young and virtuous of the country. It was a vain and delusive hope, for it could not but fail, while the main cause—the prolific source of the crimes of which these men had been guilty—was allowed to grow and multiply, making still more criminals from the very classes government professed to be anxious to protect.

But what happened to many of the convicts? When placed under more favourable circumstances, away from the evil associations of the liquor traffic, and talked to by men whose hearts the Lord had touched, and who tried to lead them to repentance and newness of life, these very people became virtuous, sober, and prosperous members of society, and settled down as tillers of the soil, miners, artisans, and tradesmen, rearing sons and daughters of whom any nation might be proud.

One of the most prominent temperance workers in New Zealand is SIR WILLIAM FOX, K.C.M.G. and M.A., ex-premier. He has a world-wide reputation as the acknowledged leader of the local-option party of the colony of which he is so distinguished an ornament. Although now seventy-eight years of age, he

is still a vigorous and energetic worker, travelling from place to place to advocate principles he holds as dear as life itself. He has rendered valuable service to the cause in his native country, England, having on several occasions paid lengthy visits, and addressed large meetings in furtherance of the principles of the United Kingdom Alliance, &c.

In the course of his address at the welcome demonstration in connection with the Melbourne International Temperance Convention, 1888, Sir William stated that seventeen years ago (1871) the average annual expenditure on drink in New Zealand was £10, 10s. per head of the population, but that now it had been reduced to £3, 4s. He counselled them to be careful in framing laws dealing with the liquor question, as the New Zealand Act, containing 200 clauses, had been framed to please both licensed victuallers and temperance reformers, and was very confusing when it came to be applied. "The object should be," he added, "to have the liquor laws very brief and clear, giving the people the power to say definitely whether they would or would not permit the sale of intoxicating liquors."

JOHN HARDING, of Hawke's Bay, New Zealand, was born in Hants, England, August 2d, 1819, and arrived in Wellington, New Zealand, in 1842. Having signed the old "moderation" pledge when a lad of thirteen, and the teetotal pledge on Christmas-day, 1837, he is a veteran temperance reformer of over fifty years' experience. By the aid of an elder brother a society was started at Gosport, where he then resided, being the first abstainer in the town, and the first public speaker on behalf of temperance. It was at Mr. Harding's house in Willis Street, Wellington, that the first total abstinence society in New Zealand was established, in May, 1842. Mr. Harding is largely engaged in pastoral pursuits, and has long been known as an earnest, hard-working friend and liberal supporter of the temperance cause, travelling long distances to advocate its principles and help the societies. He is an ardent advocate of the principle of local option, was one of the founders of the New Zealand Alliance, of which he is a vice-president. Much of his most effective work has been done in connection with the Good Templar Order, of which he is a Past Grand Worthy Chief. To encourage the members of the lodges to study the question thoroughly, Mr. Harding offered valuable prizes for the best essays on the

temperance question, to be competed for by the Good Templars of the colony.

F. H. FRASER, J.P., Wellington, New Zealand, was born in London, England, in 1833, educated in Edinburgh, and arrived in the town of his adoption in January, 1865. From that time he has been a valued citizen, and an active promoter of temperance and religion, being an elder of St. John's Presbyterian Church, superintendent of the Sunday-school, a Rechabite, Good Templar, local optionist, &c.

In New Zealand the friends of temperance succeeded in obtaining a partial adoption of local option in an act passed in 1881, and amended 1882, which contains the following provisions:—Once in three years a vote is taken *ad hoc* for increase or not of licenses. If carried in favour of licenses, the licensing committee are not obliged to increase licenses; it is optional with them. In addition to this vote, another is taken every year to elect a committee of five, who have power to cancel every license; a license, if granted, is from 7 A.M. to 10 P.M., but if the committee choose they can extend the hour to 11 or 12 P.M. In April, 1884, the local-option polling for the city of Dunedin resulted in a great success for the temperance party on every issue.

Early in 1884 a strong contest took place between the temperance party and the licensed victuallers in Auckland over the election of the licensing committees. Previous to this the licensed victuallers of New Zealand were successful in returning as members of the licensing bench persons favourable to their interests, but a change had come over the public mind, in favour of greater stringency of the licensing laws. In Auckland city and suburbs the temperance tickets were successful in five districts out of seven.

According to the *Melbourne Spectator* it appears that, "on the requisition of the native race in New Zealand, the whole of what is known as 'King County' has been proclaimed by the governor of the colony as protected from the sale of intoxicating drink for ever." A special provision was inserted in the Licensing Act of the colony with this object in view, and after the natives (Maoris) had been fully acquainted with the fact, they unanimously assented to the proposal to make application to the governor, with the result stated. The consequence is that an area of three million acres of the most fertile land in New Zealand, and possessing one of the finest

harbours in the colony, has been absolutely dedicated to temperance *for ever*.

The following table (compiled by C. M. Gray, Christchurch, New Zealand) gives particulars of alcoholic liquors cleared for consumption, together with the amount of money expended thereon, during the year 1891:—

	Gallons.	Price.	Cost.
Spirits,.....	435,402	40/	£870,804
Wines,.....	122,499	40/	244,998
English ale,....	270,454	6/	81,136
Colonial beer,..	4,646,000	4/	929,200
	5,474,355		2,126,138

The following table gives the totals for the years 1882 to 1890 inclusive:—

Year.	Gallons.	Cost.
1882.....	6,204,312	£2,658,092
1883.....	5,678,860	2,497,754
1884.....	5,541,452	2,394,176
1885.....	5,475,762	2,289,414
1886.....	5,103,333	2,130,356
1887.....	5,017,194	2,060,543
1888.....	4,924,327	2,040,901
1889.....	—	1,996,286
1890.....	5,474,355	2,126,138

For seven years in succession, 1883 to 1889 inclusive, the drink tide had ebbed continuously, but in 1890 there was an increased expenditure of £129,852.

During the summer of 1888 a deputation from the Good Templar Grand Lodge of New Zealand waited upon the Premier of New Zealand, asking (1) that the law prohibiting the sale of intoxicants to young persons for their own consumption, should be extended to prohibit their being served with it for the consumption of others; (2) that further restrictions should be put in the way of the establishment of clubs, seeing that some persons who were refused drink licenses had turned their houses into clubs, and sold without a license; (3) that greater stringency should be observed with regard to licensed premises in railway-stations; (4) that the attempt to re-establish distilleries in the colony should be resisted. In reply, the premier said he favoured action to prohibit the serving of children with intoxicants; the sale of intoxicants at railway-stations should be restricted to travellers, and not allowed to ordinary persons or railway servants. He was opposed to the colonial secretary having the power to override the local licensing committee in respect to clubs, and would oppose club charters being granted

to those refused drink licenses. The government would not countenance the re-establishment of distilleries.

The building known as the City Hall, Dunedin, New Zealand, is a classic-looking structure, erected for other purposes, but was a few years ago dedicated to the cause of temperance, and is used by various orders, societies, &c.

The New Zealand (North) District Independent Order of Rechabites was instituted May 21st, 1866, and, according to the report for 1890, had 10 tents, with 389 members, 77 wives and widows, and 17 honorary members. The New Zealand Central District was instituted December 21st, 1871, and in 1890 reported 28 tents, with 850 adult members and 63 honorary members.

The Independent Order of Good Templars has also been highly successful in the colony, its Grand Lodge being presided over for some time by T. W. Glover, of Ponsonby, Auckland, some years ago well known in England as a temperance and Alliance agent.

The New Zealand Alliance, on the same lines as the United Kingdom Alliance, is the centre of all effort in favour of the legislative prohibition of the liquor traffic, and is ably supported by Sir William Fox, John Harding, F. H. Fraser, T. Field, and others, and has already made its influence felt in the colony.

In addition to two forms of local option, the colony of New Zealand has entire Sunday closing. Children under sixteen are not to be supplied for their own consumption on the premises, and sale to aborigines is prohibited.

Just off New Zealand are the group of islands of which Raratonga is the chief. They are inhabited chiefly by Maoris, who are under the charge of a British Resident.

Difficulties have arisen between the natives and the few resident Europeans, because the latter will introduce alcoholic liquors contrary to the wishes, practices, and laws of the natives.

At Raratonga a native council has sat several times in conference with the British Resident, and with an elected delegate representing the European population. The result has been the passing of laws by which

the Europeans are to get their liquor through a licensing officer, who is to keep the key of all liquors in the place, and natives are only to get liquor on the written permit of the queen of each district. The natives are dissatisfied with this arrangement, and demand the total prohibition of the traffic; but the Resident is against this. Far better would it be for these people to be their own protectors and free from the drink curse, than to have such mis-called "protection."

About 300 miles midway between New Zealand and New Caledonia is the colony of Norfolk Island, "where a penal settlement long existed, with consequences which caused the island to be known as 'hell in paradise.'" In 1856 all the convicts were removed, and the island was taken possession of by ninety-five of the Pitcairn Islanders, descendants of the mutineers of H.M.S. *Bounty*. These people were absolutely sober, being trained from childhood to look upon strong drink as their deadly foe. They were conveyed there, over about 3000 miles of ocean, in a ship of war sent specially by Sir W. Denison, who, at their request, drew up a code of laws that could be written on two pages of foolscap, one of the laws prohibiting the importation of intoxicating liquors, except for medicinal purposes. The island is five miles long and three broad, and at the last census had a population (including the members of the Church Missionary Station) of 741 souls.

The natives are alternately (according to season) farmers and fishermen. In 1888 they were reported as "prosperous and peaceful, having no crime and no lock-up." The death-rate is only nine per thousand, due in part to the healthiness of the climate, but more to the sobriety, morality, and religious principles of the people. The original history of the *Mutiny of the Bounty*, as given by Mr. Montgomery, or the *Paradise of the Pacific*, by Dr. F. R. Lees, are both narratives which show how from the most degraded and ignorant, humanity may be raised to a high moral standard, and that by the absolute prohibition of the liquor traffic, and taking the Bible as the rule of life.



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